





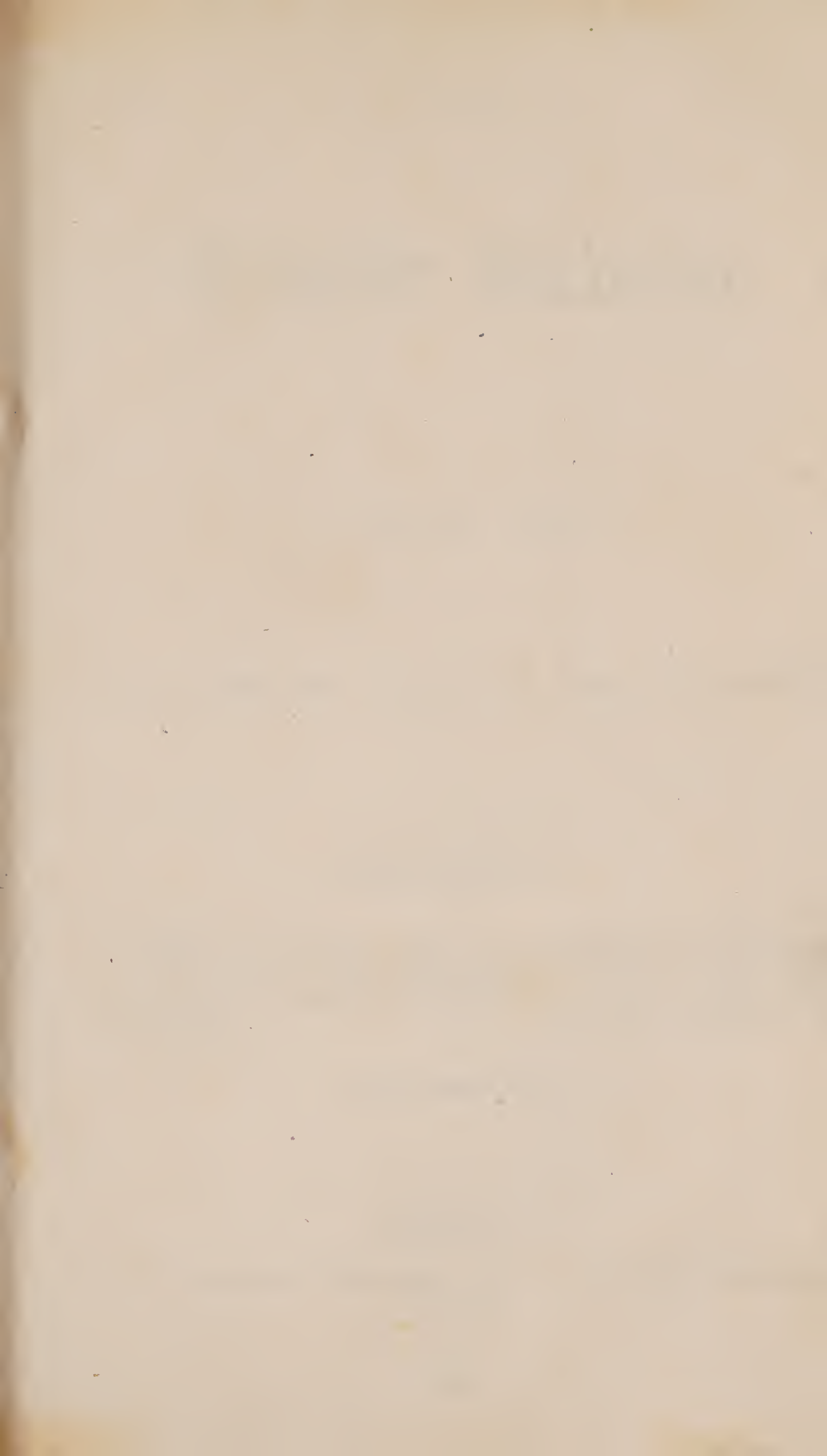
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THE

## Eclectic Review,

VOL. VII. PART I.

FROM JANUARY, TO JUNE, 1811, INCLUSIVE.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρείαν  
 τε καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἱρέσεων τούτων καλὰς  
 δικαιοσύνην μετὰ εὐσεβούς ἐπιστημῆς ἐκδιδασκοντα, τοῦτο συμπάν το ΕΚΛΕΚΤΙΚΟΝ  
 φιλοσοφίαν φημι.

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# CONTENTS OF VOL. VII. PART I.

## ANTIQUITIES.

Pezron's Antiquities of Nations	110
Richard of Cirencester's Description of Britain.	421

## BIOGRAPHY.

Account of the Life of Alex. Adam L. I. D.	366
Berwick's Life of Apollonius from the Greek of Philostratus	215
Life of Bishop Porteus by a lay Fellow of Merton College	371
Life of Sir Julius Cæsar	359
Memoirs of Prince Eugene written by Himself	444
Smith's Memoirs of Temperance Pascoe	560
Stock's Memoirs of the life and writings of Dr. Beddoes	491

## EDUCATION.

Dumesnil's Latin Synonyms	272
First lines of a system of Education	559
Frend's Evening Amusements for 1811	416
Juvenile Spectator	560
Knapp's Universal History	86
Mavor's Catechisms	275
Neilson's Greek Idoms	240
True Stories for Children	372
Wilson's Letters on History	92

## GEOGRAPHY AND HISTORY.

Bigland's View of the World	334
Bruce's Annals of the East India Company	1
Domeier's Observations on Malta	174
Henderson's Account of Honduras	275
Kirkpatrick's Account of the Kingdom of Nepaul	407, 585
Malcolm's Political History of India	473
Walton's State of Hispaniola and the Spanish Colonies	245

## LIST OF RECENT PUBLICATIONS, WITH SIZE AND PRICE ANNEXED.

95, 181, 279, 374, 470, 566.

## LITERARY INFORMATION,

93, 179, 277, 373, 469, 50

## MATHEMATICS.

Bridge's Lectures on Algebra	153
Cambridge Problems	281
Dealtry's Principles of Fluxions	390
Gwilt's Treatise on Arches	521
Marrat's Introduction to Mechanics	32
Williamson's Agricultural Mechanism	237

## MEDICINE.

Buxton on Regulated Temperature	276
Davis on Walcheren Fever	118

## MISCELLANEOUS.

Appert's art of preserving animal and vegetable substances	368
Burdon's Materials for Thinking	46
County Annual Register for 1809	249
Fisher's Winter Season	176
Forbes's Reflections on the Hindoos	369
Goldsmith's Secret History of the Cabinet of Bonaparte	92
Hett's Letters on Dissenting Teachers	275
Leadbeater's Cottage Dialogues among the Irish peasantry	557
Letter on the low Price of Spirituous Liquors in Ireland	467
Letters and Reflections of the Prince de Ligne	139
Letters to the Stranger in Reading	171
Picture of Verdun	561
Scott on Causation	515
Shee's Letter to the British Institution	151
Sr R. Wilson on the character and composition of the Russian Army	520
Walker's Art of Flying	276
Works of Bishop Hamilton	313

## NATURAL HISTORY AND PHILOSOPHY.

Martin on Extraneous Fossils	51
Martin's Petrificata Derbiensia	51
Philosophical Transactions for the Year 1810. Part II.	130, 224



# CONTENTS.

## POETRY.

Dudley's Metamorphosis of Sona, a Hindu Tale	432
Holford' (Miss) Poems	461
Fitzgerald's Poetical Pastimes	561
Lord Carysfort's Poems	273
Mitford's (Miss) Christina, the Maid of the South Seas, a Poem	548
Nobility, a Poem	558
Peacock's Genius of the Thames, a Lyrical Poem	165
Romance, a poetical Capriccio	463
Seward's (Miss) Poetical Works	19
Southey's Curse of Kehama,	185, 334
Tatlock's Poems	467
The Times, a Poem	90

## POLITICS.

Burt on the French Revolution	371
Brock's Patriots and Whigs	88
Courtenay's State of the Nation	272
Pasley's Military Policy and Institutions of the British Empire	377
Patten's Defence of an Insular Empire	175
Sketch of the Campaign in Portugal	173

## THEOLOGY.

Adam's Religious World displayed	42
Brewster's Meditations for the Aged	84
Burder's Missionary Anecdotes	563
Controversial Publications respecting the British and Foreign Bible Society, viz. Wordsworth's Reasons, Lord Teignmouth's Letter to Dr. Wordsworth, Country Clergyman's second letter, Dealtry's letter to Dr. Wordsworth, Spry's Inquiry, Letter to Dr. Gaskin, Wordsworth's Letter to Lord Teignmouth, Dealtry's Vindication	59, 255
Cappe's connected History of the Life and divine Mission of Jesus Christ	147
Clunie's Storm improved	274
Collyer's Lectures on Scripture Prophecy	157
Fuller's cause and cure of a wounded Conscience	274
More's Practical Piety	435
Outram on Methodism	105
Popham's Remarks on various texts of Scripture	368
Sacred Meditations by a Layman	563

Sibbes's Treatise—The soul's conflict in death	364
Smith's First Principles of Religion	451
Valpy's Address to his Parishioners	174
Works of Bishop Hopkins edited by Mr. Pratt	97

## Sermons.

Bennett's, before the Friends of the Mill-hill Grammar School	174
Bishop of Litchfield's Fast Sermon	659
Bishop of London's Primary Charge	400
Burder's Sermon—Peace with Heaven	560
Cormack's, before the Synod of Merse and Tiviotdale	462
Dikes's, on the Death of the Rev. M. Atkinson	460
—— the fatal Tendency of Lewdness	562
Discourse on the immoderate use of vinous liquors	274
Eyton's Sermon at Shrewsbury	275
Fletcher's, at Blackburn,—Admonitions to Youth	462
Flint's—The Truth of Christianity	467
Gardner's, at Bath—the shortness of Time	176
Hackett's Association Sermon	371
Lindsey's Sermons with Prayers annexed	531
Lavington's Sermons, Vol. II.	351
Milner's Practical Sermons	124
Owen's Sermon on the death of W. Sharpe, Esq.	366
Raffles's — the Claims of Jesus of Nazareth	465
Scott's—the Spirit and Principles of a genuine Missionary	370
Sermon to a Country Congregation	276
Small's, to the children of Sunday Schools	372
Spence's at Spalding	559
Walton's—Knowledge increased	464
Wardlaw's at Glasgow — Christian Mercy	91
Wilson's two Sermons on the Death of Cecil—the blessedness of the Christian in Death	166

## TOURS, VOYAGES, AND TRAVELS.

Abu Talch's Travels in Europe, &c.	72
Baron Von Sack's Voyage to Surinam	533
Pike's Travels in North America	296
Tour in Quest of Genealogy	465
Warner's Tour through Cornwall	316



# THE ECLECTIC REVIEW,

For JANUARY, 1811.

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Art. I. *Annals of the Honourable East India Company*; from their Establishment, by the Charter of Queen Elizabeth, 1600, to the Union of the London and English East India Companies, 1707—8. By John Bruce, Esq. M. P. and F. R. S. Keeper of his Majesty's State Papers, and Historiographer to the Honourable East India Company. 4to. 3 vols. Price 4l. 10s. Black and Parry. 1810.

THE period which Mr. Bruce has thought proper to select for the field of his exploits, as historiographer of the East India Company, is not certainly the most brilliant period of the history of that celebrated Association. It has been remarked, however, that the sources of great rivers are to be traced to feeble streams; and, in like manner, that events which lurk in obscurity may become, when drawn into light by the happy efforts of some skilful hand, (as the early transactions of the Honourable Company by the hand of Mr. Bruce,) not less instructive, than those on which the world's eye gazed with its highest wonder at the time of their occurrence. We suspect that it must have been some established maxim of this sort, well approved by good judges, which led Mr. Bruce to conceive that he was about to confer a gift upon the world, worthy of himself and of his station, when he undertook to write, according to the plan on which he has written, '*Annals of the Honourable East India Company, from their Establishment by the Charter of Queen Elizabeth, 1600, to the Union of the London and English East India Companies 1707—8.*' This much at any rate we may say in favour of such a suspicion—that, laying out of consideration the force of the general maxim just adverted to, an examination of the transactions of the East India Company, during the first century of the existence of any such body in this country, would not by any means have induced us to presume that we could much instruct the world, by giving the most circumstantial and detailed account of those transactions that could possibly be written. We are well assured, that had it been our lot to undertake the task which Mr. Bruce has so happily achieved, the

letter press of our humble work would not have extended to one tenth, probably not to one twentieth part of what is reached by the magnificent production before us. We disclaim the design, however, of imposing our own narrow notions upon a writer of Mr. Bruce's *calibre*. There are capacities, no doubt, which would feel the restraint of such limits irksome to a degree; and we certainly do not wish to repress the aspirations of superior genius. Few literary men, we believe, in our age, can display so much of the grand proof of merit, success in life, as the honourable gentleman to whom we are indebted for these Annals. The long administration of Mr. Pitt has been accused of insensibility to intellectual merit: but while history shall roll down the stream of time the names of Mr. Bruce, and of Lord Melville his patron,—the odious calumny will be decisively refuted. The patronage which has enriched our author alone, would have made no trifling provision for half a dozen men of talents.

Presumptuous, however, as it might be thought, were we to lay down any rules for the purpose of circumscribing the genius of Mr. Bruce, it may perhaps be allowed us to explain the principles which would have guided ourselves, in passing over the ground which the learned historiographer has trod so much at leisure. Upon surveying in a general manner the proceedings of the Honourable East India Company, during the early period in question, or indeed during any other period, we should have been disposed to distinguish them into two classes; viz. those which it would, and those which it would not, be instructive and useful to relate. In pursuance of this distinction, we should have been careful to separate such of their proceedings as exactly resembled those of other mercantile companies of the same description, and still more such as exactly resembled the proceedings of every other mercantile society, or house—proceedings well understood, and wanting little or no illustration,—we should have endeavoured to separate such proceedings from those which regarded the East India Company in particular, and on which any events of importance depended: and of the former description of transactions and events, we should not have thought it necessary or wise to take any farther notice, than might suffice to illustrate the origin, and develop the intentions of the latter. Now, during the period embraced by the labours of Mr. Bruce, it does not appear to us that there was much of this more interesting and specific class of proceedings to relate. The East India Company was an incorporate body, trading on a joint stock, and enjoying a monopoly. But in that age almost all trade was carried on by such companies, and under



such monopolies. The nature of these is perfectly well understood; and we do not perceive that the transactions of the East India Company are in any respect remarkably distinguished from those of the Turkish, the Russian, or any other company. They all had governors and directors: all of them fitted out ships and adventures, which were sometimes gainful and sometimes the reverse: they were all occasionally pressing the Legislature for new privileges and advantages; and were all engaged almost incessantly in squabbles with the interlopers, as they were pleased to call them;—that is, such of their fellow-countrymen as were shut out, by the ignorant policy of the government, from the advantages which the exclusive companies were understood to enjoy, and who endeavoured to participate in those advantages, such exclusion notwithstanding.

In the contemplation of Mr. Bruce, however, the East India Company seems to be an object of a different kind from all other objects. As Falstaff was not only witty himself, but the cause of wit in other men, so the East India Company is not only great and wonderful itself, but occasions every thing to be great and wonderful which it ever did, or which was ever connected with it. One enthymeme in a most direct manner springs from this doctrine. Mr. Bruce is very closely connected with the East India Company; therefore Mr. Bruce is great and wonderful. Fortunately, however, for his own satisfaction, and that of the public, our author has no need of an argument resting on so logical a basis. His mode of thinking must be imputed to no such individual consideration. It is the result of his judgement—not of his affections. Under this pure impulse, he has ransacked the state paper office, and the register office at the East India House, with exemplary industry; and has afforded us the most satisfactory authority for a thousand things—of which we had no desire to hear.

We are quite necessitated to find fault with the matter of this performance, in order to repel an imputation which would be apt to fall heavy on the genius of its author. The book is certainly the dullerest book that we ever read. It is very obvious, that if this crime does not inhere in the substance, it must be referred to the mode. This much at least, in behalf of Mr. Bruce, we undertake to contend for,—that if the obligation were imposed of putting into a bare narrative all the particulars (and no other) which he has here collected—the genius of Homer himself would have failed to enliven it. It is to the dreariness of the subject, therefore, rather than to the deficiencies of Mr. Bruce, that the public are to ascribe the misfortune of receiving a book, which nobody can read; written by the

Historiographer of the East India Company, a Member of Parliament, a Fellow of the Royal Society, Keeper of his Majesty's State Papers, and King's Printer for Scotland; dedicated to the East India Company; and printed by authority of the Honourable Court of Directors.

Had it been the sole object of Mr. Bruce, to write the history of the East India Company during the first century of its existence, our task, after what we have already said, would have been speedily accomplished. Such of their proceedings as were either instructive in themselves, or were links in the chain of causes which led to events in which we are interested, would have been the materials of which we should have expected the historian to compose his narrative. These materials we should of course have wished to see disposed in a clear, natural, and instructive order, and related with perspicuity, precision, and elegance: nor should we be quite satisfied if we did not meet with some of those philosophical illustrations and references, on account of which alone the writing of history is useful;—but which only the strong and enlightened mind is able to afford.

Unfortunately, in the present instance, we find little at all corresponding to these hopes and expectations. In a work, indeed, which contains so much of what it was worse than idle to record, some credit, we can venture to promise, may be allowed to the author for having afforded the means of ascertaining the few points which it was of any importance to ascertain. We say the *means*, however: for in the wilderness of Mr. Bruce's *Annals*, it is an intricate search to find what is subservient to any useful purpose, and both for the search and combination the reader must depend entirely upon his own resources. It is to be observed, moreover, that there is probably no point of importance in the early history of the East India Company which was not to all philosophical, that is practical purposes, sufficiently ascertained before. The praise, therefore, which we can fairly bestow on Mr. Bruce's industry as a compiler, is by no means unalloyed; but as to those other requisites we just now ventured to hint at, we fear they may be sought for quite in vain. The portion of really useful and important matter is so far from being presented to us in a clear and disembarrassed shape, that it is absolutely as Gratiano's "two grains of wheat in a bushel of chaff." Instead of linking his facts together in that order in which they would throw the greatest light on each other, suggest the most comprehensive inferences, and take the firmest hold on the memory, the author seems never to have thought of



any other arrangement than the *Anno Domini*. His style is most certainly neither elegant, nor precise, nor perspicuous; and as for reflections,—we do not say there is any want of them; but strange indeed is the philosophy which they breathe.

Mr. Bruce, however, had another object in view, quite distinct from that of simply writing the history of the first century of the East India Company; and it is probably by the importance of that object, and the ability with which he has exerted himself in its behalf, that he desires an estimate of his judgement and genius to be formed. For our own part we can most truly declare, that we have neither interest nor gratification in depreciating them. We should have been most happy to receive from him a meritorious work, and should have been hearty and sincere in our commendation of it. But when a book comes before us so ill calculated as the present, to gratify all reasonable expectation, we cannot as critics do less than testify our disappointment. Mr. Bruce, however, has enjoyed so much of the encouragement of those whose encouragement is, in general, so much more valued than that of the literary critic, that he can probably console himself under any little want of respect in the latter. *Populus me sibilat, at mihi plaudo ipse domi, &c.*—With regard to what we conceive to be the main object of Mr. Bruce's work, we shall beg leave to quote the following passage of his preface.

“To the Annals of each of these periods [the three periods which occupy the three chapters of his work] are subjoined results, affording, from authentic evidence, the progressive aspect of the Company's rights, under their charters, to their Factories and Settlements, acquired by authorized purchase, or by grants from the native princes and states: and of the rights conferred on them by the legislature, and enjoyed as valuable privileges of trade. These real rights of the Company, under their successive charters, have been known, in their proceedings at home and abroad, under the general description of ‘*Dead Stock*,’ opposed to the large amounts vested in India Stock in shipping, in exports, and in imports, known under the opposite description of ‘*Quick Stock*.’—For more than a century, or from 1707—8 to the present time, the East India Company have been recognized, by a series of acts of the legislature, to have a real property in their chartered rights, which are perpetual and with succession: though it will again be for the wisdom of parliament to decide, whether their exclusive privileges, founded on the solid basis of the experience of two centuries, shall be prolonged to them, or whether they must give way to exploded, or to specious but hazardous theories of commerce.”

Mr. Bruce has not the happiest talent at explaining himself; but a shrewd suspicion of what he aims at may be gathered from this passage—which is a very important one;

for it constitutes the text of the whole book. To gain converts to the positions here laid down, and to stop, if possible, the mouths of gainsayers, was, we make no doubt, the grand purpose for which this work was undertaken. It is to be remembered, that the present is a very critical juncture for the Honourable Company. The period of their charter is just about to expire. The present session of parliament is the latest to which the discussion of its renewal can be deferred; and the public at large, in strong and unusual concert with thinking men, are of opinion that no farther renewal ought to take place. It behoves the Company, therefore, to leave no means of safety untried, and to rally their last energies to the defence. They have several pens at work. There is that of our old friend the Major, labouring with equal zeal against a formidable joint-stock company in the north, as against the preachers of Christianity in India: and to name no more, we have now the pen of Mr. Bruce himself. It is with sober, unaffected regret, that we find the champions of the Honourable Company make so little of their cause. Were their defence a masterly one, it would be fair to proclaim it so; and when it was proved to be in-efficient, the question would be considered as at rest. But when you have subverted the reasoning of an unequal advocate, you are always liable to the surmise, that a better pleader would have produced convincing arguments against you. This is sometimes no bad policy in a desperate cause; and did we suspect the honourable court of Directors of refining, we might have imputed such an artifice to them. But we do entirely acquit them. We have no difficulty in believing, that they have acted, on this occasion, with the most perfect simplicity. The Honourable Company have so often and so long found weak arguments, and weak advocates answer their purpose, that possibly, considering the people they have to deal with, they may really think them the best. With regard to Ministry, of whatever materials composed, they make themselves tolerably sure, that neither arguments nor advocates are necessary. A change for the better in East India affairs, involves two momentous consequences, both of which Ministers, from time immemorial, have held in the most decided abhorrence. It would diminish their *ease* and their *power*: it would call upon them for some thought, and it would cut off largely from their influence. On Ministry, then, the Company reckon with sufficient confidence, provided only the pressure from the force of public opinion from without, does not become too troublesome to be resisted; for in that case, Ministers may be



apt enough more or less to give way, and by making some improvements, to assume the credit of patriots and reformers. It is the business, therefore, of those who wield the powers of the Honourable Company so to work, in the mean time, on the public mind, as to weaken the force of that inconvenient pressure;—a purpose, which if they can but accomplish, the renewal of their charter, on nearly their own terms, ceases to be any longer a matter of doubtful speculation.

Having already made some general remarks on the work before us in its character of a history, we shall now proceed to offer such observations as come within our plan, on what we have stated to be in all probability its main purpose—that of affording pleas for the prolongation of the powers of the East India Company. The question itself is one of very great importance; and to touch upon it, in any considerable proportion of its bearings, would extend far beyond our limits. But it will not be difficult, we think, to reconnoitre with tolerable exactness the strong holds in which Mr. Bruce has entrenched himself; and it fortunately happens, too, that these are positions to which the advocates of the Honourable Company, have been most commonly accustomed to retire.

Let us turn to the passage we have recently quoted, which gives a summary view of Mr. Bruce's plan. He has presented us with 'results,' he says, from historical statements, which 'afford the progressive aspect of the company's rights!' 'A result affording an aspect,' is rather an odd sort of an expression. 'Aspect' means *countenance*. To *afford* a countenance, is not usual English. But above all a *progressive* countenance puzzles us, — especially when this 'progressive' countenance is afforded, by *results*. It is not easy to get a precise meaning out of language like this.

Our annalist talks, however, of the Company's *rights*; and proceeds to tell us what these rights are. They are, it appears, of two sorts—'their rights to their factories and settlements,' and their 'privileges of trade.' The first sort is the *real*, as contradistinguished from the *personal* property, of the Company in India, — the houses and lands of which they are the legal proprietors. The second sort, their privileges of trade, consist in two things; in their power of acting as a corporate body, and their enjoying a monopoly.

'These real rights of the Company,' Mr. Bruce continues, 'under their successive charters, have been known, in their proceedings at home and abroad, under the general description of *dead stock*'. Never, certainly, was any one more unfortunate in the use of language than Mr Bruce. By the

‘real rights’ here spoken of, what does he mean? The whole of the rights which he had just enumerated; (for so the position the of words would seem to imply), viz. the Company’s ‘rights to their factories and settlements, acquired by authorized purchase, or by grants from the native princes and states,’ together with ‘the rights conferred on them by the legislature and enjoyed as valuable privileges of trade?’ Because, if so, it is surely absurd to call the Company’s being a corporate body, and its enjoying a monopoly, its *dead stock*. Again, if he means only the first half of the enumeration—the Company’s houses and lands in India, it is not correct to say that this is what is understood by the Company’s ‘dead stock’: for that expression includes their houses and lands at home as well as those in India.—These observations, as yet, it is true, are chiefly verbal; but they are by no means misplaced. The style of this unhappy paragraph, will serve as a fair sample of the whole performance. Mr. Bruce really employs general terms in so loose and indeterminate a manner, that the utmost one can do is to make a vague guess at his meaning.

Having thus claimed for the company these two kinds of rights, Mr. Bruce goes on: ‘The East India Company have been recognized, by a series of acts of the legislature, to have a real property in their chartered rights.’ Much is insinuated in this sentence; and it is therefore requisite that we should make several remarks upon it.

Our author’s meaning is again doubtful: but we shall suppose, as it answers his purpose best, that the expression ‘chartered rights’ includes all the rights above enumerated. The company are stated to have ‘a real property in their chartered rights.’ Nothing can be more vague than this word *property*; and its ambiguous and changeable import fits it for being employed in a great many propositions which are calculated to delude mankind, and by which mankind have, to a wonderful extent, been deluded through a great series of ages. Property, in its most common and extended acceptation, means not only the absolute dominion of a thing, but the perpetuity of that dominion, if the owner is perpetually disposed to retain it. If a man has the full property of the guineas in his pocket, or of the field which he sows, — to deprive him of those guineas, or of that field, without his own consent, is naturally regarded as injustice. The argument for the East India Company on this foundation is therefore clear. They have a real property in their chartered rights: to deprive them of these chartered rights without their own consent, would be injustice: but the company propose to give no consent to such deprivation: therefore the chartered rights of the company must remain. Such at least is the rea-



soning which is involved in the verbiage of Mr. Bruce; and though, as we have already seen, Mr. Bruce is not very good at speaking plain, we must do him the justice to say, that he is by no means deficient in the language of insinuation; a talent, which to a person who is driving at objects about which he is not altogether willing to speak out, is of no ordinary value. The power, indeed, which this art of insinuation skilfully applied, is sometimes seen to possess, is quite astonishing. Thus, in the instance before us, to have declared frankly that the East India Company had as a good a right to their monopoly, as any man has to the guineas in his pocket, would have startled the most unreflecting auditor, and made him think seriously on the difference which might exist between the two cases. But to make a dexterous use of the word *property*, and to leave it with its common, and strongest acceptation, to work secretly on the mind, was sure to go, with many people, a great way towards persuasion; and was little calculated to rouse attention to the difference between the cases, in more thoughtful observers.

The phrase *chartered rights* is produced to aid in the same design. — Mr. Burke, long ago, made such a criticism on this phrase, as might have deterred a weak-hearted man from the use of it. The passage is a highly important one, and it is material that we should quote it.

‘I must observe,’ says Mr. Burke, in his celebrated speech on Mr. Fox’s East India bill, ‘that the phrase of *the chartered rights of men*, is full of affectation; and very unusual in the discussion of privileges conferred by charters of the present description. But it is not difficult to discover what end that ambiguous mode of expression, so often reiterated, is meant to answer. — The *rights of men*, that is to say, the natural rights of mankind, are indeed sacred things; and if any public measure is proved mischievously to affect them, the objection ought to be fatal to that measure, even if no charter at all could be set up against it. If these natural rights are further affirmed and declared by express covenants, if they are clearly defined and secured against chicane, against power and authority, by written instruments and positive engagements, they are in a still better condition: they partake not only of the sanctity of the object so secured, but of that solemn public faith itself which secures an object of such importance. Indeed this formal recognition, by the sovereign power, of an original right in the subject, can never be subverted, but by rooting up the holding radical principles of government, and even of society itself. The charters, which we call by distinction *great*, are public instruments of this nature; I mean the charters of King John, and King Henry III. The things secured by these instruments, may, without any deceitful ambiguity, be very fitly called *the chartered rights of men*. — These charters have made the very name of a charter dear to the heart of every Englishman. But, Sir, there may be, and there are charters, not only different in nature, but formed

‘on principles the *very reverse* of the of great charter. Of this kind  
 ‘is the charter of the East India Company. Magna Charta is a charter  
 ‘to *restrain power*, and to *destroy monopoly*. The East India charter is  
 ‘a charter to *establish monopoly*, and to *create power*. Political power,  
 ‘and commercial monopoly, are *not* the rights of men; and the rights  
 ‘to them derived from charters, it is fallacious and sophistical to call *the*  
 ‘*chartered rights of men*. These chartered rights, (to speak of such  
 ‘charters and of their effects in terms of the greatest possible moderation)  
 ‘do at least suspend the natural rights of mankind at large; and in their  
 ‘very frame and constitution are liable to fall into a direct violation of  
 ‘them.’\*

Mr. Bruce proceeds to affirm, that these chartered rights are *perpetual, and with succession*; — an assertion so directly at variance with notorious facts, that we are at a loss to account for it. In Mr. Bruce’s enumeration of ‘chartered rights’ the Company’s *monopoly* holds a conspicuous place: but to insinuate that the right of the Company to this monopoly is *perpetual*, and to expect any benefit to accrue from such an insinuation, is really to place very unusual dependence on the stupidity of the public. The period to which the Company’s right to this monopoly, is limited by act of parliament, is the year 1814. — The privilege of remaining a corporate body rests on a different foundation. It is implied in the very creation of such a body, that it should exist by *succession*; that is to say, that it shall not necessarily terminate at the death of any set of members, but shall supply the vacancies as they occur. This is among the capacities which are enumerated by the English law as “inseparably incident to every corporation,” — as among “the incidents, which, as soon as a corporation is duly erected, are tacitly annexed of course:” it is declared to be in fact, “the very end of its incorporation†.” Still, however, this perpetuity of succession, is to be understood as coming strictly within the limits which shall otherwise be allowed to the existence of the corporation. It does not absurdly mean that the corporate body shall be of itself perpetual at all events, and in spite of all causes:—it simply intends that it shall have perpetual succession as long as it lasts. So far is it from being the doctrine of the English law, that corporations are necessarily perpetual, in the absolute sense of the word, that one of the heads under which Blackstone distributes his account of the law relating to corporations is — “*the modes of dissolving corporations* ;” and the very first mode which he specifies is, by act of parliament‡. The precedents are not few of corporations having been so dis-

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\* Burke’s Works, Vol. II. p. 330. 4to. Edit.

† Blackstone’s Commentaries, Vol. I. Ch. 18:

‡ Ibid. Vol. I. Ch. 18.



solved, to the advantage of the nation, and without a doubt existing of the justice and propriety of the measure. The East India Company, therefore, were any benefit to arise from it, might legally and justly be dissolved by the same authority. But we see no urgent occasion for this. The privilege which they possess of exclusively trading to India (a very distinct thing from that of acting as a corporate body), expires by act of parliament in three years;—and let it not be renewed. But as for their right of existing in a corporate capacity, and trading to India, or any where else, on principles of fair competition, — we imagine they may aspire to it without fear of envy or molestation.

Having proceeded to so great a length in the way of insinuation; having talked of the company's *rights* to their factories and settlements, and valuable privileges of trade—of their *chartered* rights, and their real *property* in these rights — rights *perpetual and with succession*, our author now remits a little of those elevated pretensions, and adds, that 'it will again be for the wisdom of parliament to decide, whether their exclusive privileges shall be prolonged to them.' As far as concerns the exclusive privileges, it is confessed then, is it? that it does come within the competence of parliament to put an end to them! The 'wisdom of parliament is to decide' whether or no they shall be 'prolonged'; and of course the company has no 'right' either 'chartered' or non-chartered, to their continuance. Mr. Bruce is candid and liberal in his concessions;—but then he has another plea of such efficacious potency, that he thought, no doubt, there was little hazard in resting the whole weight of the controversy upon it. 'It will be for the wisdom of parliament,' he says, 'to decide, whether their exclusive privileges, founded on the solid basis of the experience of two centuries, shall be prolonged to them, or whether they must give way to exploded, or to specious but hazardous theories of commerce.' We shall not stop to inflict critical justice on the language of this most confused and inaccurate period—which certainly *expresses* no idea but an erroneous one; since the privileges of the company were *founded* two centuries ago, antecedently to all the experience spoken of by Mr. Bruce. What our author, however, *means* to say, no doubt is this,—that the utility of these exclusive privileges of the company has been proved by the experience of two centuries.

With respect then to 'the wisdom of parliament,' his phraseology is strong and peremptory. "Look on this picture and on this!" On the one side you have 'the solid basis



of the experience of two centuries'—on the other, nothing but 'exploded, or specious but hazardous theories of commerce.' It is for you to decide, and in such a case, great will be your disgrace if you decide wrong. What a victory in the field of reason will the East India Company gain over you!

The first of these propositions is, that the experience of two centuries is in favour of the monopoly of the East India Company. We should like exceedingly to hear Mr. Bruce explain what he means by experience; for it is quite impossible, we think, that he can have employed it in its usual acceptation. One sense, indeed, we perceive, in which the proposition is correct—and this we will venture to assert is the only one. The monopoly has *lasted* two centuries: during two centuries its *effects* have been experienced. And what abuse ever existed which had not this sort of experience in its favour? The government of Morocco, for example, can produce 'experience' for a much longer period than the company's 'two centuries;' and were a proposition made for the improvement of that government, Mr. Bruce might with still greater pertinency oppose it, and say—'It would be for the wisdom of Morocco to decide whether a government, founded on the solid basis of the experience of many centuries, shall be prolonged, or whether it must give way to exploded, or to specious but hazardous theories of polity.' In the affair of the East India Company what does experience prove? That the company has been useful? It may just as well prove it to have been mischievous. Experience brings to light the evil consequences of a bad thing with as much certainty as the beneficial effects of a good one. We do not in fact find a single argument from 'experience,' adduced by the advocates of the monopoly, that will so much as bear to be looked at.

They tell us, in the first place, that the monopoly has enriched the country. How, we inquire? They reply, by trade. But we ask, what was there to hinder the country from trading to India, as well as every where else, without a monopoly? Why, when in every other branch of trade, monopoly has been recognised, both by experience and by theory, which is only enlightened and systematized experience, to be not only not favourable to the increase of riches, but adverse to it—why should we fancy and pretend that it has been useful in the trade to India? What is it that has made the trade of England soar to its proud elevation above that of all other nations? The imposition of heavier shackles, or the rendering it infinitely more free and

unrestrained? If monopoly be good in one instance, why not in another? Where then is the 'wisdom of parliament', in having so nearly rooted it from the commercial policy of the country? Or rather, where is the consistency, in allowing it still to be claimed by the East India Company? One reason indeed, there is,—and that an all-sufficient; the company has been a very powerful body ever since the impolicy of monopolies has been understood; and Ministries, by sharing in the power, have found it more convenient to continue the monopoly than to abolish it. It is no new thing, in this, or any other country, for the interests of a powerful combination of individuals, and of the agents of government to prevail, in the most important instances, over the interests of the community.

The advocates of the Company's monopoly, however, have another answer to the interrogatory that arraigns its utility. When driven from their pretence that it is useful for trade, they say it is useful for the share of the revenues which we draw from India. If assertion were proof, this, like the preceding, would be good and efficient; and that assertion very commonly passes current for proof, the East India Company have had the very best opportunities of knowing. The time, however, is come, "when every thing" as Mr. Burke said, "must unhappily be discussed." Among the rest, the assertions of the Honourable Company cannot escape the fiery ordeal.

Suppose then that the East India Company had no monopoly; suppose, even, that it had no existence:—could not Great Britain still contrive to carry on the government of India as well as she does now; and if there was any spare revenue, to bring it home in her ships, whether public or private, with just as much facility as by means of the East India Company? The Honourable Company have not unfrequently answered, No; and while the time of discussion, which Mr. Burke so vehemently deprecated, was yet aloof, the reply produced its intended effect. But discussion has now brought matters to such a pass, that an answer like this can scarcely be heard without laughter. That the wisdom of Great Britain could not govern India, without the wisdom of the East India Company; that the trade and navy of Great Britain could not, without this Company's assistance, bring home from India whatever was required to be brought home,—are propositions which no man who understands the terms, could easily force himself to think it necessary to refute. Absurdity is stamped in the very face of them.

But we have unhappily to notice this alleged necessi-



ty of the Company's monopoly, for the purpose of bringing home surplus revenue, on another account. The melancholy, and too certain truth is, that there never has been any surplus revenue to bring home—nor is it likely, or rather possible, there ever should be. We do not mean to say, that in this or that particular year there may not have been a real or apparent exceeding beyond the current expences, with which it is possible for a gnat-eyed inquirer to deceive himself. But we are fully prepared to assert, that one year taken with another, the exceedings of some certain years have never been able to make up the deficiencies of others; that the revenue of India has not been equal to its expenditure; that the Company have always been under pecuniary difficulties,—always running deeper and deeper in debt, with few and feeble attempts at liquidation. We do mean to assert, that England has been called upon to supply the deficiencies of the Indian revenues; that in the balance of receipts and disbursements, India is the debtor to England, not England to India; and that the Company, after having succeeded, for a number of years, in putting a plausible face upon their affairs, after having supported themselves by boundless borrowing, are at last confessedly brought into such a state, that they absolutely cannot go on, without an annual supply from the land and labour of the English people. First they had a million a year, next a million and a half, and so they will proceed, and so they must—as long as the patience of the people can by any artifice be brought to endure the oppression.

To place in array before the public the voluminous details on which the truth of these points depends, would require large space. It is not here that our readers can expect to receive them. In the mean time, they may be assured, that we do not thus speak without very mature consideration; without having from long and circumstantial research become familiar with the subject in all its parts, and looked it through and through in every direction. The propositions we have here frankly submitted to their attention, are substantiated, as it appears to us, by proofs the most ample and convincing; nor can we for a moment entertain a doubt of their producing a similar conviction upon every unprejudiced and disinterested mind.

So much, then, for the first of Mr. Bruce's two assertions; his assertion, that the experience of two centuries is in favour of the monopoly of the East India Company—while, in fact, every inference which is afforded by experience,



whether general or particular, bears against monopoly, and tends to prove that it has been injurious to the interests of England, in every way in which it was within the capability of such an abuse to be so. His second proposition on this head is, that there is nothing on the side opposed to the monopoly but 'exploded theories of commerce, or specious but hazardous ones.' We again perceive that in the grand matter of assertion, the Company could not well be provided with a more undaunted champion than they have the good fortune to enjoy in Mr. Bruce. It would be a great satisfaction to us to be told, in the first place, what are the *exploded* theories of commerce that are set against the company's monopoly. The old theory of commerce, which Adam Smith calls the mercantile theory; the theory which proposed to enrich nations by the balance of commerce; which taught that restrictions and monopolies were favourable to the ends of trade,—this is indeed an 'exploded' theory, and so completely exploded, that there is no man, we believe, who has profited by the light poured upon the world during the last fifty years, who would not blush at the thought of being ignorant, either of its speculative absurdity, or the mischiefs it has occasioned in practice. Is this theory *against* the Company's monopoly? It is the only theory by which it is, or ever was supported; and it is, moreover, the only '*exploded*' theory of commerce with which we are acquainted.

The other theory is composed of those grand and 'beneficent principles, first formed into a coherent system by Adam Smith; embraced with wonderful alacrity by all the enlightened men of Europe; and to which already, so many and such happy effects upon the affairs of the world, are justly to be ascribed:—a truly practical doctrine, which teaches that nations thrive by the rapid production of the commodities useful and agreeable to man; and that this prosperity is promoted by the most perfect freedom that can, consistently with order and justice, be allowed to the exertions of individuals. Is *this* the theory which Mr. Bruce has rashness or insensibility enough to pronounce 'specious, but hazardous';—and which ought not to weigh in the balance against his 'solid basis of the experience of two centuries?' Specious, indeed, it is; because it is rational and true. But 'hazardous'? The epithet is ridiculous in this connection, rather than formidable. Yet we cannot but vividly recollect to what unworthy purposes this '*vox ambigua*' has for a series of late years so frequently been applied. Among the well founded and salutary emotions inspired by

the atrocities which were perpetrated during the French revolution — emotions calculated to prevent the recurrence of similar atrocities, and to accelerate the improvement of society—there were mixed, in the minds of a great proportion of the community, sentiments of a very different description. Among these stood foremost the unhappy supposition, that whatever was proposed for the improvement of human affairs, especially in matters of government, had a tendency to bring about a similar state of anarchy and danger. Deep and widely did this impression take root; nor was the consequence a trivial one. Those selfish individuals, and such there are in every community, who derived advantage from abuses by which others were pillaged and oppressed, never heard of a proposal which would strip them of their sordid profits, that they did not instantly ply their telegraphs and speaking trumpets with the word *hazardous*; and strain every nerve to associate the idea of the correction of abuse with the perpetration of the crimes which had been committed during the French revolution. So violent was the trepidation, and to such a degree had it given the passions the mastery over the reason, that it will ere long be a matter of astonishment, to reflect how vast a proportion of all the leading members of society were prepared, on every occasion, to be the dupes of so mischievous and yet so shallow an artifice. The very thought of improvement became, in fashionable language, opprobrious; and the man who proposed it, was directly marked out for disgrace and persecution. Nothing more was necessary to ruin the best scheme that could ever be accomplished for the benefit of mankind, than to call it ‘hazardous.’ In such an unfortunate state of public opinion, the wide propagation of abuse was inevitable. The virulence of the disease, however, has for some time, and of late rapidly, been working itself off; and Mr. Bruce’s application of the term ‘hazardous’ to doctrines so firmly rooted, both in speculation and practice, as the doctrines of the important science of political economy, will do no harm,—not the slightest in the world. If the East India Company prevail, it will not be by their arguments. The influence in which they confide, must not be that of understanding on understanding; it must be the influence of will on will. The trouble of arranging a new system, and the advantage to powerful individuals of the old system, may do much;—to pronounce the emancipation of commerce from arbitrary restrictions ‘a hazardous theory,’ will certainly have no prevailing force. Look at the late kingdom of Naples, look at the late kingdom of Spain for the effects of Mr. Bruce’s



system of experience. There restraint and regulation for the benefit of trade, were seen in their perfect colours. The trade of every province, and every town, was put under due and sufficient rules of monopoly, and privilege. And what was the consequence? Universal poverty and ceaseless oppression. In Great Britain, through the whole range of internal commerce—infinately the largest and most important branch—we see, on the other hand, the effects of perfect emancipation from monopoly and restraint: and though her foreign commerce is not as yet so entirely disencumbered as her internal, of the fetters put upon it by the prejudices of an unenlightened age, what remain (if we lay out of consideration the important case of the East India Company) are not so many nor so strong, as greatly to retard her commercial progress,—though, most unquestionably, she would have gone forward quicker without them.

We find another circumstance brought forward by Mr. Bruce, which it has been very customary for the preachers of the monopoly, to clothe in the character of a bug-bear. The difficulty, however, with which they have puzzled themselves, or laboured to puzzle others, may be easily removed. They have exaggerated the value of the factories and settlements, that is the houses and lands of the East India Company in India; and then have said, What! would you take away these possessions without offering an adequate compensation—possessions which the Company have truly bought and paid for? And then they suppose, that the expence of purchase will constitute no trifling motive for allowing the Company to remain as they are. But the difficulty is entirely an imaginary one. It has not so much as a shadow of existence in the real circumstances of the case. There is not the smallest occasion to take from the Company one particle of their property. The Company, we have supposed, are to remain a corporate body, and to trade to India, after the sovereignty of India is placed in other hands, and after the merchants of Great Britain, at large, are allowed to trade to India along with them. Let them by all means make use of their factories and settlements; they will still as traders have occasion for them;—or if not, they can dispose of them, as other merchants do of their useless warehouses, and instruments of trade, for their marketable value. Even if the Company were to be totally broken up, they would be in no other condition than that precisely in which all other associations of trade are, whenever the time of their dissolution arrives. Their stock is then sold off for what it will bring; and it depends entirely on the nature of that stock, whether it is sold to little advantage or to much.



Thus easily and satisfactorily is the question of the Company's mercantile erections and fixed property in India resolved.

But there are other things of a very different character, and standing on a very different foundation, which the Company are extremely anxious to get confounded with those we have just now mentioned. These are the forts, and other similar erections connected exclusively with the sovereignty; and the property of which is necessarily governed by the same rules as those which govern that of the sovereignty itself. The principles both of reason and of law, in this case, are happily quite unequivocal. The sovereignty of India is the property of the British government, or nation—not of the East India Company. This has been solemnly and explicitly recognized. The British government has granted the East India Company a lease of this property, for a limited and assigned number of years. However unusual such grants may be, the thing is in reality neither more nor less than a lease; and the consequences it involves are precisely the same as those which take place in leased property in general. The lessee of a portion of land builds on it such houses, erects such fences, and constructs such other works as are calculated to render the land the most valuable to him during the period of the lease. When the lease expires all these erections, fences, and works, come into the possession of the landlord; and when there has been no express stipulation to the contrary, payment is neither expected nor received. There is no reason why it should. The erector of the works knew the duration of his lease. It was at his option to make them, or not. If the enjoyment of them during the period of the lease was sufficient inducement and indemnity for the erection, why give him any more? No two cases can be more exactly parallel than this with the case of the East India Company. They accepted of the sovereignty of India as a valuable possession for a term of years. To render this their possession or lease as valuable to them as possible, certain forts and erections were necessary. They knew the term of their lease. It was for them in each instance to determine what was or was not profitable for them to do. When the lease terminates, the estate reverts to the owner, and whatever the lessee has done upon it, for the purpose of rendering it during the period of his possession more useful to himself, ceases to be his property, and passes with the estate. The rules of natural justice, as well as of positive law, sanction this arrangement. Were it not thus established, it would never be safe to lease any thing. The lessee might at any time erect such expensive and useless works, useless at least to the owner of the estate, as would make it better for him to loose the estate than pay for the

works. This is exactly the situation into which the East India Company hope they have brought the British government. If they have influence enough to persuade the adoption of the extravagant principle which they set up, they hope that the trouble of finding the money to pay them will induce the British government to let the sovereignty, and along with it the monopoly, remain in their hands. Such a principle, if made general and erected into a law, might be denominated a law for the fraudulent conversion of leases into perpetual estates.

So much for the pleas which Mr. Bruce's work holds forth, for the prolongation of their present sovereignty and monopoly in the hands of the East India Company. We cannot say that Mr. Bruce is of all men the best calculated to place a weak argument in a strong light. But there is not one of the Company's advocates, eloquent or not eloquent, who has given us any thing, which in substance we have not from Mr. Bruce. What has been drawn from us, therefore, in our criticism of this writer, is equally an answer to the arguments of many others;—which, together with the great importance of the subject, and its approaching discussion in parliament, must plead our excuse for the length to which it has induced us to exceed our usual limits.

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Art. II. *The Poetical Works of Anna Seward*, with extracts from her literary correspondence. Edited by Walter Scott, Esq. in three volumes. sm. 8vo. pp. ccvi and 187, 380, 402, Price 1*l.* 11*s.* 6*d.* J. Ballantyne and Co. Edinburgh: Longman and Co. 1810.

**T**HERE is nothing so difficult to obtain as an earthly immortality. Dr. Young calls the love of fame—the universal passion; and he has written a series of satires to exemplify it. It is probably true that every man living desires distinction, and in some point or other so far excels his neighbours as to imagine himself intitled, in this respect at least, to pre-eminence. This “fondness of fame, this avarice of air,” as the same poet calls it, differs rather in degree, than in kind, from that “longing after immortality” on earth, which is almost peculiar to heroes and authors. With the former we have nothing to do at present, and of the latter we have no concern with any except with the poets. It may, however, be accidentally observed, that heroes and authors do not aspire to precisely the same species of immortality;—the first hope to be remembered *for*, the second *by* their performances: the former expect to live in the writings of other men, the latter in their own. The poets, we suppose, are by far the most sanguine of all the candidates for fame. Five hundred thousand millions of human beings have probably lived and died in this world since the creation.



It would be idle to guess how many of these have been poets in their age, and expected to be poets through all succeeding generations: it is certain that there is but one Homer,—one Virgil,—one Horace,—one Shakespeare,—one Milton,—surviving in verse to this day; and these, with about three hundred names of secondary note, comprehend all the poets of all times and all countries, who are still partially or generally admired, and who have obtained even a part of their infinite wish for universal renown. It is impossible to wish for what is evidently impossible to obtain; but though the chance of five hundred thousand millions to one is *next* to impossible, yet since it is not *quite* impossible, and as there is one Homer—one Virgil—one Horace, in that number of human beings, — there may be another,—and “*I may be He!*”—So reasons every poet, in whose breast is once kindled the flame that burns for immortality. It is a flame that eclipses, involves, and outlives every other. No feeling, no passion of our nature, is so early and exquisitely quickened, so deeply and intensely felt, so late and so reluctantly relinquished. It is sometimes awakened in the mother’s lap; it is only extinguished in the grave. Might it not be inferred, however, that the desire of establishing an imperishable name would be so repressed in *all*, by the incalculable uncertainty of success, that *none*, even among those who possessed the requisite powers, would ever achieve it for want of adequate exertion? In answer to this, we may remark, that hope is always bold and persevering, in proportion to the magnitude of its object; and the difficulties that utterly discourage him who calculates, only urge him who presumes to more resolute and indefatigable pursuit. Hence it is the *number*, not the *ardour*, of the candidates for posthumous fame that is lessened, by the unimaginable disparity between the hazard of acquiring and the probability of missing it. Few, therefore, even among those who are called poets, fix their hopes so high as we have stated; and of those few just so many appear for a while to have reached the meridian of renown as to induce more, in every age, to risk the glorious venture, in which even to miscarry is to fall from the chariot of Apollo.

Among those who are so divinely gifted that they seem to have been sent into the world to enlarge and enlighten the compass of human intellect, to adorn and exalt the sphere of human enjoyment;—among those, who, like the youthful Sampson, feel the early movings of a mighty spirit within them, indicating the superiority, and prompting to the trial of their powers, it is deeply to be lamented that too many, like the same Sampson, spend their strength in dalliance, or waste it in unprofitable achievements, instead of employing it for the



benefit,—shall we not say, for the *salvation* of their fellow-creatures. Genius is an awful trust, and where its powers, like the Hebrew Champion's, are abused, like his they frequently recoil in self-destruction. Nothing can endure, even in this profligate world, but virtue. To profit mankind a poet must please them, but unless he profits them at the same time he cannot please them long. We, therefore, do not hesitate to affirm, (notwithstanding the cavils that might be urged against the assertion by reference to the works of some of the ancients) that no poet in the present age, can hope for immortality, who does not exercise his talents on subjects worthy of them, and of their Author,—“the Father of lights;” who requires that his best and most perfect gifts shall be employed in his own glory, and the advantage of his creatures; and has even in this world inseparably united to this employment of them, as its permanent reward, the fame which their possessor desires.

The subject of this preamble must apologize for its length; and it will not be found irrelevant to the author of the volumes before us. Anna Seward and Walter Scott are both celebrated names; the former, however, has long been on the decline, the latter is yet only approaching its zenith. Miss Seward in her time, was a most earnest and eager candidate for that sublunary immortality on which we have been descanting; yet long before her natural demise she had as surely passed it, as she had passed the season of her youth and beauty. But as a lady may have been so accustomed to look for her charms in her glass, that she will continue to find them there, even after they are faded in the eye of her lover,—so a poet may—nay, a poet will, to the last hour of existence, pant for the vain breath of a name, which even the partial lips of friendship can no longer frame themselves to pronounce. That this was deplorably the case with Miss Seward, there needs no other testimony than the bequest of her poetry for posthumous publication to the most popular minstrel of the age—and the frigid manner in which that minstrel has executed his trust. What Mr. Scott calls a biographical preface to these volumes, is surely the most meagre and inanimate memoir of a distinguished person, that ever was written by a surviving admirer. Whatever its merits and defects may be, it is entirely free from that fault into which editors generally fall,—the very pardonable fault of overpraising the works of a departed friend. If Miss Seward's poetry can outlive the commendation of the following paragraph, from a pen that might have engraven her eulogy in adamant,—it will indeed be immortal.

‘The poetry has been published precisely according to Miss Seward's directions. To the numerous friends of Miss Seward, these volumes will

form an acceptable present ; for, besides their poetical merit, they form a pleasing register of her sentiments, her feelings, and her affections. The general reception they may meet with is more dubious, since collections of occasional and detached poems have rarely been honoured with a large share of public favour. Should Miss Seward's poetry be admitted as an exception, it will add much to the satisfaction which I feel in the faithful discharge of the task entrusted to me by the bequest of the amiable and highly accomplished author.' Pref. p. xxxix.

Miss Seward was born at Eyam in Derbyshire, in 1743.\* Her father, (who was a rector at Eyam) being himself a poet, gave early encouragement to his daughter's talents ; and it appears that she could repeat passages from Milton's *Allegro* before she was three years old. On this circumstance Mr. Scott elegantly and acutely remarks ;—

‘It were absurd to suppose that she could comprehend this poem, even at a much later period of infancy ; but our future taste does not always depend upon the progress of our understanding. The mechanism, the harmony of verse, the emotions which, though vague and indescribable, it awakens in children of a lively imagination and a delicate ear, contribute, in many instances, to imbue the infant mind with a love of poetry, even before they can tell for what they love it. Miss Seward was one of these gifted minds which catches eagerly at the intellectual banquet.’

He continues :

‘The romantic hills of Derbyshire, where the village of Eyam is situated, favoured the instructions of her father. His pupil imbibed a strong and enthusiastic partiality for mountainous scenery, and in general for the pleasures of landscape, which was a source of enjoyment during her after life. Her father's taste was rigidly classical ; and the authors, to whom Miss Seward was introduced, were those of Queen Anne's reign. She was early familiar with Pope, Young, Prior, and their predecessor, Dryden ; and, in later life, used to make little allowance for poetry of an older date, excepting only that of Shakespeare and Milton.’ Pref. pp. v. vi.

On these models the poetical taste of Miss Seward was formed, and from her tenth to her sixty-sixth year, her powers were employed in imitating them, with the addition of certain Darwinian graces, which she only at times affected, as we shall have an opportunity of showing hereafter. About 1754, Mr. Seward removed with his family to Lichfield, which continued ever afterwards to be his daughter's residence. Here she became acquainted with Dr. Darwin, whose advice and example greatly stimulated her poetical pursuits. As her life thenceforward was distinguished by no reverses of more particular interest than the loss of parents and friends, while she passed the remainder of her days in ease and affluence, we need not

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\* Mr. Scott says 1747 ; but from Miss Seward's own account, (p. lxxxviii,) she “left the soft and musically sounding teens, on the 12th of December, 1763.”



enter into any detail of her occupations in the long leisure of half a century, during which she frequently appeared before the public as a poet, and was abundantly praised. In addition to considerable abilities, Miss Seward possessed some peculiar advantages, as an author, which greatly contributed to the advancement of her reputation. She was a lady; she was handsome, amiable, and rich; and she had a most extensive correspondence among the most eminent literary characters of the age. From Mr. Scott's very temperate biography of this accomplished woman, we must extract the most interesting passage.

‘In summer 1807, the editor upon his return from London, visited Miss Seward, with whom he had corresponded occasionally for some years. Robertson observes, that in a female reign, the queen's personal charms are a subject of importance; and, as the same rule may apply to the case of a female author, this may be no improper place to mention the impression which her appearance and conversation were calculated to make upon a stranger. — They were, indeed, well worth a longer pilgrimage. Miss Seward, when young, must have been exquisitely beautiful; for, in advanced age, the regularity of her features, the fire and expression of her countenance, gave her the appearance of beauty, and almost of youth. Her eyes were auburn, of the precise shade and hue of her hair, and possessed great expression. In reciting, or in speaking with animation, they appeared to become darker; and, as it were, to flash fire. I should have hesitated to state the impression which this peculiarity made upon me at the time, had not my observation been confirmed by that of the first actress of this or any other age, with whom I lately happened to converse on our deceased friend's expressive powers of countenance. — Miss Seward's tone of voice was melodious, guided by excellent taste, and well suited to reading and recitation, in which she willingly exercised it. She did not sing, nor was she a great proficient in music, though very fond of it, having studied it later in life than is now usual. Her stature was tall, and her form was originally elegant; but having broken the *patella* of the knee by a fall in the year 1768, she walked with pain and difficulty, which increased with the pressure of years. pp. xxii, xxiii.

It is very unaccountable, that an engraved portrait of Miss Seward was not attached to these volumes, as nothing could have been a more suitable embellishment, or a more graceful recommendation.

In the harvest of 1807, we are informed, Miss Seward was seized with a scorbutic complaint, which hastened her dissolution. She died on the 25th of March, 1809. For a year or two preceding this illness she ‘had been occasionally engaged in arranging and preparing for the press the edition of her works, which is now given to the public.’ To Mr. Scott she bequeathed her literary performances, with instructions respecting the publication of them, subject to his discretion. Besides these, she bequeathed to Mr. A. Constable of Edinburgh, *twelve quarto volumes* of MSS. letters, from



1784 to 1809, being such parts of her correspondence as appeared to herself worthy of publication; and large as the collection is, she informs Mr. Scott that it does not include *one twelfth part* of what she had written in that period! A hundred and forty-four quarto volumes of epistles in twenty five years! A notable proof of the unwearied fluency of female penmanship. Mr. Constable has announced the intended publication of his legacy, and though we may be inclined to wish it had been less, we promise ourselves much entertainment from this literary correspondence.

It would be impossible, within due limits, to review in order the multifarious and diversified contents of these volumes. We shall only notice therefore, a few parts, as specimens of the whole.—After Mr. Scott's biographical preface, we have 152 pages of Miss Seward's literary correspondence from the years 1762 to 1768, which, if it had no other value, would be necessary for the illustration of one half of the poetry that follows; the allusions to her first and dearest friendships being frequent in her very latest performances. But many of these epistles are rendered highly interesting by the pictures of domestic hope and happiness, sorrow and suffering, which they present. Those, particularly, describing the preparations for the nuptials of her younger sister, which were interrupted by her sudden sickness and death, cannot be read without the deepest sympathy. Miss Seward, however, possessed little of that ease and vivacity which constitute the charm of letter-writing. Her thoughts never come till they are called, and not even then till they have dressed themselves in their best brocade. We should have been glad to have quoted those respecting the conduct of Mr. Mompesson, Rector of Eyam (Miss S.'s native village,) in 1666, when the plague was depopulating his parish, and the bold and benevolent Christian hero remained unharmed at his post, as the physician, spiritual and temporal, of his flock. But they are too long, and the subject has been repeatedly, yet not too often, brought before the public.\* The following anecdote of the power of music is more novel.

‘A deceased clerical friend of my father's had given his female, as well as his male children, literary educations, though he could not leave them fortunes. One of these daughters passed a few days with us when I was in my sixteenth year, in her road to town, whither she was going, in order to superintend the education of two little girls of consequence, whose mother had then lately died.

‘The governess elect was not much more than twenty; her figure low, and ill formed; her complexion pale, and of an olive tint; her face flat; her mouth wide; and she had so extreme a squint, that one eye appeared

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\* See Ecl. Rev. Vol. III. p. 883.

almost turned into her head. With this repulsive exterior, she had a very pleasing address ; her tone of voice, in speaking was interesting, and there was an attic spirit in her conversation.

‘ She went with us to pass an evening at Mr. Howard’s, where it is always so pleasant to pass evenings. After supper, the moon shining splendidly upon the gloom of a calm night, it was proposed that we should adjourn to a pretty arched grotto, formed of shells and fossils, in this gentleman’s garden. The grotto stands on the edge of a little velvet lawn, planted with shrubs and trees, which have clumps of flowers around their base. This lawn slopes down to a large pool, and, as we do not see its termination, it appears from the grotto like a considerable river. The moon was shedding a shower of diamonds in the water, and edging with silver the highest leaves of the trees. Singing was proposed while we were in the grotto ; and our agreeable guest being solicited, favoured us with two single verses of that beautiful duet in *Athaliah* :

“ Cease thy anguish, smile once more,  
Let thy tears no longer flow ! ”

‘ Her voice was of the most liquid softness, and she expressed those honied and ever-soothing notes in a style the most enchantingly touching. Tears of delight streamed down my cheeks as I listened, and I fancied it impossible to feel an anguish so keen as might not be soothed and comforted by the persuasive sweetness with which she uttered,

“ No !—No !  
Let thy tears no longer flow ! ”—&c.

‘ When the song was over, Mr Howard exclaimed, “ My dear young lady, whenever you shall wish to subdue a heart, let this song be your weapon of attack, and it will be impossible you should meet an invulnerable shield.”—When we returned to the stronger light of the candles, in the supper-room, all the personal defects of the syren were vanished ; at least I saw them no longer.

‘ In a few weeks after, we heard that Mr L——— had married his children’s governess, and that the bride and groom had travelled through Shrewsbury to their seat in Wales, with a superb equipage, and a great retinue of servants. A friend of mine, intimate with Mrs L———’s sister, has since told me, that when this lucky young woman had been about a month in Mr L———’s family, as governess, (yet, as she had properly stipulated, treated by himself and his company as a gentlewoman,) the house being full of guests, it was one evening proposed that the song should go round. When the governess was called upon, she sung the very air whose witching sweetness had, in the grotto, taken prisoner every faculty of my young imagination. Her sister told my friend, that was the first time Mr. L——— had heard her sing. He had shewn little attention to the charms of her conversation. The emanations of genius and of knowledge are, to the generality of what are called polite men and women, but as colours to the blind. We do not find it so with vocal music ; where there is any ear, it speaks to the passions, and their influence is universal. The next morning, Mr L——— offered to the acceptance of the songstress, in his own proper person, an attractive figure, a creditable degree of intellect, at least for a man of fashion, a good character, and a splendid fortune’. V. l. pp. cvii—cx.



Miss Seward's principal, and on the whole her best poems, are the *Elegy on Captain Cook*, — the *Monody on Major André*, — *Louisa*, a Poetical Novel, — and *Llangollen Vale*. Others of equal length with any of these may be found, but none of superior merit.

*The Elegy on Captain Cook* is written with considerable vigour, and laboured into excessive brilliancy in many passages, by a studied and successful imitation of Dr. Darwin's style, which may be traced in the cadence of the verse, the turn of expression, the character of the imagery, and even in the pomp of classical illustration, once so much admired in the *Botanic Garden*. The following lines might have been penned by Dr. Darwin himself.

‘Borne on fierce eddies black Tornado springs,  
Dashing the gulphy main with ebon wings;  
In the vex'd foam his sweeping trail he shrouds,  
And rears his serpent-crest amid the clouds;  
Wrapt in dark mists with hideous bellowing roars,  
Drives all his tempests on, and shakes the shores.  
Already has the groaning ship resigned  
Half her proud glories to the furious wind.  
The fear-struck mariner beholds from far,  
In gathering rage, the elemental war;  
As rolls the rising vortex, stands aghast,  
Folds the rent sail, or clasps the shivering mast!  
Onward, like night, the frowning Demon comes,  
Show'rs a dread deluge from his shaken plumes!  
Fierce as he moves the gulphed sand uptears,  
And high in air the shatter'd canvass bears.  
Hardly the heroes in that fateful hour  
Save the corn navy from his whelming power;  
But soon from Industry's restoring hand,  
New masts aspire, and snowy sails expand.  
On a lone beach a rock-built temple stands,  
Stupendous pile! unwrought by mortal hands;  
Sublime the ponderous turrets rise in air,  
And the wide roof basaltic columns bear:  
Through the long aisles the murm'ring tempests blow,  
And Ocean chides his dashing waves below.  
From this fair fane, along the silver sands,  
Two sister-virgins wave their snowy hands;  
First gentle Flora—round her smiling brow  
Leaves of new forms, and flow'rs uncultur'd glow;  
Thin folds of vegetable silk, behind,  
Shade her white neck, and wanton in the wind;  
Strange sweets, where'er she turns, perfume the glades,  
And fruits unnam'd adorn the bending shades.  
—Next Fauna treads, in youthful beauty's pride,  
A playful Kangroo bounding by her side;

Around the Nymph her beauteous Pois display  
 Their varied plumes, and trill the dulcet lay;  
 A Giant-bat, with leathern wings outspread,  
 Umbrella light, hangs quiv'ring o'er her head.  
 As o'er the cliff her graceful step she bends,  
 On glitt'ring wing her insect train attends.  
 With diamond eye her scaly tribes survey  
 Their Goddess-nymph, and gambol in the spray.  
 With earnest gaze the still enamour'd crew  
 Mark the fair forms; and as they pass, pursue;  
 But round the steepy rocks, and dangerous strand,  
 Rolls the white surf, and shipwreck guards the land.  
 So, when of old, Sicilian shores along,  
 Enchanting Syrens trill'd th' alluring song,  
 Bound to the mast the charm'd Ulysses hears,  
 And drinks the sweet tones with insatiate ears;  
 Strains the strong cerds, upbraids the prosp'rous gale,  
 And sighs, as Wisdom spreads the flying sail.' Vol. II. pp. 40—43.

The same structure of verse has been adopted by Miss Seward, in her *Verses written in Dr. Darwin's Botanic Garden near Lichfield, July, 1778*,—and which were published a short time afterwards in the *Gentleman's Magazine*, with her name to them. Yet these very verses, with some slight alterations, fourteen years afterwards, in 1792, appeared as the opening lines of Darwin's own famous "Economy of Vegetation"! We do not find that the Doctor ever made either public or private acknowledgement of his obligation to Miss Seward, nor that Miss Seward herself ever reclaimed her lines during the borrower's life. The lady, however, after his decease, plucked her transplanted laurels *vi et armis* out of the Botanic Garden, and has here replaced them in her own Pierian plot, from which we shall not attempt to uproot them.

*The Monody on Major André*, we deem the best of all Miss Seward's compositions. Mr. John André was the faithful, but unfortunate lover of Miss Honora Sneyd, the bosom friend of Miss Seward. On the marriage of this Lady to Mr. Edgeworth, her former admirer, then a merchant in London, immediately went into the army, and distinguished himself greatly by his valour, skill, and enterprize, in the American War; but being captured as a spy, was hanged by the sentence of a court-martial, with remorseless severity of justice. In this Monody there is a genuine tenderness of tone, both in the diction and the thoughts, that we rarely find in Miss Seward's tumid and fantastic strains. The comparison, in the following lines, is new and admirable. The hero, heart-sick of love, and panting for glory, is about to embark for America.

'He says;—and sighing seeks the busy strand,  
 Where anchor'd natives wait the wish'd command.



To the full gale the nearer billows roar,  
 And proudly lash the circumscribing shore ;  
 While furious on the craggy coast they rave,  
 All calm and lovely rolls the distant wave ;  
 For onward, as the unbounded waters spread,  
 Deep sink the rocks in their capacious bed,  
 And all their pointed terror's utmost force  
 But gently interrupts the billow's course.  
 So on his present hour rude passion preys,  
 So smooth the prospect of his future days ;  
 Unconscious of the storm, that grimly sleeps,  
 To wreck its fury on th' unshelter'd deeps. Vol. II. p. 78.

Miss Seward thus characterizes the two lovers with great elegance.

'Dear lost companion! ever constant youth'  
 That fate had smil'd propitious on thy truth!  
 Nor bound th' ensanguined laurel on that brow,  
 Where love ordain'd his brightest wreath to glow!  
 Then peace had led thee to her softest bow'rs,  
 And Hymen strew'd thy path with all his flow'rs ;  
 Drawn to thy roof, by friendship's silver cord,  
 Eash social joy had brighten'd at thy board!  
 Science and soft affection's blended rays  
 Had shone unclouded on thy lengthen'd days ;  
 From hour to hour thy taste, with conscious pride,  
 Had mark'd new talents in thy lovely bride ;  
 Till thou hadst own'd the magic of her face  
 Thy fair HONORA's least engaging grace.  
 Dear lost HONORA! o'er thy early bier  
 Sorrowing the muse still sheds her sacred tear!  
 The blushing rose-bud in its vernal bed,  
 By zephyrs fann'd, by glistening dew-drops fed,  
 In June's gay morn that scents the ambient air,  
 Was not more sweet, more innocent, or fair.  
 Oh! when such pairs their kindred spirit find,  
 When sense and virtue deck each spotless mind,  
 Hard is the doom that shall the union break,  
 And fate's dark billow rises o'er the wreck.  
 Now Prudence, in her cold and thrifty care,  
 Frown'd on the maid, and bade the youth despair ;  
 For power parental sternly saw, and strove  
 To tear the lily bands of plighted love ;  
 Nor strove in vain ;—but while the fair-one's sighs  
 Disperse like April-storms in sunny skies,  
 The firmer lover, with unswerving truth,  
 To his first passion consecrates his youth ;  
 Though four long years a night of absence prove,  
 Yet Hope's soft star shone trembling on his love.' V. II. pp. 72.—73.

We need not point out to the reader of taste, the striking difference between the quotations from the *Monody* on Major

André and the extract already given from the Elegy on Captain Cook, in verse, expression, imagery, and illustration, in all which, as we observed, the latter so closely resembled the manner of Doctor Darwin. The Monody is accompanied by a few exquisite letters, written by poor André to the author, while he was the hoping, happy lover of Miss Honora Sneyd.

Of the poetical novel of *Louisa* we are not disposed to speak either highly or contemptuously. It is splendid in colouring but cold in composition; it has more vehemence than passion, more horror than distress, more form than feeling. The versification has little of the Darwinian lubricity; and approaches nearer to the languid and verbose numbers of Prior, than to the spirited variety of Dryden, or the compact harmony of Pope.—*Llangollen Vale* contains some fine description. It is written in stanzas of eight lines. We have no room for quotation.

In the third volume we have a hundred Sonnets. We shall quote one,—not as a specimen of the ninety nine.

‘ Ceased is the rain ! but heavy drops yet fall  
From the drenched roof ;—yet murmurs the sunk wind  
Round the dim hills ; can yet a passage find  
Whistling thro’ yon cleft rock, and ruin’d wall.  
Loud roar the angry torrents, and appal  
Though distant.—A few stars, emerging kind,  
With green rays tremble thro’ their misty shrouds ;  
And the moon gleams between the sailing clouds  
On half the darken’d hill.—Now blasts remove  
The shadowing clouds, and on the mountain’s brow,  
Full-orb’d she shines. Half sunk within its cove  
Heaves the lone boat, with gulphing sound :—and lo !  
Bright rolls the settling lake, and brimming rove  
The vale’s blue rills, and glitter as they flow ! Vol. III. p. 139.

Notwithstanding a barbarous ellipsis in the third line, this sonnet exhibits a genuine picture from nature, neither over coloured nor over-crowded, but full of images and objects, presenting as much to the eye, and more to the mind, than the pencils of Claude and Salvator combined could realize on canvas.

Omitting a prodigious array of Epistles, Odes, Inscriptions, Complimentary Verses, Prologues, Paraphrases, &c. &c. &c. which these Volumes contain, we shall give one example of Miss Seward’s *lyrical* powers. It is incomparably the best small poem in the collection, and though the scantiness of rhyme greatly impoverishes the music of the measure, yet the piece contains so much excellence, that it has warmed Mr. Scott himself into something like praise.



‘ From thy waves, stormy Lannow, I fly !  
 From the rocks, that are lashed by their tide ;  
 From the maid, whose cold bosom, relentless as they,  
 Has wreck’d my warm hopes by her pride !—  
 Yet lonely and rude as the scene,  
 Her smile to that scene could impart  
 A charm, that might rival the bloom of the vale—  
 But away, thou fond dream of my heart !

From thy rocks, stormy Lannow, I fly !

‘ Now the blasts of the winter come on,  
 And the waters grow dark as they rise !  
 But ’tis well !—they resemble the sullen disdain  
 That has lour’d in those insolent eyes.  
 Sincere were the sighs they repress,  
 But they rose in the days that are flown !  
 Ah, nymph ! unrelenting and cold as thou art,  
 My spirit is proud as thine own.

From thy rocks, stormy Lannow, I fly !

‘ Lo ! the wings of the sea-fowl are spread  
 To escape the loud storm by their flight !  
 And these caves will afford them a gloomy retreat  
 From the winds and the billows of night ;  
 Like them, to the home of my youth,  
 Like them, to its shades I retire ;  
 Receive me, and shield my vex’d spirits, ye groves,  
 From the pangs of insulted desire !

To thy rocks, stormy Lannow, adieu ! Vol. I. p. 158.

We have already said that Miss Seward was a most earnest and eager candidate for immortal fame ; but she mistook the way, as well as wanted the abilities, to obtain it. Both by the quantity and quality of the works which she left for publication, we suspect that she could scarcely find in her heart to suppress any thing, however trifling and temporary, which she had once written so as to please herself. We should not have reproached her memory with this common infirmity of authors, had we not found among the miscellanies two pieces of obsolete spleen, the injustice of which in their application she honestly acknowledges in the accompanying notes, and therefore she must have retained them, to the dishonour of her posthumous pages, from a miserably mistaken idea of their poetical merit, though that is too poor to redeem even a harmless subject from contempt.

In Vol. III. p. 67. there is a ‘ *Philippic on a modern Epic*,’ (Joan of Arc, by Robert Southey,) in which the author is branded as ‘ a beardless parricide’ for having degraded ‘ the British name,’ and deprecated monarchical ambition and rapacity, under the proud name of military glory ! Yet in the note appended to this *Philippic*, the author confesses,

that after fourteen years of cooler reflection and experience of the mischief of war, she is convinced that the poet was 'influenced by benevolence to the human race,' &c. Now in the name of truth and conscience, what have we to do with Miss Seward's recanted calumnies, unless the verses that contain them be *asbestos*, which, if we recollect rightly, Cornelius Agrippa tells us *cannot* be set on fire, yet if it *be once* set on fire, it will burn to the world's end! Our readers shall judge for themselves whether this Philippic, if thrown into the flames, would have been thus imperishable.

‘ O, dark of heart,  
As luminous of fancy! quit for shame,  
Quit each insidious pretence to virtue,  
To Christian faith, and pity!—Dry thy tears  
For age-pass'd woes, they are the crocodile's,  
And o'er the murder of the royal victims,  
And o'er the Christian faith's apostacy,  
Witness'd in France, cry, “Vive la Liberté!”  
Dip thy young hands in her o'er-flowing chalice  
Brimm'd with the gore of age, infants, and beauty,  
And throwing thy red cap aloft in air,  
Laugh with the fierce hyena!’

But we have a heavier charge to bring against Miss Seward, who herself has made complete amends to Mr. Southey for this sally of absurdity, by some panegyric lines written on the blank leaves of “*Madoc*,” (Vol. III. p. 382.)—In this same Volume, (p. 5,) we find a shrew-like ‘*Remonstrance, addressed to Wm. Cowper, Esq. in 1778, on the sarcasms, levelled at national gratitude in the Task*’; alluding to the passages in the 6th book, wherein the Christian Poet condemns the idolatrous rites paid to the memory of Shakespeare, at Stratford upon Avon, and the Westminster Abbey Oratorios in honour of Handel. This ‘remonstrance’ was never sent to the Author of the *Task*,—in compassion to his infirmities: and since his death Miss Seward acknowledges, that ‘Mr. Hayley’s biography of the unfortunate man softens, by excited pity, the indignation which had arisen from the ungenerous passages reprobrated here; but the delineation of Cowper’s character, and the records of his life, compared with the illiberal censures which disgrace the interesting and beautiful pages of the *Task*, teach us, more than ever, to deplore the dire Calvinistic principles, which ruined his peace, and which could so freeze and narrow a heart, which Nature had made warm and expansive.’ Had Miss Seward actually discharged her petulant heroics at the living poet, they would have been as impotent to harm him, ‘clad in his celestial panoply,’ as if she had collected the worn out stumps of the pens with which she wrote the hundred and forty-four quarto volumes of letters aforementioned, and shot



them from a baby's bow against Lichfield Cathedral. Nay, by the latter feat she might have stood a better chance of posthumous notoriety, than by bequeathing an idle *remonstrance* to a dead man! But we discover another snake in the grass, besides the blind worm of self-admiration, in the perpetuation of these intemperate lines,—*hatred* of ‘those *dire Calvinistic principles*, which ruined his [Cowper's] peace of mind, and which could so *freeze* and *narrow* a heart, which nature had made warm and expansive.’ Of the *Religion of Jesus*, which Miss Seward thus anathematizes, Cowper himself, having experienced its power, was surely a better judge than a stranger, and *he* thus describes its influence on a heart like his own:

‘Joy far superior joy——  
 ‘Invades, possesses, and o’erwhelms the soul  
 ‘Of him, whom HOPE has with a touch made whole.  
 ‘’Tis heaven, all heaven descending on the wings  
 ‘Of the glad legions of the King of Kings;  
 ‘’Tis more; ’tis God diffused thro’ every part,  
 ‘’Tis God himself triumphant in the heart.  
 ‘Oh welcome now the Sun’s once hated light,  
 ‘His noonday beams were never half so bright.  
 ‘Not kindred minds alone are call’d to employ  
 ‘Their hours, their days, in listening to his joy;  
 ‘Unconscious Nature, all that he surveys,  
 ‘Rocks, groves, and streams must join him in the praise.’

Are *these* transporting strains, which cause joy in heaven—are *these* the language of a heart chilled and narrowed by ‘*dire Calvinistic principles*?’ We leave the slander without any farther comment, to stand as a tremendous proof how despicable even a poetess and a toast may be rendered, by the united force of ignorance, irreligion, and self-conceit.

We are sorry to conclude this long article with censure so unqualified, but we apply it solely to the two pieces which we have just specified. Of the rest of the contents of these volumes, our readers will perceive that we have been determined to speak as favourably as truth and justice would allow.

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Art. III. *An Introduction to the Theory and Practice of Mechanics*; in Five Books, for the Use of Schools: illustrated by Examples. BY W. Marrat, Teacher of Mathematics, Boston. 8vo. pp. xii. 456. 13 folding Plates. Price 14s. bds. Lackington and Co. 1810.

THERE are two general methods of contemplating mechanics, with respect to its theoretical principles. The first is to consider it as the theory of *forces*, that is to say, of the causes which impress or produce motions; the second, to

regard it as the theory of the *motions* themselves. In the first method, the reasoning is founded on the causes, whatever they are, which impress, or tend to impress, motion upon bodies on which those causes act. In the second, the motion is considered as previously impressed, and as it were residing in the bodies; and we merely inquire, what are the laws according to which the respective motions required are propagated, modified, or destroyed, in every conceivable circumstance. Each of these methods of considering the science of mechanics has its advantages and its inconveniences. The first is almost universally followed, as being the most simple; but it has the disadvantage (unless it be very carefully guarded against) of being founded upon a metaphysical and obscure notion—viz. that of *forces*. What can be understood, in the precise language of mathematics, by a *force*, that is, by a *cause* of motion, double or triple of another? We can at once ascertain, by the proper calculus, when two quantities of motion are in a given ratio; but who shall determine the ratio of two different causes? These causes, for example, may be the volitions of men or other animals, exerting themselves through the medium of, and modified by, their physical constitutions: but what is a volition double, or triple, another volition?

If, on the other hand, we only consider forces as indicated by the quantities of motion which they produce in movable bodies to which they are applied, we avoid all the obscurities arising from the metaphysical notions of force, and consider mechanics as the theory of the laws of the communication of motions. In this method the student is sooner brought within the pale of pure calculation, and being freed from the errors resulting from an imperfect system of metaphysics, has simply to guard against those which might arise in his investigations as a mathematician. In this way, too, it would be possible to avoid all obscurity or ambiguity of definition, by representing the meaning of all the terms employed, in algebraical language. Thus, in general, if  $m$  denoted a mass or body,  $s$  a space or line or quantity,  $t$  a portion of time,—then,

1. Every quantity of the form, or reducible to the form,  $\frac{s}{t}$ , is denominated *velocity*.
2. Every quantity of the form  $m \frac{s}{t}$ , is called *quantity of motion*.
3. Every quantity of the form  $\frac{s}{t^2}$  is denominated *accelerating or retarding force*.
4. Every quantity of the form  $m \frac{s}{t^2}$  is denominated *moving force*.
- 5.



Every quantity of the form  $m \frac{s}{t}$ , may occasionally be denominated *momentum, force, or power*. 6. Every quantity of this form,  $m \frac{s^2}{t^2}$ , is called *living force, or momentum of activity*.

7. Every quantity of this form,  $m \frac{s^2}{t}$ , is denominated *quantity of action*.

Here again, we should have, for the most general equation comprehending the circumstances of uniform motion,  $s = S + V t$ ; where  $s$  and  $S$  are spaces,  $t$  a portion of time, and  $V$  the number of units of space described in each unit of time.

For variable motions we should have  $s = f t$ , the function  $f$  being determinable from the circumstances of the motion: as for example, when the motion is uniformly varied, we should have  $s = S + V t + \frac{1}{2} g t^2$ , the quantity  $g t$  being the velocity acquired at the end of the time  $t$ , in virtue of the acceleration alone.

Then by combining, or otherwise modifying, the quantities of action of different bodies; by considering *pressures* as quantities of motion, in which  $\frac{s}{t}$  has become equal to zero,

&c.—the whole doctrine of dynamics, and then of statics, might be made to flow from a very few primordial equations.

All this, however, is too abstracted and refined for young men at their first entrance upon this science; and therefore Mr. Marrat has not adopted the method here delineated: our reasons for sketching it may perhaps appear before we terminate the present article.

The motives which prompted Mr. Marrat to undertake this work, and the plan he has pursued in the execution of it, are thus described by himself.

‘The English authors who have written expressly on this subject, are Emerson, Parkinson, Wood, and Gregory, with a few others. Emerson’s mechanics was an excellent performance at the time it was published, but it cannot be denied that subsequent improvements have, in some degree, diminished its utility; and it may be truly affirmed that it never was suitable, nor ever was intended for a School book: the same may be said of Parkinson’s work. Wood’s small piece in the Cambridge Course, is entirely devoted to the theory; and, therefore, however excellent it may be in that department, it must necessarily be deficient in such information as is requisite in applying the theory to practice in the arts, and in the construction of machinery. The size and price of Dr. Gregory’s very scientific work preclude it from being generally used in schools; it is, also, too difficult to be understood by the generality of students—to that work the present may serve as an introduction. Considerable experience as a teacher has convinced the author that introductory books cannot be rendered too plain and easy, for the capacities of

youth are exceedingly various, and though some few are capable of making rapid strides, and stop at nothing, yet it is a melancholy reflection to think that a far greater number must be led by the hand, must be assisted at every step, and require that every obstacle should be removed. In short, it is the business, it is the duty also, of preliminary writers, to make the road as smooth and easy as their materials will admit; to lay the ascent gently sloping, and endeavour as much as possible to dispel the mists which but too frequently intercept the view.

‘The present work is divided into five books, the first of which contains the elements of *Statics*, or the doctrine of the equilibrium of solid bodies. The second book treats of *Dynamics*, or the doctrine of motion, and as this subject is extremely copious, little more than an abstract of the most useful branches of this science can be expected; the student will, however, find sufficient information to enable him, after he has studied what is here given with attention, to pursue the subject in other works. The third book contains the principles of *Hydrostatics* and *Hydrodynamics*, or the principles of the equilibrium and motion of non-elastic fluids. In this book the theory and practice are so blended, and the subjects treated in such a manner, as to render it of use to readers in general. In the fourth book, *Pneumatics*, or the properties of elastic fluids in general, though more particularly the properties of common or atmospheric air, are explained. This book, though short, will be read, it is hoped, with much pleasure, as it contains a considerable fund of information treated in a popular manner: beside the description of several smaller instruments, as the barometer, the thermometer, the syphon, pyrometer, &c. it contains the theory and description of pumps, that is, of the air pump and four water pumps, viz. the sucking, the lifting, the forcing, and the centrifugal pump. In the first four books, the subjects are prosecuted as far as could be done without introducing the fluxional calculus; but to render the work of more general utility, and to accommodate students in the higher classes, a fifth book is added, in which several branches in the preceding books are considerably extended. This fifth book contains also the motion of machines and their maximum effects, an account of water wheels, experiments on friction, and the theory of wheel carriages.’  
Pref. pp. i—iv.

The reader may hence see what is the merit to which Mr. Marrat aspires. His object is to present preceptors with an useful introductory work, such as may be safely put into the hands of their pupils; impart to them the leading principles of the science; and prepare them for the perusal of more elaborate and extensive treatises on the same subject. It is but just to say, that for this purpose the treatise is extremely well calculated. The theory is correctly, and in the main, perspicuously exhibited. Apt illustrations are frequently introduced; and almost every section is terminated with practical examples, the solution of which will recal the student to the propositions he has previously demonstrated, and thus at once serve both to fix the principle more perfectly in his



mind, and to convince him that the truths of this science are of constant, though varied utility. Indeed, we consider this as decidedly the best introductory work on Mechanics which has been yet published in this country, and we think we cannot do better than recommend it warmly. To masters of schools, especially, it will save much labour in selecting from larger works; and the students in our colleges and public academies may advantageously peruse it, before they enter upon the more profound treatises of Parkinson, Gregory, Prony, or Lagrange.

Having said thus much in justice to this ingenious author, we must now in justice to ourselves and the public remark, that he is not *always* quite so successful in definition and expression as might be wished. Thus, at p. 2. Mr. Marrat says, 'When a body is passing successively from one part of space to another, it is said to be *in MOTION*.' Very true: but if the student say 'I want to know what motion is, without being *in motion*,' and ask for a definition, he will not receive it. This is an acknowledged difficulty; but Mr. M. has cut the knot instead of untying it.—Again, 'the velocity or celerity of a body, or its rate of motion, *signifies* the space which it uniformly passes over in a given portion of time.' This is not correct. Lineal space may be assumed as a measure of velocity, but velocity does not *signify* space.—Nor are we mightily in love with Francœur's account of *time*, given in the same page: 'Time is, with respect to us, the impression which leaves in the memory a continuation of events, the existence of which we are certain has been successive.'—At p. 57, 'proof' is used as synonymous with demonstration. We believe men of science commonly distinguish them. Thus, we *prove* multiplication in arithmetic by casting out the nines; and we can *demonstrate* that, under certain circumstances, this manner of proof is correct.—The definition of a simple pendulum at p. 160 is objectionable.

But we must make our most decisive stand against what is said at p. 120 relative to what is called the *law of continuity*, which we are told 'can NEVER be violated.' In order that our observations on this celebrated *law*, as it is denominated, may come with perfect fairness, we shall extract Mr. Marrat's account and defence of it.

'The law of continuity is that by which variable quantities, passing from one magnitude to another, pass through all the intermediate magnitudes, without ever passing abruptly over any of them.

'This law Boscovich proves to be universally true, in the first place, from induction. Thus the distances of two bodies can never be changed without their passing through all the intermediate distances.

‘ We see the planets move with different velocities in different directions, but they still observe the law of continuity. In heavy bodies projected, the velocity decreases and increases through all the intermediate velocities;—the same happens with regard to elasticity and magnetism. No body becomes more or less dense without passing through all the intermediate densities. The light of the day increases in the morning and decreases at night through all the intermediate degrees. In a word, throughout all nature we see the law of continuity takes place, if all things be rightly considered. It is true we sometimes make abrupt passages in our minds, as when we compare the length of one day with that of another immediately following it, and say that the latter is two or three minutes longer or shorter than the former, passing all at once, in our way of speaking, round the earth : but if we take all the different longitudes we shall find days of all the intermediate lengths. We likewise sometimes confound a quick motion with an instantaneous one : thus, we are apt to imagine that the ball is thrown abruptly out of the gun ; but, in truth, some time is required for the gradual inflammation of the powder, for the rarefaction of the air, and for the communication of motion to the ball. In like manner, all the objections to the law of continuity may be satisfactorily solved.

‘ Boscovich goes still farther, and maintains that a breach of this law is metaphysically impossible. This argument he draws from the nature of continuity : for it is essential to continuity that where one part of the thing continued ends, and another begins, the limit is common to both. Thus when a geometrical line is divided into two, an indivisible point is the common limit to both. Time is also continued, and where one hour ends another immediately begins, and the common limit is an indivisible instant.

‘ Now as all variations in variable quantities are made in time, they all partake of its continuity, and hence none of them can hasten, by an abrupt passage, from one magnitude to another, without passing through the intermediate magnitudes.

‘ We cannot pass from the sixth hour to the ninth without passing through the seventh and eighth ; because, if we did, there would be a common limit between the sixth hour and the ninth, which is impossible. So, likewise, we cannot go from the distance 6 to the distance 9, without passing the distances 7 and 8 ; because, if we did, in the instant of passage we should be both at the distance 6 and the distance 9 at the same time ; which is impossible.

‘ In like manner a body that is condensed, or rarefied, cannot pass from the density 6 to the density 9, or *vice versa*, without passing through the densities 7 and 8 ; because, in the abrupt passage, there would be two densities 6 and 9 at the same instant.

‘ The body must pass through all the intermediate densities, and this it may do either quickly or slowly, but still it must pass through them all ; the like may be said of all variable quantities, and thence we may conclude that the law of continuity is universal. But, in Creation, is there not an abrupt passage from *non-existence* to *existence* ? No, there is not ; for *before existence* a *being* is nothing, and therefore incapable of any state.

‘ In creation a *being* does not pass from one state to another abruptly ;



it passes over no intermediate state; it begins to exist and to have a state, and existence is not divisible. But do we not at least admit of an abrupt passage from repulsive to attractive forces even in our theory itself? We do not. Our repulsive forces diminish through all the intermediate magnitudes, down to nothing; through which, as a limit, they pass to attraction. In the building of a house or ship, neither of them is augmented abruptly; for the additions made to them are effected solely by a change of distances between the parts of which they are composed: and all the intermediate distances are gone through.

‘The like may be said of many other cases, and still the law of continuity remains firm and constant.’ pp. 120, 121. Note.

Thus says Mr. Marrat: and thus in effect says Professor Robison, and a host of other philosophers;—demanding for this boasted *law* the universal assent of metaphysicians, naturalists, philosophers, and mathematicians. If this observance of continuity were merely proposed as a *circumstance* conformably with which many events in nature, or many descriptions in mathematics, were found to take place, we should admit it without entering into any dispute. But when it is held up to usurp the place of a positive, invariable *law*, which ‘can never be violated,’ we must be allowed to hesitate. We think the baneful consequences attending the admissions of such baseless laws, are not to be estimated lightly.

And first with regard to pure mathematics, the law of continuity does not obtain in many cases. Thus it is with regard to the Cassinean ellipse, and the Conchoid under certain relations of the constant quantities. And in lines of the third order, according to Newton’s enumeration, *sixty-one* out of seventy-two break the law of continuity. The following, too, arising from the consideration of *loci*, is a remarkable, though obvious instance, of a double solution of continuity.

Let there be any number of lines SA, SB, SC, . . . . SM, SN. drawn from the same point S, and given both in magnitude and position, in one plane. Let the locus be sought of the points Y, from either of which letting fall perpendicular upon all those right lines, the sum of their rectangles into the given right lines SA, SB, &c. shall be a constant magnitude. Now, so long as the point S is not the common centre of gravity of the points A, B, C, . . . . M, N, the locus of the points required will be single and determinate; and the space given is not susceptible of any limit either in magnitude or in minuteness: but by the smallest imaginable changes in the magnitude and position of the first lines, we may produce corresponding changes in the position of the centre of gravity Z, relatively to the point S; and so long as these changes do not tend to confound this centre

of gravity with the point  $S$ , the locus of the points  $P$  will remain single and determinate. Yet, at the moment when the centre of gravity  $Z$ , approaching the point  $S$  by degrees as imperceptible as you please, becomes confounded with it, there is a double leap, which completely violates the law of continuity; for now the locus of the points  $P$  is entirely indeterminate, instead of being determinate, as before: and in this case, too, the space proposed is confined to the limit *zero*, when in the former case it is not susceptible of any limit. So that this instance presents a double sudden passage or leap, the one from finite to infinity, the other from infinitude to limited quantity; and both of them in consequence of the smallest conceivable diminution of a distance.

Similar exceptions to the law of continuity result from the consideration of many of the 'General Problems' of Dr. Stewart and M. Carnot. It cannot, therefore, be assumed as a general principle in pure mathematics. And with regard to chemical philosophy, though that is foreign to the immediate subject of this article, we may remark that M. Lesage has pointed out many exceptions in his '*Essai de Chemie Mechanique*' and in the *Opusculi Scelti* of Milan for the year 1784. In optics, the rules for foci, and for caustics, furnish still more exceptions: and, indeed, without adverting to abstruse points, any person may conceive fifty ways of extinguishing the flame of a candle, so that there shall be a complete rupture of continuity, in the passage from light to darkness.

With regard to the argumentation in the last quoted passage, a part of it seems little better than quibbling. We mean that in which it is affirmed that 'there is not an abrupt passage from non-existence to existence.' We dare not impugn the good sense of our readers, by imagining they need our assistance to detect the fallacy of this. —Again, we are told that 'in heavy bodies projected, the velocity decreases and increases through all the intermediate velocities.' Now if we were to ask the advocates for this '*law*,' what is the intermediate velocity between quiescence and the first degree of velocity after the body leaves the state of quiescence—we fancy they will perceive that no such intermediate degree can be assigned or *imagined*; and that therefore there *is* a solution of continuity. But on this topic we think it is quite needless to expatiate. If the law of continuity require infinitely small changes, no finite number of them can make a perceptible change;—and the advocates of this law do not affect to deny *perceptible* changes. If, on the other hand, it be supposed that



the changes are finite, though individually imperceptible, there is an end of the question; for the law of continuity is as completely violated by finite changes, as it would be were the universe suddenly destroyed.

We have said thus much against the admission of the law of continuity, because we are aware that when once laws like this are supposed to be established, there is a tendency, even in well ordered minds, like our author's, to make every thing yield to them; while among those philosophers (for such by a strange misnomer they are called) who would rather bow to a law without a lawgiver, than acknowledge the weight and obligation of those laws which flow from the Supreme Governor, there is a constant effort to make every thing bend to the ideal law; and thus these cold speculatists are prepared to abandon, without a struggle, the most solemn, important, or consoling truths, if they do not happen to quadrate with their preconceived opinions. The atheistical systems of Hume and Laplace rest precisely upon such unstable foundations; and however it may have been the fashion to admire these systems, it is not difficult to perceive that each in its turn will be forgotten; "for if any one build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; and the fire shall try every man's work, of what sort it is."

These remarks having drawn us beyond our original intention, we cannot venture upon more than one other topic of observation. The science of mechanics, we see, is conversant about *force*, *matter*, *time*, *motion*, *space*. Each of these has been the cause of the most elaborate disquisitions, and of the most violent disputes. Let it be asked what is *force*? If the answerer be candid his reply will be 'I cannot tell, so as to satisfy every inquirer.' Again, what is *matter*? 'I cannot tell.' What is *time*? 'I cannot tell.' What is *motion*? 'I cannot tell.' What is *space*? 'I cannot tell.' Here, then, is a science, the professed object of which is to determine the mutual relations, dependencies, and changes of quantities, with the real nature of all of which we are unacquainted; and in which the professed object is, notwithstanding, effected. We have certain knowledge respecting, subjects of which in themselves we have no knowledge;—demonstrated, irrefragable propositions, respecting the relations of things, which in themselves elude the most acute investigations. The reason of this we have assigned on a former occasion\* ;

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\* Vide Ecl. Rev. Vol. IV. p. 57.

and we conceive we are strictly within the line of *our* duty when we again advert to similar reflections.

In the physical sciences very much, we are ready to admit, has been accomplished. Yet we may challenge the wisest philosopher to demonstrate, from unexceptionable principles, and by just argument, what will be the effect of one particle of matter in motion, meeting with another particle at rest, on the supposition that these two particles constituted all the *matter* in the universe. The fact of the communication of motion from one body to another, is as inexplicable as the communication of divine influences. How, then, can the former be admitted with any face, while the latter is denied? We know nothing of *force* any more than we do of *grace*, except by their effects. There are questions, doubts, perplexities, disputes, diversities of opinion, about the one as well as about the other. Ought we not, therefore, by a parity of reason to conclude, that there may be several true and highly useful propositions about the latter as well as about the former? Nay, we may go farther, and affirm, that the preponderance of argument is in favour of the propositions of the theologian. For, while force, time, motion, &c. are avowedly constituent parts of a demonstrable science, and ought therefore to be presented in a full blaze of light, the obscure parts proposed for our assent by the theologian are avowedly mysterious. They are not exhibited to be understood, but to be believed. They *cannot* be explained without ceasing to be what they are: for the explanation of a mystery is, in the language of Young, its destruction. They cannot be made obvious without being made mean: for a clear idea is only another name for a *little* idea. Obscurities, however, are felt as incumbrances to any system of philosophy; while mysteries are ornaments of the Christian system, and tests of the humility and faith of its votaries. It is, then, the business of a philosopher, as far as possible, to remove obscurities; but it is not the business of a divine to abolish mysteries. Paul, who was no indifferent theologian, in our estimation, “gloried in the *mystery* of godliness.” And Lord Bacon, who was not a very despicable philosopher, has a passage with which we shall beg leave, for our own ease and that of the reader, to terminate this disquisition. “The prerogative of God comprehends the whole man. Wherefore, as we are to *obey God’s law*, though we find a reluctance in our *will*; so we are to believe his word, though we find a reluctance in our *reason*; for if we believe only that which is agreeable unto our reason, we give assent to the *matter*, not to the *author*; which is no more than we would do towards a suspected and discredited witness.”



Art. IV. *The Religious World Displayed*; or a View of the four grand Systems of Religion, Judaism, Paganism, Christianity, and Moham-medism; and of the various existing Denominations, Sects and Parties existing in the Christian World. To which is subjoined a view of Deism, and Atheism. By the Rev. Robert Adam, B. A. Oxford; Minister of the Episcopal Congregation Black-friars Wynd, Edinburgh; and Chaplain to the Right Honourable Earl of Kellie. 3 vols. 8vo. pp. xxxv, 445, 453, 504. Price 1l. 11s. 6d. Edinburgh, Laing and Co. Longman and Co. 1810.

THE next age will certainly call this the age of Heresiology. First, a slight "Sketch" of the various religious denominations starts into ephemeral celebrity, and runs through many editions: then a more enlarged "View," forming a solid volume, claims the notice of the public; and now we are visited, on a similar mission, by three respectable octavos;—though, as their sensible and modest author still complains of the extent of the subject, and of want of room to do it justice, there is even yet forthcoming, we suppose, a goodly quarto, or an old fashioned ponderous folio to exhaust the theme. In what light ought this prevalent taste for investigation into the diversified religions of mankind to be regarded? If it be true, that the study of history is one of the most effectual means of inculcating the scriptural doctrine of human depravity, the study of sects and heresies may perhaps be considered as supplementary to it: for what can be more evident, than that something is dreadfully wrong in a race of beings formed to know and please their Creator, who yet are wandering in endless mazes of contradictory opinions—some ardently cultivating as acceptable devotion, what others abhor as idolatrous insult and rebellion. Sceptical indifference, indeed, in the semblance of philosophy, has harangued us on the pleasure which the common parent of the great family of man must feel in seeing his children pay him homage in different ways—as though a chaotic mixture of Hindu fables, Mahometan superstitions, popish farces, and bacchanalian revels, were to take place of that lovely oneness of sentiment that prevails among worshippers of heaven! Were it only that this difference of opinion among mankind, has been the promoter of all bad passions, and the fire-brand of inextinguishable discord, it would be quite sufficient to make it deplored by every genuine philanthropist.

The utility of such works, however, as that we are proceeding to examine, must greatly depend upon the sentiments and spirit of their authors. Mr. Adam, it seems, is a clergyman, educated at Oxford, who, after spending his first years in the church of England, is now officiating in the Scotch episcopal church. His doctrinal sentiments, whenever they

appear, approach to what is called evangelical; but in discipline he would be thought to *feel* with his present communion, which was less completely reformed from popery than the English establishment; and hence, perhaps, his liberality and candour, which are predominant qualities in the work before us, often verge towards catholicism, in its most restricted sense.

He considers the religions of the world in the order of Jews, Pagans, Mahometans, and Christians; noticing Deists and Atheists in the supplement. The Christians he divides into those of the Greek and Eastern churches; 'the Roman catholics who acknowledge the authority of the Pope; and the protestants, or reformed churches and sects who reject it.' Under each system and denomination, he gives a definition of the name; an account of its rise, progress, and remarkable eras; a view of its distinguishing doctrines, worship, ceremonies, and church government; a list of eminent men and authors who have written for or against it; a statement of its numbers and of the countries [where it is found: to which he adds some miscellaneous remarks by way of conclusion.

Our author's account of the Jews is creditable to his principles, character, and research. The extent of his plan has allowed him to quote from David Levi much interesting information concerning this most singular people,—whom every genuine Christian must regard, as a disinherited elder brother whose estate we now enjoy. We recommend Mr. Adam's concluding reflections to the serious attention of our readers.

'Whatever may be the manner, and whensoever may be the time of this grand event—the restoration of the Jews—let us, in the mean time, strive to abate their sufferings; let us choose rather to be the dispensers of God's mercies, than the executioners of his judgments; and let us avoid putting stumbling blocks in their way; and, whatever we attempt for their conversion, let it be in peace and love. Let us propose Christianity to them, as our blessed Lord himself did, in its genuine purity, and without concealing or disguising any of its doctrines. Let us lay before them their own prophecies; and let us shew them their accomplishment, in the person of Christ; let us applaud their hatred of idolatry; let us neither abridge their civil liberty, nor try to force their consciences; and, above all, let us shew them the religion and morality of the gospel in our lives and tempers, by our approving ourselves to be "a peculiar people, zealous of good works." Vol. I. p. 78.

The view of Paganism is much less satisfactory than the preceding. It is either too long, or too short. If a glance only was meant, it should not have been extended over a space too wide for the eye, without the aid of that logical method which so greatly facilitates the acquisition of knowledge. But in a work like this, Polytheism should have been exposed to



view in all its deformity : and though in passing lightly over the elegant mythology of the Greeks, Mr. Adam has judged wisely, we cannot but think that the idolatries now prevailing in the East should have been much more fully exhibited ; — both to inform us of the *religion*, as some will call it, of many millions of our fellow subjects, and also to satisfy those who are still in doubt, whether we ought to admire and cherish the fables of the Hindus, or turn with horror from the crime of permitting millions within our reach, to remain abused by all that is ludicrous and degrading, wretched and impure.

‘Mohammedism’ is described with sufficient minuteness, — except that the introduction of a few passages from the Koran, would have given more distinctness and force to the impression, than it was in the power of mere description to produce. An extract from a catechism said to have been lately printed at Constantinople, will serve to explain the justness of this remark.

“I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mohammed, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and in the miracles which they have performed. Adam was the first prophet, and Mahomet was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise ; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it ; and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the prophets has, in Paradise, a bason for his own use : the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals.” Vol. I. pp. 250, 251.

The attention paid to the first division of Christians, the Greek and Eastern churches, is considerable, but the information collected indicates no peculiar research, and affords no perspicuous display of their genuine character. The extent of country over which the Greek church predominates ; the myriads of immortal beings included in its pale ; the importance of the Russian empire, which forms its principal pillar ; the interest we now take in the Greek Islands, which it is not impossible may ere long place their religion under the British sceptre ; and the probability of a still greater part of this communion passing from under the yoke of the Turks to that

of professed Christians;—all render it extremely desirable for us to become intimately informed of the degree of their religious knowledge, their moral character and habits, as well as the means and facilities which present themselves for the diffusion of divine truth among that long neglected portion of the Christian world. Unhappily we know little more of this, which is most worth knowing, than can be gleaned from the journal of some inquisitive traveller, who might have been too ignorant of religion to understand its true state, and too indifferent to look farther than to the names of sects, the routine of ceremonies, and the revenue of priests\*.

The Catholic Church is described and defended with considerable ingenuity, by one of its own members and ministers. This method, however, of allowing every sect to tell its own story, is more deserving, we think, of the praise of candour, than the honour of imitation. As a method of arriving at truth, it is obviously uncertain to the last degree. The Christian, for instance, who should think proper to adopt his notions of Mahometanism from the eulogies of an Imâm, or the Protestant who should choose to derive all his ideas of the church of Rome, from the representations of a Jesuit—each of these might boast, it is true, of having gone to the very first sources of information, but might yet remain surprisingly ignorant of the real merits of the respective cases. A man, no doubt, may be best able to give his own mental portrait, but self-love would generally dispose him to draw a flattering likeness.

It is unnecessary to enter with minuteness into Mr. Adam's account of the united Church of England and Ireland. As the author was nourished in her bosom, we presume we may rely on the accuracy and kindness of his report. But he now officiates in the episcopal church of Scotland; and this, perhaps, has led him to give to it more attention than its importance required—though we are gratified with the information he communicates. A similar cause has assigned a disproportionate space to the other sects of dissenters in Scotland. To the English dissenters he has not been so liberal, though he has referred to the *History of Dissenters* by Messrs. Bogue and Bennett; a work which various circumstances have so long prevented us from noticing, that we now defer it till the last volume appears.

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\* The travels of Dr. Clarke form an honourable exception to this complaint; and our readers will no doubt call to mind several particulars, which strikingly illustrate the gross idolatry, superstition, and heathenism of the *Russian* population, in our review of that interesting work. See *Ecl. Rev.* Vol. VI. pp. 682 — 689, &c.



We do not distinctly perceive the propriety of inserting articles intitled Materialists, Huchinsonians, and Mystics, amidst Baptists, Methodists, and other distinct communions ; for the uninformed reader might naturally be induced to ask, where is the Hutchinsonian chapel, &c. ? And if so, would Mr. Adam be prepared to inform him ? Indeed, the arrangement of this work is very illogical, which has occasioned repetitions and deficiencies, more than we have room or inclination to specify. On this subject, however, it is fair to notice a modest passage in the preface.

‘ Some of my friends have done me the favour to proffer their assistance, and some of my correspondents have kindly promised to continue theirs, for the improvement of this work ; and I *will* be happy to open a correspondence with others, for the same purpose. I also look up to the public organs of criticism for many useful hints and remarks, of which I will thankfully avail myself if candidly communicated ; so that, should a second edition be called for, it will most likely be more correct, and less unworthy, in many respects, of the public attention.’ Pref. pp. xii, xiii.

With considerable reluctance we remind our author, that to have deserved this mark of public favour, he should have supplied the grand defect of the work—a moral use. At present, we have mere knowledge, which glimmers like a lamp in a sepulchre, wasting its oil upon the dead. We should wish to see the plan so improved, that, without any enlargement of size, one third of the work might be devoted to a view of the vital principles and practical tendencies of each form of religion ; displaying, with truth and candour, wherein lay the defects which prevented it from accomplishing the grand design of honouring God and serving man, as well as the excellences which rendered it worthy of general imitation. The light of such a book would have then resembled that of the sun, which rises not merely to shew itself or other objects, but to detect hidden dangers, to point out the path of safety, to feed the flame of life ;

“ To rouse the senses, animate the soul,  
“ And wake the world to action.”

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Art. VI. *Materials for Thinking*. By W. Burdon. 8vo. 2 vols. pp. 720. Newcastle printed. London, Ostell. 1807.

**I**T may appear somewhat irregular and unnecessary to go back so far as the date affixed to this publication. The production did not then happen to fall within our attention ; but having some time since met with it in the house of a very decorous and respectable family, where it had found access by means of a title which, without the appearance of high pre-

tension, had yet something to excite curiosity, we were led, by a slight inspection, to think it might be a little act of charity to any of our readers that might be tempted by such a title occurring in an advertisement or catalogue, to give them a hint of the predominant quality of the performance. This we shall do with the fewest possible words of our own, because it will be done much more effectually by means of a few passages extracted from the book itself. There is a great deal in it about religion; and we should somewhat be inclined to wonder, even in spite of its indifferent literary recommendations, that it should have attracted so little attention, if cultivated society is really in that rapid train of improvement towards a final deliverance from all religious belief, which the author seems to be consoled, amidst the views of the vice and misery of the world, by perceiving. If that improvement is really advancing with a broad course of success, there should be a sufficient number of promoters to give a partial popularity to a prominently zealous coadjutor. To be sure an individual has less chance for popularity when the cause he abets is so decidedly and widely triumphant, as no longer to care for an individual's assistance; but we should have supposed the improvement in question had not yet attained so wide a prevalence, as that its participators and promoters could be warranted to slight the well-meant, though it should be thought rather clumsy co-operation of this writer. He is one of the most downright and impudent of the infidel tribe. And we must commend his work for being much more clear of insidious management than the labours of many of the fraternity,—unless, indeed, some part of this merit is rather to be ascribed to want of adroitness.

The pieces, which may be denominated essays, composing the book, have the titles of Liberty of Sentiment—Human Inconsistencies—the Imagination—Characters—the Feelings—Education—Liberty and Necessity—Political Economy—State of Society—Principal Moral Writers and Systems of Morality considered and compared—The Condition of Mortality examined. They shew a man of considerable ‘materials,’ but who has very imperfectly learnt the art of ‘thinking’: for the course of thought is for the most part extremely desultory and discontinuous. The reader would be constantly tantalized, if he could any where become so far interested in the train of ideas as to be anxious to see it clearly followed out to a conclusion. The author shall go on a short space in a regular sort of way, and with an apparent aim, and our attention becomes fixed in expectation, when in an instant, down he ducks out of sight, like some entertaining water-fowls we have seen, and leaves us to gaze vacantly till he comes up again in quite another



place. The composition, considered as to language, is utterly slovenly, and abounds with feeble constructions. Nevertheless the author possesses extensive knowledge, derived both from books and the world; and here and there evinces a degree of intellectual strength which, well disciplined, would have placed him at a considerably forward point among middle-rate understandings—and which, drawn into exercise in a direction to have avoided meeting with the malignant demon to which it is now a miserable captive, might have made him an useful moralist. As it is, we cannot conscientiously recommend it as worth any one's while to gather up the sensible, useful observations to be found in this performance, at the cost of wading through the wide slough of impiety on the surface of which they are sparingly scattered.—It is perhaps but fair to transcribe one paragraph of the better sort, before giving one or two of the samples of the vile quality which forms the predominant character of the work. It is from the essay on Human Inconsistencies.

‘ Another inconsistency in the human character, not less striking than any of the former, is the difference frequently to be found between the public and private characters of men; and this is only to be accounted for by proving that many public establishments, being founded, and consequently administered, on principles of iniquity and injustice, require from individuals of the best private morality the sacrifice of their honour and consistency to promote their temporal interest; hence it is that men, who in their private capacity, abhor every thing cruel, tyrannical, or dishonest, not only sanction, but take a part in any thing, however disgraceful, which can forward their schemes of interest or ambition. Have we not daily instances of men, who, though the best friends, fathers, and husbands, will yet sign or execute commands which destroy the peace and happiness of thousands: and though they turn with horror from an act of cruelty, or weep with sympathy over a tale of woe, yet, as statesmen or soldiers never hesitate to embrue their pen or their hands in the blood of innocent and unknown victims. And what is their motive or excuse? They must do their duty. To what enormities and inconsistencies may not men be reconciled by custom and interest! The man who will one day stretch out his hand to give alms to a sturdy beggar, may perhaps the next draw his sword against the life of a fellow creature who has never offended nor injured him: and yet he will do all this without thinking he acts unjustly or inconsistently: he has been taught to do both, and he never thinks he can be doing wrong.’ V. 1, p. 32.

So early as the close of the first short essay, the author's patience forsakes him at thinking of the arrogant pretensions of the religion of the Bible to be the exclusively true religion.

‘ The religions throughout the world cannot all be true; and as they all exclude each other from the favour of heaven, it is much more reasonable to suppose that they are all false: to believe otherwise is

to make God the author of injustice and cruelty, by condemning men to eternal punishment for disbelief in what, from their education and prejudices, they have never had the means of knowing; to suppose that he regards them all with an equal eye of benevolence, as so many different attempts to obtain his favour, is liberal and consistent.' Vol. I. p. 26.

This, however, is a comparatively moderate paroxysm. There are times when this topic rouses the whole legion within him, makes him break all fetters, and rush forth in naked depravity, with howlings like the following.

'Every part of the Jewish and Christian religions supposes the interference of a particular Providence, because each of them lays claim to a particular revelation; they may indeed in one sense be said to come from God, and so do plagues, pestilence, and famine; they are parts of the general system; but as to their being particular interpositions, to the exclusion of other religions or other nations, the idea is impious and ridiculous, and nothing but a narrow sectarian spirit of bigotry could have countenanced and supported such a belief. Are the Persians or the Chinese less the creatures of the Deity than the Jews or Christians? Why then did he not communicate to them the means of obtaining his favor; or will he punish them for not believing what they had no opportunities of knowing? if he does not punish them, where is the use or benefit of these revelations? and if he only rewards them according to their knowledge, is he not partial in the distribution of his kindness. 'The notion of a particular Providence then, as it relates to nations, is blasphemous, and not less so with regard to individuals.' Vol. I. p. 265.

In another place, (Vol. II. p. 280,) talking of the 'Author of Nature,' he says, 'he has given to the generality of men no very enviable present when he gave them existence, and those who are unhappy without any fault of their own, have a right to complain of injustice and cruelty. The existence of one miserable being in the world is an invincible argument against the belief of a Deity, infinitely wise and benevolent.' An unhappy mortal who can utter, and in various forms repeat, such things as this, might be thought to venture considerably more than is consistent with prudence, supposing this representation of the character of the Deity to be true. But we must make from this apparent courage every deduction implied by such passages as those in which he says 'a Deity exists only in the mind of man.' Vol. II. p. 256. The decided temperament of the man is very consistently indicated in every part of the volumes, where the subject makes a formal, or can be made to allow an incidental, reference to religion. We find him losing no opportunity of asserting that matter is eternal; (Vol. II. p. 268) that the 'system of Moses is a compound of wisdom and folly;' (p. 104) that 'the idea of nations and individuals



being punished for their actions, arises from that barbarous theology, which represents the Deity as a revengeful and indignant being, who delights in the sufferings of those whom he has created, and hardens merely to punish;' (p. 277) that 'the antiquity of the Chinese is now acknowledged;' (p. 88) that 'of the many precepts contained in the famous Sermon on the Mount, there are but few which can be of any practical utility;' (p. 138) that 'the resurrection of a dead body, after having lain two whole days in the grave, is a fact so contrary to the common sense of mankind, as not to be capable of proof by any human testimony;' (p. 314) that 'to be inquisitive or fearful about another world is the extremity of folly; for if there is another, it must be as little in our power to make it happy or miserable, as the present was before our existence.' (p. 265) But lest the 'if' in this last quoted sentence should be mistaken to imply a possibility of a future existence, and also in order to furnish, against the sorrows of mortality, a consolation which he seriously pronounces much better than the fanciful prospects of religion—he goes on to say,

'A rational man, under the pressure of the very greatest calamity, tormented by distress or ill health, will console himself with the reflection, that he lives under the dominion of an evitable necessity; he will endeavour, by the exercise of his mental faculties, to act to the best of his judgment in whatever difficulties he is placed; and then, if he finds them insurmountable, he will wait with patience [but why he should do so it is impossible for us to divine] for relief in that state of nothingness from which he came, and to which he must undoubtedly return, where the wicked cease from troubling and where the weary are at rest; where the happy and the wretched, the oppressor and the oppressed lie down together in eternal repose.'

It will be sufficient to quote two passages in evidence of the formidable power of the logic before which so many vulgar errors are to disappear.

'The argument taken from the analogy of the scriptures to the constitution of nature is defective, because it is requisite that in all analogical reasoning the things which we reason about *should exactly resemble each other*, &c.' Vol. II. p. 261.

'Those who believe in a future state, to be consistent, ought to believe in a past; for if the soul of man is capable of existing to all eternity, it is difficult to conceive how it could have had a beginning; for that which is eternal ought no more to be limited at one end than at the other.' p. 259.

Infidels have generally been not a little perplexed and aggrieved, by the necessity of accounting for the rapid suc-

ness of Christianity so soon after its first introduction. This author appears to think one short paragraph enough to end all controversy on that subject.

‘So singular a phenomenon has been imputed to various causes : to me there seem but two which can account for it, and these are, first, the belief of its divine origin, for thirteen men believing themselves inspired, or only pretending to believe it, will soon make many others believe the same, in an age of ignorance and credulity, and when once any opinion has taken root, we all know how difficult it is to overturn it, even in an age more enlightened. The second cause which aided the propagation of Christianity, was the persecution which the first Christians endured ; for such is the natural perverseness of man, and his love of resistance, that he will even glory in suffering if sufficiently opposed, &c.’ Vol. II. p. 136.

If Gibbon had been alive to read such a passage as this, it would have done more, through the impetuous recoil from such stupidity in a coadjutor, to carry him over to Christianity, than all that was written against him.

Near the end of the book, and quite at the end of our extracts from it, is the following sentence :

‘The general aversion to reading the Bible, which now has hardly any exception but among old women, arises no doubt from the idea, that religion interferes with that generous indulgence of our appetites and passions which is almost inseparable from youth. A religion which is too strict, on this account does infinite harm, because it drives men into the opposite extreme of licentiousness.’ Vol. II. p. 301.

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Art. VI. *Outlines of an Attempt to establish a Knowledge of Extraneous Fossils on scientific Principles.* By William Martin, F. L. S. 8vo. pp. 250. Price 8s. Macclesfield printed. White, Longman and Co. 1809.

Art. VII. *Petrificata Derbiensia*, or Figures and Descriptions of Petrifications collected in Derbyshire. By William Martin, F. L. S. 4to. Fifty two plates with Descriptions and an Arrangement. Wigan printed. White, Longman and Co. 1809.

UNION of the varied mental exertions of numerous individuals, is as necessary to produce great and perfect results in science, as the association of their physical strength, to produce extensive and grand effects in the arts. This is particularly true with respect to natural history, a science founded upon the observation of widely scattered specimens; and to no part of it does the remark apply with greater force, than to the study of extraneous fossils. Many indeed contribute to the promotion of this study, who are not deeply versed in science, or gifted with peculiar penetration. The labour of collecting is



sufficiently repaid by contemplating the forms of these interesting specimens, even without studying them very minutely, either in their reference to existing species, or to the convulsions by which they were plunged in the bowels of the earth;—and collections are thus daily formed, presenting materials for the more attentive scrutiny of the theoretic describer. Similar to these collections, are most of the lithographic works of our predecessors. They describe specimens with considerable exactness, and illustrate their descriptions with figures; but blinded by favourite hypotheses, or warped by literary animosity, they are almost sure to fall into the most absurd errors, the moment they enter the limits of speculation. The proper illustration of extraneous fossils, requires—besides patience and perseverance in collecting, acuteness in observing, and ingenuity in comparing—an extensive and intimate acquaintance with almost every part of the natural history of organized beings, whence these fossils originate; and a very competent knowledge of mineralogy in its most extensive sense, in order to explain the manner of petrification, and to form conjectures respecting the situation of the various subjects.

Both as a collector and systematic arranger Mr. Martin\* has eminently distinguished himself in the works which form the subject of this article. His *Petrificata Derbiensia* exhibits specimens of several beautiful, and many unknown species, found in Derbyshire, a county celebrated for its

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\* We have been informed that Mr. M. from an early period of his life, attached himself to the stage, but also gave at the same time instructions in drawing, the rudiments of which art he had learnt, and with them imbibed a taste for natural history, from Mr. J. Bolton, of Halifax, well known as the author of the "*Fungi*," and "*Filices*" of Britain. About the year 1790, while engaged with a theatrical company at Bakewell in Derbyshire, he turned his attention to the subject which he has since so successfully cultivated; and having taken several drawings, from specimens in the collection of Mr. White Watson, advertised their publication in conjunction with the latter gentleman. Their connexion, from some cause or other, was interrupted, and Mr. M. published soon after a considerable part of his *Petrificata Derbiensia* in numbers, advertizing, however, to Mr. W.'s assistance. We were therefore rather surprised to find that, in the letter-press of the present edition, scarcely any mention is made of Mr. Watson; and the more so, as the greater number of specimens were in the possession of the latter, where we had formerly an opportunity of admiring them. Mr. M. died at Buxton, in June, 1810.

mineral productions; and his *Outlines* afford an extremely compressed, and yet considerably clear, view of the different departments of science requisite for the understanding of Fossil Reliquia. The systematical arrangement of the species depicted in the former work, and annexed to it, may be looked upon as a specimen of the application of his rules.

The *Outlines* open with a preface, in which Mr. M. lays down the following eight positions, upon which he founds the study of organic remains.

‘ 1. All natural bodies without life, found on, or beneath the surface of the earth, and which are not susceptible of putrefaction, belong to the fossil kingdom. Such bodies are either reliquia or minerals. 2. An organic structure immediately or derivatively that of a plant or animal, is the essence of an extraneous fossil or reliquium. By this alone it is characterized, and distinguished from a mineral.—3. It is the organic form alone on which the arrangement of reliquia must be founded. 4. The primary divisions of the arrangement (orders, genera, &c.) should agree with such natural divisions of plants and animals, as are determinable by the form of the fossil subjects. 5. The specific differences in reliquia depend on the original bodies. One species of plant or animal can give but one real or genuine species of extraneous fossil. 6. Specific distinctions of reliquia being founded only on the organic form, it follows, that their geological and mineralogical affection, with their modal diversities, &c merely characterize specimens. 7. The specific descriptions of reliquia are to be given according to the principles of botany and zoology; those of the specimens according to the principles of mineralogy and geology. 8. The nomenclature of reliquia should always manifest the extent of our knowledge with respect to the original bodies.’  
Pref. pp. iv—xiv.

The work itself is divided into two parts: An elementary Introduction to the study of extraneous fossils, and a *Systema Reliquiorum*. The former comprises seven sections, intitled: 1. Preliminary; 2. Relics; 3. Distinctive Characters of the Reliquia; 4. Geographic situation; 5. Principles of arrangement; 6. Principles of nomenclature; 7. Delineations of Reliquia.

The first section merely distinguishes extraneous fossils from other subjects of natural history. In the second, after establishing their division into ‘*Conservata* and *Petrificata*’, (the former including those in which the original organic matter and its conformation, are more or less perfectly preserved; the latter exhibiting only the structure, or form of the prototype, in a substituted substance) he proceeds to enumerate the phenomena attending them; such as the situation in which they are found, the minerals of which they are composed &c. their origin, and the means whereby they have been in-



roduced into the mineral kingdom. He subjoins in a note a brief account of the Wernerian Geology, more particularly as relating to the subject in hand; and though he admits the general deluge as an agent in the superficial depositions of marine and other remains, is decidedly of opinion that its turbulence and short duration prevent its being assumed as the cause of all, or even a majority of the strata, abounding in petrifications.

‘According to sacred history, the full developement of the animal kingdom, as well as of the vegetable, had taken place long before that period, in which they were equally involved in one general inundation. And hence, in strata supposed to have been formed by depositions from water left by the deluge, not only, might we reasonably expect to find vegetable and marine relics, but also, the remains of *land-animals*, of quadrupeds for instance, and even of *man himself*.—For, however small a proportion the destroyed land-animals bore, among the general multitude of organic bodies overwhelmed by this catastrophe,—as they *did* exist, and as the bones of quadrupeds are certainly as liable to subsidence in water, as drifted timber, or other vegetable matter, they, no doubt, would occasionally be met with, in the strata in question, if such strata had really originated from the cause assigned in the hypothesis. But, on the contrary, it is an indubitable fact, that neither the remains of man, nor of quadruped, have ever yet been found in stones or earths constituting strata productive of genuine mineral coal; nor, indeed, as integral parts of *any strata*, excepting those which are decidedly of much later formation, than such as we are now treating of. To a far remoter period, therefore, than that of the flood, must we recur, in any endeavour to explain or illustrate the agency of nature, in collecting and depositing the materials of regular disposed strata, holding vegetable remains alone, or mixed with relics from the ocean; and immediately followed primary rocks, or such secondary, as contain only the vestiges of shells and zoophytes.’ pp. 30, 31.

The succeeding section ‘On the Distinctive Characters of Reliquia,’ occupies by far the greater part of the volume, and is also both the most interesting, and important part of the work. Mr. M. here resumes the division before established of ‘*Conservata*’ and ‘*Petrificata*,’ and shews the different modes in which conservation, or the substitution of mineral matter, may take place. The first he specifies is by the *privation* of the more volatile parts, as is the case in many fossil bones: but we doubt whether this mode, if at all admissible, can, with any propriety, be so widely extended as to include the rhinoceros found, with muscles, hide, and hair, on the banks of the Wilui; since it was still liable to decay, by the application of heat, and can therefore hardly be referred to the mineral kingdom. The second manner of preservation, by *conversion*, when the substances undergo a chemical change, such as being converted into carbonate of lime,

carbon, or bitumen; as also the third by *impregnation*, through the medium of water, charged with mineral particles, certainly give such bodies a much juster claim to the appellation of *minerals*. Preservation by *substitution*, Mr. M. explains in three distinct manners, familiar to all who have paid any attention to the subject; viz. 'Redintegration,' in which the original has been wholly removed, and its place and form assumed by mineral matter; 'Intromission,' where this change takes place so gradually, as to present in the substituted mineral the internal structure, as well as the external form; and 'Transmutation,' when the original matter is changed into one chemically distinct, and retaining only the form, without the structure. Our author in this part, contests the opinion of Mr. Parkinson, that all petrified wood has been previously bitumenized, and subsequently changed into stone, by the crystallization of the mineral matter saturating the water with which it was pervaded; and prefers the usually received opinion of progressive impregnation, and intromission, which is by no means incompatible with the still remaining remains of ligneous, or bitumenous matter. After some observations on the essential and accidental forms of reliquia, he proceeds to the consideration of the 'prototype,' or species of animal, or vegetable, represented by the fossil; giving a slight sketch of Botany and Zoology, as relating to Reliquia. In the latter he has very conveniently introduced the term 'fulciment,' or 'fulcimentum,' to designate all those habitations or supports of animalculæ, comprised under the names corals, sponges, corallines, &c. To elucidate the matter of which reliquia are formed, our author gives an outline of the mineral kingdom, pointing out the substances most frequently occurring in this shape, or forming strata in which petrifications are found; and under the title *soil*, considers the relative age, the structure, and materials of such beds, together with their relation to the reliquia which they contain. Throughout the whole of this section, he subjoins a nomenclature, applicable to the description of the subjects; and, in that adapted to the various prototypes, gives a very good terminology of the different parts and modifications of fulciments, which may be the more useful, as they form so numerous a class among our organic remains.

In the fourth section, the geographic situations are mentioned; and in the fifth, the principles of arrangement and nomenclature more fully developed. Our author here naturally adopts the arrangement of the prototypes, as the basis of every true system of reliquia. We cannot, however, entirely



approve of his reducing the whole mass of organic remains to *nine* genera: viz.

- |                    |                                   |   |    |  |
|--------------------|-----------------------------------|---|----|--|
| 1. Mammodolithus   | which contains the reliquia       | - | of | <i>mammalia.</i>                             |
| 2. Ornitholithus   |                                   | - | -  | of <i>birds.</i>                             |
| 3. Amphibiolithus  |                                   | - | -  | of <i>amphibious animals.</i>                |
| 4. Ichthyolithus   |                                   | - | -  | of <i>fish.</i>                              |
| 5. Entomolithus    |                                   | - | -  | of <i>insects.</i>                           |
| 6. Helmintholithus |                                   | - | -  | of the parts not fabricated of <i>worms.</i> |
| 7. Conchylolithus  |                                   | - | -  | of <i>shells.</i>                            |
| 8. Erismatolithus  | - of fulciments or the fabricated |   |    | <i>supports</i> of <i>worms.</i>             |
| 9. Phytolithus     |                                   | - | -  | of <i>plants.</i>                            |

This necessitates him to make the Linnean generic names merely distinctive of *families*. We are, it is true, by this arrangement enabled to assign almost any petrification immediately to its appropriate genus; but this advantage, is more apparent than real, and not at all sufficient to atone for the unwieldy immensity of some of these divisions, in which the single species appear, *nantes in gurgite vasto*. An additional inconvenience, arising from the adoption of these comprehensive genera, would be, the necessity of inventing a multiplicity of *trivial names*, altering the Linnean ones, that the same name might not occur twice in the same genus; or else, as Mr. M. probably intended, the Linnean generic and trivial name must always be used together as a specific name; in which case the great generic name is as superfluous as the name of the class, in the prototype. Why may not the names *Mammodolithus*, &c. be made use of for comprising the temporary species, and when the real genus of the prototype is discovered, be laid aside as useless—according to Mr. M.'s proposal in forming the English names? His other observations, respecting the formation of names in general, pleased us—the rule excepted, that

‘the trivial name of temporary species, should be formed so as to point out, by the termination, the part furnishing the reliquium: e. g. mammodolithus crinidens—phytolithus recurvifolius—phyt. nodicaulis—phyt. sulciculmis, &c.’

It is well if trivial names can be chosen so as to be descriptive; but to bind them to be descriptions, is to condemn them to almost inevitable barbarism, besides rendering them a source of misconception and error. Thus the instance quoted by our author, *Phytol. sulciculmis*, is, we are very confident, much more nearly allied to an *equisetum*, or *hippuris*, than to any of the grasses.

The second part of this work, intitled *Systema Reliquiorum*, presents a conspectus of such of the Linnean genera

of animals, and families of plants, as are likely to appear in a fossil state, arranged under the nine above-mentioned generic appellations, with their distinctive characters.

In the *Petrificata Derbiensia*, the animals, particularly the Conchyliolithi, comprise several nondescript, singular, and beautiful species; some of which Mr. M.'s pencil has very happily represented. In a few figures we have to regret the imperfect state of the specimen; though if none more complete can be obtained, figuring them even thus, is preferable to making an apparently complete representation from several, where any thing is left to the imagination or discretion of the draughtsman. Mr. M. has also been scientifically scrupulous in noting when he had but a single specimen of the fossil to consult; a circumstance, indeed, which in works of this kind, ought never to be omitted. Derbyshire is not the richest country in petrifications from the vegetable kingdom; and Mr. Martin appears either to have been scantily supplied with them, or not to have been partial to this order. His delineations of the 'pericarpial relic' (Pl. 51. & 52.) furnish us with a curious and novel, but solitary specimen. The representation of the singular entire-leaved 'Filicites cuniformis,' (Pl. 34.) is also striking, though we have seen specimens so much elongated, as scarcely to admit his description of 'ear-shaped' in its usual acceptation, as referring to the form of the human ear. His 'Phytolithus imbricatus,' (Pl. 50) and 'Ph. cancelli-caudex,' (Pl. 13.) originate, if we are not greatly mistaken, from one and the same prototype. The rhomboidal figure, well expressed in Pl. 13. is undoubtedly the cicatrix left by a peduncle of the leaf after its separation from the cortex; and the squamula in the middle, the mark where the ligneous fibre entered the midrib of the leaf. In more perfect specimens, which we have had an opportunity of examining, there also appear traces of two other bundles of fibres, or more probably vessels, which left the bark, one on each side of, and lower than the midrib. We have also frequently met with this fossil branched, and sometimes with traces of leaves; but it appears that their consistence was so different from that of the trunk, that the same process could not preserve both, in any degree of perfection. 'Phyt. sulciculmis' and 'striaticulmis' (Pl. 8. & 25.) we cannot believe to be specifically distinct. Pl. 11. 12. & 12.\* give correct representations of 'Phyt. verrucosus,' a widely diffused and inexplicable fossil, constantly attendant on sandstone and coal. Mr. M. deserves praise for drawing the attention of the students of organic remains, to the leaves or fibres to be traced from each of the depressions on the surface of the fossil, but



we believe, that if such specimens as represent these fibres in their more perfect state, were examined, it would be found, that the flattened figure which they usually exhibit, and which his plate represents, is accidental, and that they were originally nearly cylindrical. We still hesitate to pronounce the internal, cylindrical, imbricated body, found adjacent to the flattened or sulcated side of the fossil, to be the commencement of a branch, as Woodward first suspected. We also have examined some hundred specimens, but never have been able to detect it really quitting the trunk; and have several times found its place supplied by an empty cavity, which could hardly be the case, if the part in question had not resisted the decomposition which removed the rest, for some time after the place of the latter had been occupied by stone. From the undisturbed regular position of the fibres around the main trunk, in many cases, we should also be apt to infer, that the originals were not thrown down by any catastrophe, but vegetated in their present horizontal position, while the stratum, in which their reliquia are now found, was in a state of a soft mud. The nearest existing analogue, that we recollect, though still widely differing, is the root of the *Nymphaea lutea*.

With respect to the manner in which these plates are executed, some, as we have already hinted, are particularly beautiful, and all, we believe, are faithful portraits of the specimens which they represent. The engravings are by no means highly finished, and in some instances, indeed, almost approach the coarseness of wood-cuts; but they are evidently the performance of a person intimately acquainted with the subject, a circumstance which more than compensates for the want of that finish, which they might have received from the professional engraver, at the expense of character and accuracy. Furnished with such a multiplicity of interesting subjects, as Mr. M. must have been, we regret that he has devoted any space in his valuable work to superfluous matter, and consequently wish that pl. 29. & pl. 23. f. 3. had been better employed. The figures of the falsely so called petrified worm, and of the calcareous ironstone, which breaks into conoidal undulated fragments, are instructive;—as these substances, though not petrifications, are often mistaken to be of organic origin.

We regret that we cannot look forward to a continuation of this work by the hand of its projector; but hope that it will meet with such a reception, as may encourage others, if not to complete his design of illustrating the Derbyshire fossils, of which there is still an ample treasure, yet to undertake similar descriptions of the fossils of their respective neighbourhoods. Were such works more universally at-

tempted, and executed with as much diligence and expertness as this of Mr. M.'s, the natural history of British fossils might soon be brought to a higher pitch of perfection, than that of any country we are acquainted with.

Art. VIII. *Reasons for declining to become a Subscriber to the British and Foreign Bible Society*, stated in a letter to a clergyman of the diocese of London: by Christopher Wordsworth, D.D. Dean and Rector of Bocking, and domestic Chaplain to his Grace the Archbishop of Canterbury. 2nd Edition. 8vo. pp. 20. Price 1s. Rivingtons. 1810.

Art. IX. *A Letter to the Rev. Christopher Wordsworth, D.D. in reply to his Strictures on the British and Foreign Bible Society*. By Lord Teignmouth, President of the British and Foreign Bible Society. 8vo. pp. 26. Price 1s. Hatchard. 1810.

Art. X. *A second Letter to Lord Teignmouth*, occasioned by his Lordship's Letter to the Rev. Christopher Wordsworth, D.D. with remarks upon his Lordship's defence of the British and Foreign Bible Society. By a Country Clergyman. 8vo. pp. 26. Price 1s. Rivingtons. 1810.

Art. XI. *A Letter addressed to the Rev. Dr. Wordsworth*, in reply to his "Reasons for declining to become a Subscriber to the British and Foreign Bible Society." By William Dealtry, M. A. Fellow of Trinity College, Cambridge, and examining Chaplain to the Lord Bishop of Bristol. 2nd Edition. pp. 34. Price 1s. Hatchard. 1810.

Art. XII. *An Enquiry into the Claims of the British and Foreign Bible Society, to the Countenance and Support of members of the Established Church*. By the Rev. John Hume Spry, M. A. Minister of Christ's Church, Bath. 8vo. pp. 40. Price 1s. 6d. Rivingtons. 1810.

Art. XIII. *A Letter on the subject of the British and Foreign Bible Society*, addressed to the Rev. Dr. Gaskin. By an Old Friend of of the Society for promoting Christian Knowledge. 8vo. pp. 63. Price 2s. Hatchard. 1810.

Art. XIV. *A Letter to the Right Hon. Lord Teignmouth, &c. in Vindication of Reasons, &c.* By Christopher Wordsworth, D.D. &c. 8vo. Rivington. 1810.

Art. XV. *A Vindication of the British and Foreign Bible Society*: in a Letter addressed to the Rev. Dr. Wordsworth, chiefly in reply to his Letter to the Right Hon. Lord Teignmouth. By William Dealtry, M. A. Examining Chaplain to the Bishop of Bristol, and Chaplain to the Earl of Leven and Melville; Professor of Mathematics in the East-India College, Herts; and Fellow of Trinity College, Cambridge. 8vo. Price 7s. bds. Hatchard. 1810.

FEW of those who regularly honour this journal with their notice, can entertain the smallest doubt respecting the duty of circulating the Scriptures, — respecting the claims of



the British and Foreign Bible Society to universal support for its indefatigable zeal and activity in performing this great duty, — or respecting the expediency of the plan by which it is distinguished, of associating all classes of men for the prosecution of this single design. Our readers in general would therefore think it an unpardonable waste of the time and money which they can employ so much better, to engage in an examination of these pamphlets: and in some quarters, perhaps, the notice of the controversy in our pages may at first be censured as unnecessary, or awaken so little interest as to be passed over without gaining a perusal. But as there is at least some chance that we may contribute in a slight degree to promote the interest of the Society, as no small measure of curiosity and wonder may be excited concerning the grounds on which such a Society can with any colour of reason be opposed, and as a history of the facts and a discussion of the principles involved in the controversy may afford some instructive lessons, we have determined to devote as much room to the subject as our diversified obligations and narrow limits will allow. To have undertaken such a task at an earlier stage of the dispute, would have been premature. But we apprehend the facts and reasonings on which the decision must depend, are now substantially before the world. The able ‘Vindication’ of Mr. Dealtry appears to us to leave but little room for reply; with a few exceptions, we earnestly recommend it to the public; and if it were not too expensive to obtain a very general sale, we should think our duty sufficiently performed, by giving it the aid of our warmest recommendation.

Before we examine the opposition which has been made to this Society, it seems requisite, on several grounds, to sketch the history of its origin, formation, and proceedings. We should otherwise be liable to argue on the assumption, that all our readers were familiar with a variety of circumstances, which some may never have known, and many have probably forgotten. Nor will it be found useless or uninteresting to contemplate so grand an institution, in the first rudiment of its existence. If it were possible to recover that original grain of wheat, which we may suppose to have enfolded the vital nourishment, and indeed the embryo being of almost the whole human race, it would produce far stronger emotions in a contemplative mind, than the brightest gem that ever enriched a museum or adorned a crown. And it is with a similar but sublimer feeling that we reflect upon that single idea arising in the mind of an individual, which, however insignificant or unpromising in its first appearance, was the destined germ of

a greater influence on the condition of mankind than perhaps any other single idea which has been conceived during the present generation.

It was in the course of a conversation in Dec. 1802, — in which the Rev. T. Charles, of Bala, stated the urgent want of bibles in Wales, and solicited the aid of a few individuals who were in the habit of uniting for purposes of benevolence, towards raising a subscription for supplying that want, on behalf of which the Society for promoting Christian Knowledge had been repeatedly applied to in vain,—that one of these individuals, whose name we are not allowed to mention, was struck with the idea, that nearly the same exertions requisite for effecting this particular object would be sufficient to found a Society, which should not only relieve the present necessities of the Welsh, but gradually enlarge its resources and operations till it should present the bible in their respective languages to all classes of British subjects, and eventually to all nations of the globe. This idea, so simple, so important, so naturally flowing from a due regard to the evident spirit and express language of Scripture, that we wonder it never suggested itself distinctly before, was no sooner conceived than communicated. Benevolent men might be expected to listen with eager attention to such a project, though it would have been extravagant in the proposer or his associates to imagine they should rear, in their own life time, such a magnificent institution as we already behold in the British and Foreign Bible Society. The suggestion was most cordially received; it was resolved that something should at least be attempted; and the author of the proposition was recommended to illustrate and support it in a written memoir. He accordingly prepared a concise essay, in which he noticed the necessity, and the advantages of a divine Revelation, enlarged on the excellence of the Scriptures, enforced the duty of promoting their circulation, and after describing the objects and constitutions of the Societies already designed in part for that purpose, contended that there was yet room for another institution, devoted to this single object, from which peculiar benefits might be anticipated. These expected benefits were stated to be, establishing a centre of intelligence respecting the want of bibles in different parts of the world, and the means of introducing them,—exciting the attention of the public to religion in general,—obtaining pecuniary aid,—and diffusing a spirit of genuine candour. These predictions have been amply realized by the event. On two of the topics, there are a few remarks which we must be allowed to transcribe, in justice to the feelings and talents of the excellent author.



“The proposed Society would bespeak much attention which was never yet brought to bear on a subject so truly grand and momentous. Religion would occupy a larger space in the public mind, and the advocates of religion enjoy a new opportunity of testifying the strength of their convictions and the fervour of their zeal. Thus a spirit would be awakened, powerful, and benign, whose influence would travel far beyond the limits of the Society. A new impulse would be given to kindred institutions, and measures hitherto unthought of would be added to those which have long displayed their beneficial effects.” — “The features of the Society would be all fair, conciliatory and candid: for we assume as a fundamental principle that it distribute nothing but the Scriptures... Circulating the Bible only, we circulate pure truth, pure morality, pure religion... Thus, too, we demolish the invidious wall of partition, we cut off the occasion of theological hostilities, and invite Christians in general to associate for the more extensive propagation of their common faith. While there exist so many opposite opinions, the several denominations will often act separately: but surely, to a heart capable of admiring the generous spirit of the gospel, it must be far more gratifying to enter those scenes in which all can conscientiously act together, and to quit the dark confined alleys of a party, for the open, healthful, and cheerful plains of genuine catholicism.”\* The time which elapsed, before this plan was formally carried into execution, will protect its patrons from the charge of precipitancy. Repeated discussions during more than a twelvemonth, and communications with other individuals of kindred spirit, though of various ranks and parties, at length prepared the scheme for public adoption; and the first general meeting, — at which the designation, (selected by the original proposer), the object, and the principal regulations of the Society were determined, — took place on the 7th of March, 1804.

Although the most prominent features of an Institution, unrivalled, we believe, in popularity, might be presumed to be generally understood, yet the opposition it has experienced seems in so great a degree to imply, and to presume upon, a forgetfulness, or an ignorance of those features, that the argument requires them to be distinctly stated.

“The Designation of this Society shall be the British and Foreign Bible Society, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures. The only Copies in the Languages of the United Kingdom circulated by the Society, shall be the authorized

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\* See a pamphlet, intitled, “*The Excellence of the Holy Scriptures and Argument for their more general Dispersion at home and abroad,*” printed in 4to. and 8vo. by Bensley, 1803; sold by Seeley.

version, without Note or Comment. — Each Subscriber of One Guinea annually, shall be a Member — of Ten Guineas at one time, a Member for Life — of Five Guineas annually, a Governor — of Fifty Pounds at one time, a Governor for Life. — Governors shall be entitled to attend and vote at all Meetings of the Committee. — A Committee shall be appointed to conduct the business of the Society, consisting of thirty-six Laymen, six of whom shall be Foreigners, resident in London or its vicinity, half the remainder shall be Members of the Church of England, and the other half Members of other denominations of Christians. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year. — Each Member of the Society shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible. — The President, Vice-Presidents, and Treasurer, shall be considered, *ex officio*, Members of the Committee. — Every Clergyman or Dissenting Minister who is a Member of the Society, shall be entitled to attend and vote at all Meetings of the Committee." *Laws, and Regulations, &c.*

Lord Teignmouth, at the recommendation of the late bishop of London, soon after the formation of the Society, accepted the office of President; and that excellent prelate, himself, together with the bishops of Durham, Exeter (now of Salisbury) and St. David's, allowed their names to stand as Vice-Presidents. To these dignitaries have since been added, the archbishop of Cashel, the bishops of Bristol, Cloyne, and Clogher, and several noblemen and gentlemen of the first respectability.

Such has been the zeal and activity of the Institution, that it would be impossible to give, within moderate limits, more than a bare summary of what it has accomplished. Its proceedings, however, in respect to printing Bibles in the Welsh language, have been so confidently cited, and so grossly misrepresented to its disparagement, that we shall relate the history of this undertaking a little in detail.

In April, soon after the institution of the Society, a Subcommittee was appointed for the purpose of inquiring into the best means by which the Society might be supplied with the Holy Scriptures in the English, Welsh, and Irish languages. We have before observed, that the Society for promoting Christian Knowledge had been in vain solicited to print a new edition of their Welsh Bible, the edition of 10,000, which they printed in 1799, having been sold off almost immediately on its publication. The history, indeed, of this edition, is worthy of notice. In 1791, the want of Welsh Bibles was much lamented; none having been printed since the year 1769. The Society for promoting Christian Knowledge appeared to have been persuaded in the year 1792, not without great difficulty and a considerable loss of time, to undertake a new impression. A gentleman who applied to them



on this subject, "complains of their being excessively dilatory and slow in their motions, and finds they cannot be put out of their pace." In about *seven years*, however, the Welsh were supplied with 10,000 bibles, the edition of 1799; a number so deplorably inadequate, that in 1800 it was stated by Dr. Gaskin, Secretary to the Society, "that they were all gone, that there were only 10,000 printed, and *that 20,000 would not answer half the demand*. The Society was therefore applied to by the bishop of St. Asaph early in the year 1800, for another edition, *but without effect*. The clergyman at whose instance this application was made, had at that time little doubt of its success; though he seems to have supposed it would require great importunity, exertion, and perseverance. "If the clergy in Wales were to petition their bishops to apply," he thought it would be done. "It is a great undertaking," he says, "and the Society like to *give themselves consequence*." In another letter he says, "the Society are exceedingly rich, only we must *dance attendance long* before they do any thing." Two years afterwards, in July, 1802, this same clergyman writes, "I have repeatedly tried the Society for promoting Christian Knowledge through the medium of my friends, men of influence, and found that no further help is to be expected from them now: they gave a decided answer more than twice over." In September, 1804, the same necessity still existing, and increasing every day, the Committee of the British and Foreign Bible Society resolved, on the recommendation of the Subcommittee, to print 20,000 Welsh Bibles, 12mo. nonpareil letter, and 5000 Welsh Testaments, 12mo. brevier letter. Mr. Charles, of Bala, having been pointed out to the Committee, as fully competent, from his knowledge of the Welsh language, to prepare a copy for the press, was, after some correspondence, requested to undertake it, and an application was directed to be made to the Syndics of the Cambridge press, for information whether it would be agreeable to them to print from the Oxford Copy (i. e. the last edition, 1799,) corrected by Mr. Charles. This edition being known to contain many mistakes, Mr. Charles was requested to examine it carefully, and to suggest his corrections on an interleaved copy, which was to be submitted to the judgement of the Committee. This gentleman was indefatigable; "I have particularly examined," says he, "every word, every letter, and every stop: I have compared eight different impressions together in the Welsh language, and three in English, deemed correct." He proposed some alterations in the spelling, but nothing more, except corrections of obvi-

ous errors, and improvements in the typography. Towards the end of the year, a report of the proposed change in the spelling reached the ears of the Rev. W. Roberts, a Welsh clergyman, who had prepared the copy for the edition of 1799. In the utmost consternation, he writes to Dr. Gaskin; and tells him, that the "edition will do much harm,"—"that the orthography of the copy prepared for the press is very much changed and altered, and makes the language a different dialect from that of the Bible in present use,"—that he "judges of the orthography (without having seen this copy) from specimens he has seen in some other Welsh publications,"—that "the present orthography of the Welsh version of the Bible has been for centuries not only unexceptionable, but a model of purity and correctness, and considered as the established standard of criticism and pure language,"—that "the whole care of this edition" (he understands) "has been committed to two leading characters among the methodists," and that from the size, it "seems more intended for the use of children and itinerant preachers than that of Christian families." This precious intelligence was communicated by Dr. Gaskin, not to either of the secretaries, nor to the president, of the British and Foreign Bible Society, but to each of the bishops whose names appeared among its Vice-presidents. The criminal information, thus laid against the Bible Society, was forwarded by the late excellent bishop of London, to lord Teignmouth. Mr. Charles, on being applied to for that purpose, prepared a statement of the rules by which he was governed in making his corrections.\* From this it appears, that, in comparing good Mr. Roberts's edition with former ones, and with the Hebrew, a great number of material errors were discovered; and, in spite of that reverend gentleman's assertions respecting the established standard of Welsh *orthography*†, that no two editions exactly agree,—that there is no certain standard,—that the proposed changes were calculated to render the meaning more intelligible,—that they amounted to little more than

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\* This statement is published in Mr. Deastry's "Vindication," which also contains (by favour of the Committee) copious extracts from the minutes of the British and Foreign Bible Society, and other documents; from these, with Mr. Deastry's help, we have made our abstract.

† In another letter, Mr. Roberts says, "*Like the British Constitution, our Welsh orthography is already fixed and established; and any attempt to overthrow the one as well as the other, I think equally improper!*" Vindication, p. xx.



the rejection of superfluous letters, the exclusion of the alien letter *j* in conformity to the edition of 1630, and the uniform preservation of distinctions which had before been partially observed,—that they would in no case alter the meaning of the words,—and that most, if not all, the alterations, were authorized by one or another of the preceding impressions. At length, however, the desire of the Committee and of Mr. Charles to procure as correct a text as possible, was partially relinquished; it was found that the act of uniformity subjects the Welsh version to the sanction of the bishops of Hereford, St. David's, St. Asaph's, Bangor, and Llandaff, or any three of them; and, as the Society for promoting Christian Knowledge had in March, 1805, (six months after the vote of the Bible Society,) resolved to print an edition of 20,000 copies, it was thought desirable that the two editions should exactly correspond. The Committee, therefore, determined to follow the copy of 1746, which they understood the venerable Society had adopted. As it afterwards appeared,\* however, that this was a mistake, and that the venerable Society had resolved to print from their last edition, which was almost an exact copy of the edition of 1752, the Committee immediately determined to follow their example. The text, therefore, ultimately adopted by the Committee, in consequence of a communication from the learned and excellent bishop of St. David's, was that of 1752, corrected by collation with former editions, freed from typographical errors, and improved by the adoption of Dr. Davies's orthography in proper names. The labours of Mr. Charles were thus eventually turned to account; and not only the Bible Society's edition, but (if we are rightly informed) that of the venerable Society, is indebted to this worthy and zealous minister for many material corrections and restorations of the text, which he very handsomely communicated to the Oxford Editor. The Committee of the British and Foreign

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\* The mistake, both on the part of the Committee and Mr. Dealtry, must have arisen from a slight ambiguity in the words of the venerable Society's resolution: which was, to print "*according to the pattern of that printed for the Society in 1799, including all that that book contains, together with the ordination and consecration offices in their proper place, as printed in the edition of 1746.*" It therefore appears to us, that in the following sentence Mr. Dealtry has inadvertently charged Dr. Gaskin, who was applied to for explicit information, with concealing a change of plan which never took place. Mr. Dealtry's words are, "Dr. Gaskin's answer encloses the *resolution of March 12, 1805, to print from the edition of 1746*, without any intimation, probably from forgetfulness, that the Society had resolved to adopt the edition of 1752," (i. e. of 1799.) *Vindication*, p. 21.

Bible Society, having thus manifested their desire to tread as much as possible in the steps of the venerable Society, respecting the text of their Bible, did not consider themselves bound to follow its example in point of expedition; but prosecuted their objects with so much zeal, that they began to issue their New Testaments, we believe, in July, 1806, and their Bibles in August, 1807. Such has been the demand, that they have found it necessary to print three editions, amounting to more than 20,000 copies of the Bible, and seven editions, amounting to more than 45,000 copies, of the New Testament. The venerable Society, not choosing to be "put out of their pace," proceeded so very deliberately, that not a single copy of *their* edition was issued, we believe, for *five years* after their resolution to print. A letter from a clergyman in North Wales, dated August 28, 1810, contains the following expressions. "The Bible Society may console themselves with the real truth of doing incalculable good in our poor country, by the abundant supply of bibles with which they have most generously furnished us. Thousands and tens of thousands have benefited by them, and very many eternally. Indeed, without their supply, we must have been, ere now, in a most deplorable situation; for *not one of the Oxford bibles has as yet reached us*; and when they arrive we are ready for them, and the whole impression will be soon swallowed up, if permitted to circulate freely and unrestrained." We have only to add, that the distribution of these bibles was not committed or confined to any particular classes or persons: they were at the disposal of every subscriber on the usual plan of the society, and (by a resolution in 1806) every Welsh minister, established or dissenting, was at liberty to purchase as many bibles as he might want, at the reduced prices, whether he subscribed or not.

Having thus endeavoured to state every thing material we have been able to collect, regarding the Welsh bibles, as briefly as possible, we shall leave the narrative, for the present, without any farther remark. In due time, we shall compare the *assertions* of Dr. Wordsworth, Mr. Spry, Mr. Daubeney, and other adversaries of the society, with this plain, but exact statement of facts. It is, undoubtedly, a dry and tiresome detail; but if it serves to illustrate the character of the two societies, and their respective advocates, no apology can be necessary for its insertion. We only regret that we have not room to introduce Lord Teignmouth's private letters; they display such mildness, such candour, such strict integrity, such unaffected devotion to truth, as add unspeakable dignity to his elegant acquirements and exalted rank.



The activity of the British and Foreign Bible Society in providing for the wants of our countrymen in Wales, is a tolerable specimen of the spirit with which it fulfils its momentous duties. This spirit, though partly derived from the founders, is unquestionably promoted by its simple design and liberal constitution. The members of its committee, agreeing exactly in one principle, and meeting for one purpose, have no temptation—no opportunity, to squander their time or expend their zeal upon any other subject; there is no room for the wretched whisperings of scandal, the vile cabals and intrigues, the impertinent discussions of temporary politics, or the tedious formalities of interested sycophancy, which might possibly invade the sittings of an assembly, that had so many professed objects as to be earnest about none, and agreed in so many of their private opinions and purposes as to employ that time upon them, which should be appropriated to their public duties. The officers and committee of the Bible Society appear to have bid a solemn defiance to the spirit of indolence and procrastination. Instead of neglecting opportunities, they have sought and created them. Their operations, their revenues, and their correspondence, have been so extensive, they seem to belong rather to the government of a kingdom, than to the management of a society only seven years old. A concise statement respecting each of these topics, must, for the present, conclude this article.

The account of the Society's *proceedings*, we shall in part copy from Mr. Dealtry.

‘The Bible Society has printed editions of the Bible in English, Welsh, and Gaelic; New Testaments in French, Portuguese, Dutch, Spanish, Italian, Danish, and Modern Greek; a Mohawk version of St. John's Gospel, and an Esquimaux version of the same; to which the gospel of St. Luke will soon be added.

‘The Society has contributed to promote in Europe, editions of the Scriptures, or portions of them, in the German, Polish, Icelandic, Bohemian, Lithuanian, Calmuck, Swedish, Laponese, and Turkish languages and dialects.

‘Editions of the Scriptures in the following Oriental languages are now preparing in India, Hindustani, Bengalee, Persian, Chinese, Cingalese, Mahratta, Malayalim, Sanscrit, Burman, and Tamul.’

‘The Bible Society has already remitted to Bengal 2000*l.* and was till lately under engagement to supply 1000*l.* annually for three successive years: the Committee have within these few days, since the arrivals from India, resolved to aid the funds of the Corresponding Committee in Bengal by an annual grant of 2000*l.* for the years 1811, 1812, and 1813; and at their recommendation, to furnish a printing press and fount of Malabar types, complete, for the Ministers at Tanjore.’ Dealtry's *Vindication*, pp. 71, 73.

‘A supply of copies of the Scriptures, either in whole or in part, has been extended to Southern Africa; Paramaribo in Surinam; Demerara; the coast of Labradore, for the Esquimaux Indians; the West Indies, for the use of the Christian Negroes; the islands of Sark, Jersey, Madeira, Sicily, Malta, Dominica, Bermuda, Jamaica, Guadaloupe, Martinique, Trinidad, Antigua, St. Thomas’s, and Prince Edward’s; the British soldiers at the Cape of Good Hope, and on various foreign stations; the army, navy, and European inhabitants in the East Indies; the inhabitants of Newfoundland, Canada, New Brunswick, and Nova Scotia; the settlers at Van Diemen’s Land, Sierra Leone, and Goree; the French at St. Domingo; the Spaniards at Buenos Ayres, and in Old Spain; the Portuguese at Rio Janeiro, and in Portugal; the poor in Galicia, Alsace, and Mecklenburgh; the Finlanders at Stockholm; the poor German colonists on the banks of the Wolga; the colonists at New South Wales.’ Ibid. pp. 74, 75.

To these supplies, must be added, the large issues which the Society has made to the hospitals, workhouses, penitentiaries, gaols, and military prisons. And besides all these, which have been supplied *gratis* by the Society, we must not forget the vast numbers purchased by subscribers, below cost price, for private distribution. The total amount of Bibles and Testaments issued is now above 300,000, exclusive of those issues from other societies to which pecuniary aid has been afforded.

By the influence of this Society’s recommendation and example, societies of a similar description have been established in Nuremberg (now transferred to Basle,) in Berlin, in Stockholm, in Nova Scotia, and *ten* within the United States of America; several of which have been assisted from its funds. Auxiliary societies have been established in various parts of the United Kingdom: in Birmingham, Reading, Nottingham, Newcastle, Penrhyn, Leeds, Manchester, Exeter, Leicester, Kendal, Sheffield, Hull, Bristol, &c.: in Edinburgh, Glasgow, East Lothian, Greenock, and Aberdeen, beside the Scottish Bible Society at Edinburgh: in Dublin, the Hibernian Society, which has produced several minor ones in Dungannon, Armagh, Belfast, Limerick, Londonderry, and New Ross; another primary Society at Cork, with its branches in that city and vicinity, and an Association for distributing the scriptures in the province of Ulster.

All this could not have been done without large *pecuniary supplies*; which are not to be obtained, by voluntary contributions, without great exertions and a most deserving cause. It appears to us quite clear, that this money could not have been employed better; and we should still be of this opinion, even if there were no eternal state, no immortal soul, no Sovereign Spirit, — if there were no object to be studied, but the



temporal interests of our country and of mankind. We therefore think the exertions made by this Society, to obtain the means of accomplishing its colossal projects of beneficence, are intitled to the loudest applause.—Perhaps this would have been the proper place to notice the auxiliary societies, many of which have contributed so largely to the funds of the parent institution. But considering them an incalculable blessing to the country, though they had not sent one shilling to London, it would have been to depreciate their importance, and the merit of the Society which gave them birth, to have omitted them in the recital of what it has accomplished, and only treated them as measures of finance. The receipts of the society for the last year, ending March 31, 1813, including 6400*l.* received for bibles and testaments sold, amounted to more than 23,000*l.*

After what we have stated, it is hardly necessary to recite any *testimonies* to the excellence of this Institution, or the merit of those who have conducted it. Mr. Dealtry, in one of his appendixes, has given a number of extracts from the letters addressed to the Society by various individuals and associations, with whom it has carried on a correspondence. A few of these we shall notice, as indicating at once the activity of the Society, the extent of its connexions and influence, the efficacy of its example, and the general sense of its value. The Society “*Pro fide et Christianismo*,” at Stockholm, denominates it, “that most noble British Institution;” and “wishes sincerely that the Lord God may bless and give furtherance to their benevolent views and labours, which tend so eminently to give the light of salvation to benighted or heathen nations.”—The Evangelical Society at Stockholm, established by the influence of a gentleman connected with the Bible Society, addresses it in an interesting letter, which contains these words:—“Honoured and Beloved Brethren, it is for the first time that we seek access to your venerable Society. We regard you with reverence; you have undertaken a great work, and your exertions and sacrifices are worthy of the grand aim which you have in view.—It is impossible for us to describe the feelings of admiration which filled our minds, when we attentively perused the last Reports of the British and Foreign Bible Society. They cannot but excite esteem for all those men, who labour in this cause with such unwearied diligence, and consecrate all the powers of art and science to the service of God; and for a public which so generously aids these en-

deavours." To the same effect are the letters from the Bible Society at Basle. It "is of so generous and laudable a nature," says the Rev. Mr. Glogan, Kœningsberg, "that they will undoubtedly receive the warmest thanks for it, both from their contemporaries and from posterity." A *Roman Catholic* clergyman in Swabia, who joyfully accepted 1000 *Protestant Testaments*, says, "I feel the highest regard for the wise and prudent zeal of the English Bible Committee." The Philadelphia Bible Society, originating from the British and Foreign, observes in its address, "The *plan* of that Society, now that it is delineated and carried into effect, is *seen to be so important, so practicable, and productive of so much good*, that we hardly know how to account for the fact, that it was not sooner devised and executed." The Massachusetts' Bible Society addresses the British and Foreign in these words; "It is impossible to form any conception of the immense good, which the mere formation of your Bible Society in London may ultimately produce, by *awakening the attention*, as well as aiding the exertions, of the whole Christian world." A correspondent from Steniac, in Nova Scotia, remarks, that, "by translating the Scriptures of truth into the languages of all nations, and circulating them in all parts of the world, it serves as a substitute for the miraculous gift of tongues, which so greatly accelerated the progress of the gospel in the days of the Apostles. What in the line of means so likely to hasten forward the glory of the latter days?" To these testimonies, a vast number might be added, from most respectable individuals and societies, both in this kingdom and on the continent: but we have no room. It is not among the least impressive, that we class the affecting accounts which Mr. Dealtry has collected from the Society's Reports, describing the deplorable scarcity of bibles, and ignorance of scriptural truth, in almost all nations of the globe, and the raptures of joy and gratitude with which the donations from this Society have been received.

Here, then, we close our case on behalf of the British and Foreign Bible Society. He must be a bold man who would impeach such an institution, before any fair and unprejudiced tribunal. This institution, however, has been impeached; and, among many *false* charges, there is one that we must acknowledge to be true. *It is exclusively designed, by its plan and constitution, to promote one object,—the dissemination of the Holy Scriptures all over the world!* "This is the head and front of its offending." This is the true ground of the present controversy. The objections, which ingenuity, per-



verseness, bigotry, prejudice, priestcraft, or any other principle may have suggested, against this *exclusive design*,—as well as the misrepresentations which the Society has suffered from malice, inadvertence, or credulity,—we propose to examine in our next number.

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Art. XVI. *The Travels of Mirza Abu Taleb Khan, in Asia, Africa, and Europe*, during the years 1799, 1800, 1801, 1802, and 1803. Written by himself, in the Persian Language. Translated by Charles Stewart, Esq. M. A. S. Professor of Oriental Languages in the Hon. East India Company's College, Herts. 8vo. 2 vols. pp. 746. Price 11. 1s. Longman and Co. 1810.

ON the genuineness of this work, Mr. Stewart, who is not a stranger to the public, pledges, without the slightest reservation or evasive expression, his whole credit for integrity on the one hand, or for sagacity on the other, in the following statement.

‘The Author of these Travels was so well known in London, in the years 1800 and 1801, under the title of the *Persian Prince*, and has so clearly related the principal incidents of his life in the introduction and course of this narrative, that it is unnecessary to enter further into his personal history, and it only remains for me to give some account of the M.S. from which the Translation was made.

‘For several months after the Author's return to Bengal, he was without any employment; during which time he revised his notes and compiled his narrative. He then employed several *Katibs* (writers) to transcribe a certain number of copies under his own inspection, which he distributed to his most intimate friends. One of these correct copies was presented by the Author to Captain Joseph Taylor, of the Bengal Artillery, who, in the year 1806, had a correct transcript taken of it at Allahabad, by Mirza Mohammed Sadik Moonshy; which copy he gave to Lieutenant-Colonel Lennon, who brought it to England in the following year, and from whom it came into my hands.—The M. S. consists of three small octavo volumes, written in a neat hand; which, for the satisfaction of any persons who may have doubts of its authenticity, will be deposited with Messrs. Longman and Co. for three months.’ Vol. I. p. v.

It is too obvious to need a remark, that the exhibition, in London, of a Persian manuscript, actually brought from the East, can be no proof of its being a copy of a work of Abu Taleb, or of his ever having written such a work. It is obvious too, that the course of transmission here related, admitted the possibility of fabrication, unless, (not to look any lower down) it were certified that Captain Taylor understood Persian, and had collated the copy said to have been given him by Abu Taleb with that written by the Moonshy. If the work were a thing of any material importance, a much stricter mode of authentication would evidently be required, than that under

which the public now receive it, and under which they may without any very serious scruples receive it. The history given by the translator, may be allowed to carry with it a sufficient degree of probability; and the reader fancies, rather frequently in the course of the work, that he descries signs of an author who both was really an Asiatic, and actually passed through the adventures he relates. There are various *minutiæ* strongly indicative of reality in both these respects.

We have been so thoroughly saturated with the European travels of fictitious Asiatic personages, of all ranks and religions, that the present work must be indebted for what attention it obtains to the presumption of its being what it purports to be. On that presumption it may seem to pretend to some considerable importance. We unthinkingly let ourselves imagine it may be very instructive to listen to the remarks made on us by a native of some place on just the other side of the globe. But how is this advantage to arise? What do we want to know that, for instance, this Mahometan of Lucknow can tell us? Is it impossible to be satisfied, without his testimony, whether we have advanced beyond the Asiatics in arts, sciences, and the other parts and accompaniments of civilization; whether the art of thinking has been tolerably exemplified by our most distinguished reasoners; whether our best poetry, eloquence, and criticism, have any conformity to the ascertainable principles of universal truth; or whether, perhaps, the Newtonian philosophy is founded in demonstration? Or shall we doubt of the truth of the Christian religion unless Abu Taleb becomes a convert? Or is it only from an Asiatic there could be any possibility of becoming apprised, that there is a melancholy discrepancy between our faith and our practice? Is there no discovering, without the help of a sagacity brought all the way from the banks of the Ganges, that there are among us a prodigious number of rogues, both in the upper ranks and the lower; or that our great towns are haunted, through every part, with abandoned and miserable females; or that ridiculous and pernicious follies mingle with almost all our customs and fashions? After the nice discrimination of almost numberless modes and shades of these follies, are our moralists and satiric poets to receive from an eastern adventurer a sort of second sight for the perception of the ridiculous in human society? In truth, after all the cant we are accustomed to repeat, about the advantage of attending to the remarks of a stranger from a distant country, who contemplates our manners in another point of view than by the nature of things we can have done, there is really nothing that we expect, or would even submit to learn, from this deputed instructor from a foreign, and perhaps but half-ci-



vilized country. All we are in fact expecting, is the mere amusement of often laughing at his simplicity, and now and then perhaps wondering at his shrewdness, or luckiness, when he hits on some observation, which we in our self-complacency believe we have made a hundred times before.

These remarks do not deny that a person of very extraordinary faculties, brought up in a barbarous or semi-barbarous nation, visiting any part, even the most enlightened part, of the whole world, would there make observations highly worthy of attention, and which, though they contained no new truth, might yet reflect some points of our own knowledge with such a vividness, and such a novelty of association, as should seem to give us in those points a stronger intelligence and conviction. If the king of Cochin China for instance, or Tamahama, the king of the Sandwich islands, could visit and pass some months in this country, there is no society, and there are no volumes, that might not be for a while advantageously relinquished, to observe the operations of one of these powerful minds on a new field of subjects. It would be most interesting to see in what manner their intelligence would, if we may so express it, cut in; to observe how many general principles they were in possession of, through native power of understanding; with what directness and decision of thought he would glance back from effects to their causes; how promptly and keenly he would advert from our professed principles to our actions, and from our actions to our principles, and how pointedly he would signify his vivid perception of the inconsistency; with what earnest inquisition he would speculate on each part of our national economy, often striking on the truth as with intuitive rectitude of understanding, and evincing his penetration even when he judged wrong. From such a man, coming from *any* country, the very wisest men of any other country might derive the direct advantage of aids in thinking, as well as the pleasure of observing the operations of a strong mind in a new situation. But our Persian Prince was not a man of this order. He appears to have been a reasonably sensible personage, somewhat above, indeed perhaps considerably above, the majority of his countrymen of similar education; but by no means one of the persons we should be inclined to invite from distant regions, as embodying the concentrated intelligence of a large portion of mankind, living under a moral system as different from ours as their locality is remote. He was not the man to be brought across half the globe to sit in council with our philosophers, moralists, and legislators, as the representative of natural reason and social institution opposite to our own.

He begins his work with what our travellers and self-bio-

graphers commonly forget from beginning to end, a reference to the Deity, which goes off, of course, in an oriental Mahometan flourish.

‘Glory be to God, the Lord of all worlds, who has conferred innumerable blessings on mankind, and accomplished all the laudable desires of his creatures. Praise be also to the Chosen of Mankind, the traveller over the whole expanse of the heavens (Mahommed), and benedictions without end on his descendants and companions.’

He then introduces ‘the wanderer over the face of the earth, Abu Taleb, the son of Mohammed of Ispahan,’ who, ‘owing to several adverse circumstances, finding it inconvenient to remain at home, was compelled to undertake many tedious journeys; during which he associated with men of all nations, and beheld various wonders, both by sea and by land.’ We have scarcely reached the second page, before we meet with a remarkable point of similarity to our own tourists;—the Mirza set out on his travels with the intention of making a book. He was confident from the first that his countrymen would be amused with an account of such curiosities and wonders as he was to see, and was also of opinion that many of the customs, inventions, sciences, and ordinances of Europe, the good effects of which are apparent in those countries, might, with great advantage, be imitated by Mahomedans.’ This latter avowal is placed in such a connexion, as to imply that the opinion was formed by presumption; it was therefore an instance either of very undisciplined judgement, or very extraordinary liberality. Under this confidence of returning to Asia with large imports of amusement and profitable instruction, he commenced a journal when he commenced his voyage.

But he stops to give a short account of his descent, and of the course of his life previous to this voyage. His father was by descent a Turk, but born at Ispahan, whence, to escape from the tyranny of Nadir Shah, he fled, when a young man, into India, where, however, he found tyrants quite as bad, and perils quite as great. The son was born at Lucknow in 1752; had a good education; was removed along with his family in 1766 to Moorshedabad; lost in 1768 his father, the whole charge of whose affairs, public and private, then devolved on him; had previously been betrothed to a near relation of the Nabob of Bengal, in consequence of which connexion, he says, he remained after his father’s death, several years contented and happy in the service of that Prince. In 1775 he was invited into the service of the Nabob of Oude, and was appointed Aumildar, or collector,



of several districts between the Jumnah and the Ganges, where he continued two years, living in tents, for the greater facility of making excursions in execution of his office. After his patron's death he was superseded, but soon had another appointment of the same kind, and lived several years more in tents, and temporary houses composed of mats and bamboos. On the breaking out of a formidable rebellion against the Nabob, Abu Taleb was induced to accept, at the repeated earnest instances of the British residents in Oude, during the government of Mr. Hastings. a military command against the rebellious Rajah, whom, 'during two years he frequently defeated and pursued; till, at length, his camp being surprised, the Rajah was killed in attempting to escape.' By this service, he says, he rid the Nabob of an enemy of his family for the last sixty years, and restored order and good government in the country. But from that period he dates the ruin of himself and family. Governor Hastings proceeding to Europe, he was left without any protection against the machinations of his enemies. After various misfortunes he went to Calcutta to state his case to Lord Cornwallis, who was just setting out for the war against Tippoo, but who made him many promises of assistance, which his Lordship recollecting four years afterwards, at the end of the war, sent him with proper recommendations to the court of the Nabob of Oude, where, however, all his hopes were blasted in consequence of the return of Lord Cornwallis to Europe. On his coming again to Calcutta, in 1795, he was kindly received by the succeeding Governor-General, Sir J. Shore, whose attention, however, was so fully engrossed by the multiplicity of important concerns, as to delay his intended assistance till he also embarked for Europe. Our author was at last quite overcome with grief and despondency. During the three years of expectation which he had passed at Calcutta, all his dependents and adherents, he says, seeing his distress, left him; 'and even some of his children, and domestics brought up in his father's family, abandoned him.' In this situation he was visited one day by an officer who was returning to Europe for his health, and who proposed to him, for the alleviation of his melancholy, and the agreeable occupation of his time, that he should accompany him in this voyage; at the same time promising to assist him in learning the English language, and in other useful matters. The proposal seized Abu Taleb's imagination, and he was quickly decided for the adventure; chiefly, as it should seem, by a reason which does not appear to comport exactly with those expectations of collecting knowledge for his countrymen,

with which he professes, in his introduction, to have commenced his travelling journal; for he says,

‘After having considered the proposal for some time, I reflected, that as the journey was long, and replete with danger, some accident might cause my death, by which I should be delivered from the anxieties of this world, and the ingratitude of mankind. I therefore accepted the friendly offer, and resolved to undertake the journey.’ Vol. I. p. 19.

A passage was first engaged in an English East Indiaman, which was a few days afterwards burnt; and next in a Danish ship, from which they wished, too late, to disengage themselves, by recovering their money, when they got on board and found all the tolerable apartments pre-occupied, and the whole ship in a disorderly dirty state; the crew being principally composed of indolent and inexperienced Bengal Lascars, and the cabins being, says our author ‘small, dark, and stinking, especially that allotted to me, the very recollection of which makes me melancholy.’ Close on one side of him were three children, one of which was ‘very bad-tempered and cried night and day;’ on the other, a ‘passionate delicate gentleman,’ of ‘enormous size,’ who cared not how much inconvenience he caused his neighbour, while, on the contrary, says our author, ‘if by any accident, the smallest noise was made in my apartment, he would call out, with all that over-bearing insolence which characterises the vulgar part of the English in their conduct to Orientals, “What are you about? you don’t let me get a wink of sleep!” and other such rude expressions,’ p. 42. The voyage all the way to the Cape of Good Hope, where they quitted this ship, was an almost constant series of vexations to Abu Taleb. They were a combination of the evils necessarily incident to any long voyage, with the greater ones peculiar to a ship badly appointed in all respects, with the aggravation of comparative poverty in the passenger, and of his being of a religion, so to call it, the devotional offices of which he was precluded from performing, by the impossibility of the indispensably pre-requisite purifications. In addition, they had to encounter formidable tempests, in which the leaks became such as to excite great alarm in many of the passengers; ‘but for my part,’ says our author, ‘I was so tired of life that I became perfectly indifferent about our fate.’ His curiosity was, notwithstanding, much awake throughout the voyage; and he describes, with evident interest, any remarkable phenomenon; as for instance, a numerous shoal of flying fish, many of which rose three or four yards high, and flew the distance of five hundred paces; others falling on the ship, and being served at table. At the Cape, the scoundrelly Danish captain was fixed with a prosecution for having plundered, in



the mouth of the Ganges, a half-burnt English East India ship, and was condemned to pay a heavy penalty. His ship was put under sequestration; the crew dispersed; he married a Dutch lady, and determined to settle at the Cape; the passengers, excepting our author, sued him for half the money paid for their passage, and recovered it: Abu Taleb was deterred from joining in this suit partly by fear of the 'chicanery of the Dutch lawyers,' and partly by the Captain's assurance of voluntarily repaying him in the same proportion as should be awarded to the others by the law; an agreement which was afterwards denied, of course, and the Mahometan lost his money. He passed six weeks very pleasantly, on the whole, at the Cape, which had been then some time in the possession of the English, from whose officers he says he received so many civilities, that the relation of them all would fill a volume. The polite attentions of those few of their ladies that were with them also flattered him extremely. He was tolerably pleased with the Dutch ladies, born at the Cape, but avers that all the *European* Dutch women that he saw there, 'were very fat, gross and insipid.' We wish he may be convicted of slander in his account of the morals of both the classes.

'Even the married women are suspected; and each of the Englishmen of rank had his particular lady, whom he visited without any interruption from the husband, who generally walked out when the admirer entered the house. The consequence was that the English spent all the money they got, while the Hollanders became rich, and more affluent than when under their own government.'

His account of the Dutch inhabitants of the Cape coincides with that of all other travellers, in representing their prevailing character as coarse, insolent, rapacious, tyrannical, and cruel. He had personal experience of some of these qualities, in the low artifices and the extortions of the keepers of several of the houses in which he successively lodged, and he brings flagrant proofs of others in the oppressions exercised on the slaves. Sufficient time was afforded him, before the departure of the *Britannia*, an English South-sea whaler, and a letter of marque, in which he had taken his passage, for receiving an ample share of the politeness and hospitality of the British officers, for inspecting whatever was curious, and partaking of whatever was amusing; and he was never wanting in the activity requisite for taking the full benefit of his advantages. When describing the elegance and sumptuousness, amounting in a certain degree to magnificence, displayed at Cape Town, he is led into a brief statement of the progression of his sensations, on the ascending and descend-



ing scale of wonder and complacency, from his leaving India to his return thither.

‘ In short, the splendour of Cape Town quite obliterated from my mind all the magnificence of Calcutta, which I had previously considered as superior to any thing to be found between India and Europe. In the sequel I changed my opinion respecting the Cape, and indeed I may say, that from my first setting out on this journey, till my arrival in England, I ascended the pinnacle of magnificence and luxury ; the several degrees or stages of which were, Calcutta, the Cape, Cork, Dublin, and London ; the beauty and grandeur of each city effacing that of the former. On my return towards India, every thing was reversed, the last place being always inferior to that I had quitted. Thus, after a long residence in London, Paris appeared to me much inferior ; for although the latter contains more superb buildings, it is neither so regular, kept so clean, nor so well lighted at night as the former, nor does it possess so many squares or gardens in its vicinity ; in short, I thought I had fallen from Paradise into Hell. But when I arrived in Italy, I was made sensible of the beauty of Paris. The cities of Italy rose in my estimation when I arrived at Constantinople : and the latter is a perfect Paradise compared to Bagdad, Mousul, and other towns in the vicinity of the *Faithful*.’ Vol. I. p. 64.

The accommodations in the English ship were rather confined, but the economy was in every respect so excellent, that he felt it a delightful exchange. Every man and every thing was in its right place ; every thing seen and done had a character of intelligent and effective vigour ; the ship was a swift sailer ; they ran 400 miles in two days ; and were very soon at St. Helena ; which, during a very short stay, the Mussulman most laudably bestirred himself in surveying.— At sea, they saw a kind of birds of which our author heard it pretended, but did not believe, that they never go to land, but build their nests, and rear their young, on masses of seaweed and scum, floating on the water. The sight, and the discussion, however, were a fair introduction to whatever was wonderful, and prompted the captain’s recollection of an adventure, the story of which the Mirza did believe, for ‘ Capt. Clark was not addicted to fiction.’

‘ He related to me that once, on the coast of Africa, he went on shore with two boats, to procure water for the ship ; that while he was there, nearly 300 animals, of a size between a horse and an ass, which they call sea-horses (probably seals), came out of the sea, and went above a mile on land, leaving very deep impressions of their feet in the sand. When they were returning, he fired his musket at, and killed one of them ; that the others, in order to revenge their companion, instantly pursued him ; and that he and some of his companions only escaped by hiding themselves among the rocks. Some of the party got on board one of the boats, and pushed off to the ship, but the other boat was broken to pieces by the enraged animals.’ Vol. I. p. 85.



A prosperous and rapid passage, in the usual track, brought them into the English Channel, when an adverse wind compelled them to steer for Cork, where they arrived in December, 1799. The combination of striking objects, forming the scene presented to his view on entering the cove of Cork, so effectually pre-occupied his imagination, that, though he afterwards saw the bay of Genoa and the straits of Constantinople, he says, 'I do not think either of them is to be compared to this.' He received also a very strong first impression in favour of the Irish, from the generous hospitality of the mistress of the post-office at the Cove, a lady whom, if she had not had eighteen out of twenty-one children then living, he should not have guessed to be more than thirty years old, and whose appearance and amiable conduct, he says, 'astonished him.' With Cork, he was on the whole much pleased, in spite of the exceptions taken by his nose to the exhalations from the canals which are carried through some of the streets. A gentleman, whom he had known as an officer in India, invited him to his handsome residence in the neighbourhood of the city, where he was put in great admiration by the elegant good order, and, comparatively with Indian genteel living, unexpensiveness of the establishment—by the commodious arrangements and mechanical devices of the kitchen—and certainly much more still by the graces of person and manners of two young ladies, the gentleman's nieces, who,

'during dinner, honoured me with the most marked attention; and as I had never before experienced so much courtesy from beauties, I was lost in admiration. After dinner these angels made tea for us; and one of them having asked me if it was sweet enough, I replied, that, having been made by such hands, it could not but be sweet. On hearing this, all the company laughed, but my fair one blushed like a rose of Damascus.' Vol. I. p. 103.

On learning that lord Cornwallis resided in Dublin, he resolved to take immediately the opportunity which he had designed to seek for some time during his visit to this country, of once more introducing himself to his lordship. He was highly delighted with the beautiful appearance of several parts of the country between Cork and Dublin, was observant of the domestic and agricultural economy, and did not fail particularly to notice the turf used for fuel, and another superior substance for the same use, called '*coal*, which is a species of black stone, dug out of mines, and affords a great heat.'—'Turf is nevertheless,' he says, 'better than the composition of cow-dung used for fuel by the poor in India.' His perfect readiness on all occasions to notice, with the most explicit acknowledgement, whatever struck him as a point of superi-

erity in the condition and habit of the Europeans over his own countrymen, intitles him to be heard with more attention and credence than he will receive from any of our advocates for things as they are, when, with the same honesty, he makes such a deposition as the following :—

‘ The poverty of the peasants, or common people, in this country, is such, that the peasants of India are rich when compared to them.’ Vol. I. p. 106.

Great advantages, with respect to our reputation in India have been anticipated as to arise from the circulation of the original of this work among the people; and truly, a statement like this, informing those Asiatics that our government does more to promote the welfare of their peasantry than of the bravest and most generous portion of our own, must give us in India a fame for cosmopolitan benevolence to eclipse that of all other nations, in existence or in history. It is more than they could have stipulated for, even if they had employed Mr. Godwin as their negociator, while in the first ardour of promulgating his doctrine of all comprehensive benevolence.

It was in Dublin that our author first came within the vortex of the European great world, and the whirl was so delectable, that almost the whole account of the time he spent there is a picture of mental joyous intoxication. The city surpassed, in magnificence, every thing he had beheld before; its vicinity presented a scenery of various beauty; Lord Cornwallis paid him the most friendly attentions; compliments and invitations from the principal inhabitants poured in upon him so thick, as never to leave him a day, and hardly an hour, to feel himself a stranger; novelties, curiosities, luxuries, amusements, the affability of rank, and the smiles of beauty, effected, it is evident, a complete temporary suspension of all thoughts about Paradise. If even the prophet could have appeared to him, remonstrating and threatening, he would unquestionably have been answered by a bumper of the interdicted wine, flung in his face.

He was highly delighted with the character of the Irish.

‘ They are not so intolerant as the English, neither have they the austerity and bigotry of the Scotch. In bravery and determination, hospitality and *prodigality*, freedom of speech and open-heartedness, they surpass the English and Scotch, but are deficient in prudence and sound judgement: they are nevertheless witty and of quick comprehension.’

The *caricatures* representing and contrasting the course and termination of the adventures of a Scotchman and an Irishman going to seek their fortunes, pleased him at the



time by their humour, and in recollection by their truth. He honestly points out the evils resulting from the improvidence of the Irish, and censures their 'great national defect, excess in drinking.' Of this vice he relates one instance in which the remaining portion of his reason (for he confesses he was become so much 'intoxicated that he could hardly walk') was so 'frightened' at the order of the master of the house to bring in more wine, that he begged 'permission to retire.' This alarm, however, does not appear to have had any connexion with nicety of conscience; for he adds, 'I had heard from Englishmen, that the Irish, after they get drunk at table, quarrel, and kill each other in duels;' yet, says he, 'I must declare I never saw them guilty of any rudeness, or of the smallest impropriety.' He found them more ready and persevering than the English in rendering the kind of services that require patience, and a small sacrifice of convenience. They had, for instance, much more of a good-natured consideration for his difficulties in making himself understood, did not become tired of interpreting for him, and would take much more pains to direct or shew him the way in places with which he was unacquainted.

He bears, for an oriental, a wonderful testimony to the virtues of a cold climate, which he pronounces to be in a very great degree the cause of the vigour, beauty, and activity, possessed in so considerable a proportion by the inhabitants, and of the innocence which he attributes to their youth, comparatively with the young people of India.

After a most luxurious revel in the delights of Irish hospitality, and an attentive inspection of all the remarkable buildings and other curiosities of Dublin, he departed, by way of Holyhead and Chester, for London, where he spent, in a course of nearly similar activity and indulgence, more than two years. Here he was introduced to almost all the persons of eminent rank, station, or literature, that frequent the metropolis; to city feasts, to balls, masquerades, public gardens, operas, plays, Houses of Parliament, panoramas, and museums. He relates, with undisguised and exulting vanity, the flattering attentions, of all sorts, that he received from princes, nobles, literati, bishops, and beauties; describes the gaiety that his presence diffused, the *eclat* that accompanied his movements, his promptitude in repartees and elegant compliments, the interest with which they were repeated and discussed in the polite circles next day, the nonplus to which he had nearly reduced the bishop of London in a dispute on the divine mission of the prophet—and

a vast number of similar, and indeed a great number of better things. His descriptions of particular objects, and his statements on more general subjects, really evince both the exercise of an unremitting attention, and a very respectable share of understanding. He takes upon him, without hesitation, to pronounce an estimate of the virtues and vices of the nation before which the unnumbered millions of his countrymen have sunk in submission. He ascribes a considerable degree of honour, sincerity, obedience to law, respectfulness to superiors in wisdom and virtue, a desire, in the higher classes to improve the situations of the common people, perseverance, sound judgement, and a laudable share of hospitality. But the Asiatics will have the amusing problem of determining how much clear good will remain on a balance, against these merits, of no less than *twelve* distinctly enumerated national vices, the chief of which are—‘want of faith in religion, and their great inclination to philosophy (atheism)’—pride and insolence—‘a passion for acquiring money, and an attachment to worldly affairs’—‘irritability of temper’—‘throwing away their time in sleeping, eating and dressing’—luxury, which multiplies their artificial wants—arrogance on account of their scientific and literary acquirements—selfishness—want of chastity—living beyond their incomes—contempt of the customs of other nations. A good many curious facts are related, in substantiating these charges.—He undertakes, and without any appearance of having a due sense of the sanctity and mysterious awfulness of the subject, to unfold the nature and composition of the British Constitution. He enumerates the principal great officers of the state, discriminates their respective powers and functions, and ought not to have failed to notice the rigorous and effectual responsibility under which they all act. With the true arrogance of an ignorant Turk, he censures our boundless augmentation of the National Debt, the unequal and oppressive management of our taxation, and some parts of the system and administration of our laws.

After this, it was quite time, it will be acknowledged, that he should take himself off to France. There, however, he remained but a short time, as he disliked their dirt and their cookery; knew nothing of their language; did not cut so great a figure as in London; did not much like the people, except in the article of politeness, in which he declares them greatly our superiors; saw not one lady that fascinated him, whereas in England he was, by his account, surrounded by the ‘Houries of Paradise;’—and besides he was become very



desirous of returning to the land of his nativity. He did not, however, exercise a less active curiosity; he frequented the public places in Paris; was introduced to some of the oriental scholars; inspected the great repositories; and was so astonished at the exhibitions of the *Louvre*, as to remember all former assemblages of the productions of the fine arts as comparatively the toys of children. He had invitations to visit Talleyrand and the First Consul, of which, indisposition prevented him from availing himself.—There is a good deal of entertaining narrative in his account of the journey back to the East; but it will be enough for us to say that he went by way of the Mediterranean, Constantinople, Bagdad, Bussora, and Bombay.—It appears he died a few years since, in the exercise of the office of Collector in some district of our Indian empire.

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Art. XVII. *Meditations for the Aged*, by John Brewster, Rector of Boldon, and Vicar of Greatham. 8vo. pp. 440. Price 9s. 6d. Rivingtons. 1810.

IF the author of this work had *not* presented himself to the public, in an earlier production\*, under the character of a ‘recluse,’ his situation might easily have been inferred from the volume before us. The evident partiality which he manifests for rural retirement; the *generality* (if we may so call it) and the sameness of his remarks upon human feelings and passions; the paucity of allusions to any of the common topics of conversation or of interest among those who are in the habit of mingling in extensive society,—might be adduced as particular confirmations of that, which the whole cast of the work would lead every man to suspect. And to the same cause we are willing to attribute a capital fault common to this work, with many others, and which cannot always be derived from so innocent a source,—we mean the ambiguous phraseology which is occasionally employed in stating or enforcing the doctrines of religion.

We certainly are not of the number of those who consider a scrupulous adherence to any set of words or phrases, whether selected from the scriptures, or otherwise, as a decisive test of a writer’s orthodoxy. We are perfectly sensible, that a neutral phraseology, in no respect distinguished from the popular idiom, except where the peculiarity of ideas renders it necessary, is the most suitable vehicle for the truths of religion. That our older divines, therefore, were less precise in their choice of terms than modern ac-

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\* *Meditations of a Recluse*.

curacy would require, is no impeachment of the sincerity or purity of their faith. Probably, in those days, the prevalent systems of error were too widely separated from the principles of truth, to bring any slight variation of sentiment or expression into a suspicion of an approach to coincidence of opinion. But in the present age, when the universal spirit of inquiry and discussion has given birth to a variety of systems, differing from each other, almost imperceptibly, in a long gradation, from the purest form of truth to the darkest shade of falsehood—it is highly incumbent on a writer to watch with caution over the mode in which he chooses to convey his opinions; since a trifling negligence may alienate a large class of readers, may mislead the ignorant or inattentive, and render doubtful his real character and belief.—It may be proper, however, to produce one or two instances of that loose and equivocal language, which we have here taken occasion to reprehend.

‘*Reason*,’ says Mr. B., ‘that original beam of human wisdom, is no longer visible to his (the aged man’s) eye. He has been pushed from her society by an inebriated throng of worldly avocations, and, what is a more melancholy consideration, he has been long callous to his loss. But the moment has arrived when an happy change may be expected.—What may we then imagine will be the result? Condemnation of his former mispent hours—resolutions, on firmer ground, of future improvement—and *renovation*, on sound principles, of the whole spirit and temper of his mind.’ pp. 73, 74.

Who would not imagine, from this passage, that the author considered reason as competent to the task of renovating the human mind?

‘The Christian is placed in a state of salvation by baptism. He makes vows and resolutions of obedience, as proofs that he has been called to a state of grace; for “without holiness no man shall see the Lord\*.” He continues for a while in this state, and performs his vows and resolutions. But alas! ere long the tempter comes. The world seizes his vows, and rescinds his resolutions. He falls from his baptismal grace, and the latter end is worse with him than the beginning. A restoration from this state is considered, by the apostle, as a case of great difficulty. The very expression of it should make the apostate tremble. It is impossible—it is highly improbable, it is, at least, very difficult for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God *afresh*, and put him to open shame†. The blessings which man loses by relapse, are here accurately stated. They are the blessings of his redemption through Christ; of

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\* Heb. xii. 14.

† Heb. vi. 4.



which, baptism is the pledge. His loss, too, is stated in very striking terms. As his whole gain was through the medium of baptism; his whole loss arises from its rejection. He may continue in sin till he work in himself an utter impossibility of repentance. There is but one baptism, and therefore he cannot be again renewed by baptism. He cannot recover a legal right and title to mercy, which he lost by falling from his baptismal vow. What must he then do in such deplorable circumstances? Though he cannot be regenerated again by baptism, yet he may be saved by the uncovenanted grace and mercy of God in Christ, through faith and repentance.' pp. 188—190.

Are we to conclude from this passage, that Mr. B. considers baptism and regeneration as synonymous terms?

We would not, however, be supposed to intimate that these passages convey a just idea of Mr. B.'s general views of Christian doctrine. We readily admit that his opinions are, for the most part, sound and scriptural; and think his work may be read with much profit, not merely by that class to whom it is peculiarly addressed, but by persons of every age, who will find in it useful hints for self examination—elegant illustrations of the power and efficacy, the dignity and excellence, the beauty and happiness of religion, especially in the seasons of affliction—salutary cautions against the dangers incident to every period of existence—and appropriate directions how to render life profitable, old age venerable, and death comfortable. To say that these meditations contain little of originality, would be merely to say that they are employed on topics which have engaged the attention, not only of every one who has written, but who has reflected on old age. The writer's aim has been to lead the mind to serious thought, rather than to engage it in amusing speculations. The selection of subjects is judicious, and the author's style marked with fewer deviations from simplicity, than his preceding works would have led us to expect.

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Art. XVIII. *An Abridgment of Universal History*, adapted to the use of Families and Schools; with appropriate questions at the end of each section. By the Rev. H. I. Knapp. 8vo. pp. 177. Law; Longman and Co. J. Harris; Darton and Harvey. 1809.

TO induce a habit of mental application, to inspire a taste for knowledge, and to teach a right method of procedure in the pursuit of it, are evidently the chief objects of education. When a youth is dismissed from his teacher, he is not so much expected to have comprehensive views, as to possess the desire, and the capability of acquiring them. The young mind which grasps at too much, accomplishes nothing well: fatigued by the uninteresting work of tracing a very extensive outline, it finds no disposition to fill any part of it up;—whereas to see a few figures rise into shape, assume a becoming colour, and exhi-



bit a pleasing appearance, would excite attention, and stimulate to perseverance.

Our objection to the work before us, is, that its design is far too extensive for its size. It is impossible to give interest to a history which professes to include the principal events of the world, for nearly six thousand years, in the compass of 177 small pages. They cannot even be enumerated. The dryness of the detail, in the present instance, instead of exciting desire, will make every page a task; and, when the whole has been studied, no fact will remain prominent in the mind, nor will any useful inferences be treasured up for the regulation of life. The portion of information calculated to answer any valuable purpose, which so slight a notice of events so numerous, can impart, must of necessity be very scanty; and instead of being animated with the desire of further instruction, an ingenuous youth, who has vacantly looked upon the mutilated skeletons of nearly 60 Centuries, will turn away dissatisfied and displeased. To furnish a young mind with detached portions of history, judiciously selected, in which the causes and consequences of some great event, are accurately traced, and the characters of the principal actors properly developed, would accomplish much more towards teaching the use of that science, and communicating a love of it, than the most accurate digest of multitudinous, but naked facts.

We do not mean to assert, however, that compilations of this description are of no value. They may serve, by way of memorandum, to enable those, who have read more extensive compositions, to try how far their recollection will supply, what of importance is connected with any of the facts concisely stated. They are of use also to refresh the memory in names and dates, which, though the chief things attended to by some, are apt to escape the minds of those who read more for instruction, than for the possession of shewy qualifications; and may prove particularly advantageous to boys so young as to be scarcely capable of any thing but the exercise of memory. By them, discriminations of character, the origin of events, and their effects, would not be noticed, if sufficient data for those purposes were supplied. At an age, therefore, incapable of more productive labour, it will be a valuable preparative acquisition, to have the mind stored with chronological periods, and leading facts, which, when necessary, would not be attained without irksome application.

The method of proposing questions adopted in this abridgement, is certainly well calculated to fix the contents of the respective sections in the mind; and the supply of interrogatories will ease the teacher of considerable trouble. Most of them are suitable enough, but some are neither expressed with clearness nor sufficiently founded on the preceding history. The editor has suffered several improprieties of language to escape observation, and some errors in fact. We hear for instance 'of horrid *rites* being *offered up*' (p. 9.) and of 'colonies' being *conveyed* in different places. p. 19. We are informed, too, that the Phenicians 'built Carthage, which in a short time became powerful by means of its commerce :—in reference to which, among the interrogatories, it is asked, 'What city did they build in *Spain*?' Nor is the following sentence



we apprehend, calculated to convey very distinct information. ‘Converts were made, and churches built at Antioch, Damascus, &c.’ p. 50. Would not the learner naturally suppose these churches to be national, consecrated buildings of a peculiar form, the resort of the body of the people, including governors as well as governed, &c ;—whereas, though in this period (before Constantine) buildings used for worship were called *ecclésiæ*, as well as *conventicula*, *προσευχτήρια*, *domus dominicæ*, *αυγία*, &c. yet they differed not from common inhabited houses, and were frequented only by a despised sect. It is, also, incorrect to intimate, as in p. 60 compared with p. 57, that the *first* evils which crept into the church, sprang from the external prosperity which was the result of Constantine’s conversion.—Appended to the volume, are lists of the names, of the Kings of England from the year 800 to the present reign : and of the Kings of France from 420 to 1793, or the death of Lewis XVI ; with the respective families distinguished in each.

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Art XIX. *The Patriots and the Whigs the most dangerous Enemies of the State ;* IN WHICH is recommended a new and more efficient mode of Warfare. By Irving Brock. Second edition. 8vo. pp. 62. Price 2s 6d. Richardson. 1810.

WHATEVER may be thought of the “bottom” and dexterity of this political gladiator, he cannot at any rate be accused of “fighting shy.” On the contrary he is remarkably liberal of his home-strokes, and lays about him with a sort of fierce and impassioned bravery, that is extremely diverting. We are only afraid that he has now and then neglected his own guard, and that a vigorous adversary would be apt to cut him to pieces, when he was least prepared to undergo the operation.

Mr. Brock ought not, we think, to assert, without duly qualifying his meaning, that a ‘patriot’ is a ‘most dangerous enemy of the state.’ In supposing that nothing is wanting but ‘another Harry the Eighth to convert ‘seditious resolutions’ and ‘inflammatory speeches’ into ‘humiliating addresses and adulatory odes’ ; and still more in expressing his wish that ‘a virtuous and energetic administration, were not compelled to render an account of their actions to such men as Wardle and Whitbread’ —it is to be feared he is somewhat unconstitutional. We were really surprised, that so good a subject as Mr. Brock could find nothing better to ‘admire in the men who for the last three years have conducted the affairs of the British nation’ than ‘their unqualified abhorrence of Bonaparte’ ;—and even this merit it seems, is liable to a considerable deduction, for our author soon after observes, in a tone of the most cutting reproach, that ‘as if magnanimity or even humanity in politics ought still to be regarded as the truest wisdom, our government seems to have imbibed the principles, though it does not imitate the language, of Mr. Whitbread !’ The following passage may convey some slight notion of what Mr. Irving Bobadil would do, were he but allowed to direct the operations of legislature.

‘I would not content myself with singeing a few yards of his coast ; I would destroy a great many of his towns. I would teach him to tremble

ble at, to hate rather than, as he now does, despise, the name of England. *I would* revisit on his own head the horrible, the unprovoked calamities which he has inflicted on unoffending countries; and by appeasing the manes of the unhappy citizens of Saragossa, *I should* not doubt *I was* doing what was most acceptable to the God of Justice.' pp. 50—51.

After this we think our author was quite right, in 'not daring to flatter himself that he will fix the wavering or shame the profligate'—but quite wrong, in supposing that his sentiments 'emanated from a heart warm in humanity's cause.'

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Art. XX. *An Introductory Discourse*, by the Rev. George Ford; a Charge by the Rev. Edward Williams D.D.; and a Sermon by the Rev. Nathaniel Jennings; delivered at Aldermanbury Postern, London-Wall, on Wednesday, May 20, 1810, at the Ordination of the Rev. John Hawksley. Together with the Confession of Faith. Published at the Request of the Church. 8vo. pp. 77. Price 2s. 6d. Conder. 1810.

A VERY cursory glance led us to perceive great inequality in the respective merits of these discourses. We shall notice them *seriatim*. Mr. Ford's introductory address contains some valuable hints and observations, on the importance and amiableness of unanimity among the members of Christian societies, and on the constitution of a Christian church. But the thoughts in the first part of it are too remote, and too far extended; while the topics relating more directly to the particular occasion are passed over with insufficient notice.—The 'confession' is concise, but neatly expressed, and chiefly in the phraseology of scripture.

The charge, intitled 'the Christian minister's main study,' and founded on II Tim. ii. 15.—"Study to shew thyself approved unto God." &c., is distinguished by good sense and mature judgement, by an intimate knowledge of human nature and Christian theology, and by a simple, unaffected piety. Intending rather to enforce, than explain the text, the preacher proposes—to shew the unspeakable importance of seeking a worthy end, the divine approbation, in every part of the Christian ministry—to urge the necessity of studious application, unrelaxing exertion, and holy skill, as means for the attainment of this end—and to offer some encouraging considerations tending to promote a vigorous prosecution of so arduous an undertaking. Under the first of these heads it is observed, that the Christian minister should in all his labours seek the divine approbation, because to God alone he is ultimately accountable; because God alone can secure the great object of his ministry; because the divine approbation alone, as conscientiously and steadily sought, can render his work truly pleasant to himself, especially in circumstances of trial, and finally because by this, in the most direct way, will he become 'a workman that needeth not to be ashamed.' In the second division of the discourse, Dr. W. observes, that the best of men, however pure their principles and motives, have a counteracting principle of sinful depravity to be overcome; that the work in which the Christian teacher is engaged, is not only the most arduous in its nature, but also the most important in its consequences; that without studious application, in reference to the great end of his ministry, and his acceptable discharge of it, he has no right to expect a thorough knowledge of the



‘word of truth’ so as ‘rightly to divide’ it; and that the diversity of characters which a Christian minister sustains, intimates the importance of a studious application in order to be consistent. Under the head of encouragement, it is suggested, that in the right discharge of his ministerial functions he may expect the divine assistance; that with such aid, the more he studies and labours for Christ, the more easy and comfortable will be his work; that in such employ he may hope for growing zeal and proportionate success; that while he thus honours Christ, he may hope to be honoured by him in the consciences and affections of his people; that he will have some peculiar advantages in his work, compared with a defective aim and low attainment; and that while engaged in the manner recommended, he may humbly expect the conversion of the unholy, and the edification of the converted, in faith, hope and love.

The sermon addressed to the people, is founded on Ephes. ii. 21. The worthy preacher does not appear to us to have been remarkable happy in the choice, the discussion, or the application of his subject, which wears an appearance of remoteness, and is with difficulty accommodated to the specific object of the service,—though the general tenor of the discourse is, in point of sentiment, unexceptionable.

Art. XXI. *The Times, a Poem.* 8vo. pp. 70. Price 2s. 6d. Ryan, 1810.

FROM the motto prefixed to this poem, it would appear, that the anonymous author had aimed at strength rather than at elegance, and would be content for his verses to be thought unpolished, if they shall be allowed to come

‘Warm from the heart and faithful to its fires.’

In this object of his ambition, we think he has in a good measure succeeded. The ‘Times’ is certainly an animated production, and displays considerable talent, though not always under the guidance of just taste. The great fault of the poem is, that the declamation is too diffuse and too monotonous. The author seems to have studied Cowper with attention, and not without success; but he has yet to acquire the spirited variety of his master. Cowper excels alike in playful ridicule and keen invective. Sometimes he is the satirist of the age’s follies, and displays all the dramatic terseness and sarcastic humour we admire so much in Horace and Addison: sometimes he directs his indignant shafts at vice and impiety, and arms himself with all the boldness and dignity of the prophetic writings. He is always under the influence of the purest benevolence; and does not, like too many ambitious of satiric fame, go forth

‘Prepar’d to poniard whomsoever he meets.’

The prevailing intention of the poem before us seems to be, to portray the ‘moral depravation’ of the “times;” and the author is strenuous to inculcate the necessity of national reformation to avert national judgments. He does not, however, confine his attention to this; but, among various other topics, descants on the subject of invasion, adverts to the death of eminent public characters, expresses his contempt for the cant of reformists, upbraids the perverted talents of female writers, and indul-

ges himself with declaiming, both in verse and prose, on the state of Ireland and of Spain. A poem which contains many passages like the following, does not greatly stand in need of any laboured recommendation of ours.

\* When the full vices of a nation call  
 For judgement, and 'tis sealed that she must fall,  
 No hasty glance, no passing parent-frown,  
 Stirs the deep fear that draws her pardon down;  
 No trivial sorrow wakes the good alarm,  
 Silence and darkness shroud th' Almighty arm:  
 Secret as death, he bids his vengeance steal  
*With blood-hound footsteps at the felon's heel;*  
 But chains its wrath with terrible delay,  
 And checks it till it maddens for the prey.  
 HE bids the statesman's hurried soul be calm,  
 Refus'd the mercy of one saving qualm;  
 Round his chill'd heart the dream of safety throws,  
 Seals his hard eye and damns him to repose.' pp. 10—11.

We do not mean to quarrel violently with a poet's politics, but we cannot omit observing, that, in our opinion, this anonymous bard has been singularly unhappy (in some instances) in his selection of living examples, whether for the purpose of praise or vituperation. From the metaphorical fertility, and the ardent vigour of the eloquent notes in this production, we should be inclined to give it an Irish origin.

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Art. XXII. *Christian Mercy*; a Sermon preached at the Request of the Glasgow Female Society, on the Evening of Thursday, March 1, 1810. By Ralph Wardlaw, 8vo. pp. 35. price 1s. 6d. Ogle. 1810.

WERE all occasional effusions equal, in point of talent and taste, to the Sermon before us, we should gratefully contribute our efforts to recommend and promote their circulation. We are confident that the request to publish this excellent discourse, would be mingled with no consciousness of regret, that, in making it, a mere official and expected compliment was paid to the advocate of a charitable institution. The very "mercy," so scripturally defined, and so ably illustrated, would lead them to wish it an extension of influence, far beyond the limits of its first publication. The text is taken from Matt. v. 7. After an appropriate exordium, Mr. W. directs us, in the first place, to the general nature of mercy; secondly, to its objects; and thirdly, to the considerations by which, in the text, the cultivation and exercise of it are enforced. Each part of the Sermon is discussed with great ability, and uniformly characterised by accuracy of statement, force of reasoning, and a style of luminous and elegant simplicity. We could easily verify our assertions by numerous quotations, but we content ourselves with a grateful acknowledgment of the pleasure we derived from perusing it; and cordially commend it to the notice of our readers.



Art. XXIII. *Letters on Ancient History*, exhibiting a summary View of the History, Geography, Manners, and Customs, of the Assyrian, Babylonian, Median, Persian, Egyptian, Israelitish, and Grecian Nations. By Anne Wilson. 12mo pp, 331. Longman. 1809.

THIS work is highly creditable to the talents and acquirements of its author. The portions of history it embraces are extremely interesting, and the facts recorded have, in general, a prominence in proportion to their importance. The object of the writer seems to have been, so to regulate detail, as to arrest attention, without overburdening the memory of young persons. The information collected, is conveyed in a familiar, easy style, and will be found useful towards a more clear understanding, both of the sacred pages, and of the best productions of uninspired genius. The work, however, is not free from occasional improprieties of expression, and there is, in one part of it, such a confusion of dates, as to suggest the idea of typographical mistakes, did not erroneous numbers occur more than once. We must disapprove, too, of the adoption of unauthenticated facts from the Apocrypha, particularly the fabulous tale of Judith and Holofernes.

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Art. XXIV. *The Secret History of the Cabinet of Bonaparte*, including his Private Life, Character, domestic Administration and his Conduct to Foreign Powers; together with Secret Anecdotes of the different Courts of Europe, and of the French Revolution. With two Appendices consisting of State Papers and Biographical Sketches of the Persons composing the Court of St. Cloud. By Lewis Goldsmith, Notary Public, &c. *Fourth Edition!* 8vo. pp. 650. Richardson, Hatchard. 1810.

SECRET Histories have so repeatedly been found to consist of nothing but the anti-room scandal of inventive chamber maids and garrulous footmen, that we really thought the public had had enough of them; and, notwithstanding that Mr. Louis Goldsmith, the author of the 650 pages before us, has enjoyed the honour, it should seem, of 'walking arm in arm with Talleyrand in the Italian opera buffa,' we must freely confess our opinion, that the temporary run of this work is one of the severest practical satires on the taste and discernment of the age, that we have for a long time witnessed. Mr. Goldsmith labours hard in his preface, to clear himself from the imputation of having vilified the English government, when editor of the *Argus Newspaper* in Paris: and in the body of his work, has made it manifest that he has turned his whole century of eyes with unsleeping watchfulness upon the public characters of France. Some of our monthly fraternity, we observe, have given a great degree of prominence to his reports. For our own part, we think it enough to say, that though his voluminous performance contains, no doubt, some truth, a great proportion of his 'History,' as it appears to us, is unauthenticated, and a great many of his 'Anecdotes' grossly indecent and disgusting.

## ART. XXV. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the course of next month will be published, Letters of Anna Seward, written between the Years 1784 and 1807, bequeathed to Mr. Constable for publication. In 6 vols. post 8vo. with portraits and other plates. This work consists of upward of Six Hundred Letters, written by Miss Seward to her numerous correspondents; and, beside much literary criticism and anecdote, many of the Letters contain discussions on the principal occurrences of the times, and on topics of a public as well as a domestic nature.

Mr. Francis Baily, whose various treatises on the subject of Annuities we have so frequently noticed, has just published a second edition of his Account of the several Life Assurance Companies, with some considerable additions.

The third volume of the Ecclesiastical and University annual Register, will be published in February.

In the press, Considerations on Bullion and Coin, Circulation and Exchanges, with a View to our present circumstances. By George Chalmers, Esq. F.R. S.S.A. Author of "An Estimate of the Comparative Strength of Great Britain."

It is proposed to publish at Glasgow, a neat and accurate edition of the smaller works of the Rev. John Brown, late of Haddington, author of the Self Interpreting Bible.

Early in the ensuing spring is intended to be published, in 8vo, The Protestant Dissenter's Annual Register, for the Year 1810; designed to embody whatever facts of an historical, ecclesiastical, or political nature, that are interesting to Protestant Dissenters. Communications relative to this work may be addressed to the editor, at Messrs. Gale and Curtis, Booksellers, London.

The volume of the County Annual Register for the present year, is in considerable forwardness and will be published early in the spring. In addition to the usual matter relating to the counties, it will contain a concise and

impartial history of Europe for the year;—and on account of this improvement, it will assume the title of the Imperial and County Annual Register.

To be published in a few days, printed in one large volume, crown 8vo. on a fine wove paper, hot-pressed, price 12s. in boards, The Poetical Register, and Repository of Fugitive Poetry, for the Year 1806, 1807.

Dr. W. B. Collyer has in forwardness a third volume of his Scripture Lectures; the subject of which is on Miracles.

A new edition of Toplady's Historic proof of the doctrinal Calvinism of the Church of England, with an account of eminent persons before and since the reformation, in two quarto volumes, with two hundred portraits, will be published in the course of next year.

In the ensuing winter will appear, An account of the Measures pursued, with different tribes of Hindoos, for the abolition of the practice of the systematic murder of female children by their parents; with incidental notices of other customs peculiar to the inhabitants of India. By the Hon. Jonathan Duncan, governor of Bombay, and Lieut. Col. Alexander Walker. Edited with notes, &c. by Major Edward Moor, Author of the Hindu Pantheon.

A new edition in octavo, of Mr. Whittington's Historical Survey of the Ecclesiastical Antiquities of France, will be published in the course of this month.

Also a work by the Rev. Dr. Milner, of great research, and high interest to the English antiquary, will soon be ready for the public, in which the claims of England to the honors of what is generally termed Gothic architecture, are maintained, and authorities quoted, in answer to Mr. Whittington's statement of the prior claims of France, to that interesting style of architecture.

Mrs. Mary Anne Clarke is preparing for the press, a Letter, addressed by her to George Manners, editor of the Satirist, in which his real principles and cha-



racter are developed and fairly appreciated.

Mr. W. Marrat and Mr. P. Thompson of Boston, have undertaken to conduct a work to be published quarterly, entitled, *The Enquirer*. It is intended more particularly for the use of young persons, and will embrace subjects of general literature, mathematics, arts and manufactures, chemical and philosophical essays, and every branch of knowledge. The first number will appear on the first of February.

A reprint of the original and scarce work on *Linnean Perspective*, by Dr. Brook Taylor, is in the press, and will soon be ready for the scientific public.

A second edition, with additions, of *Essays on the Nature and Principles of Taste*, By Archibald Alison, L. L. B. &c. is in the press. To this edition, in 2 vols. 8vo. are added, *Observations on the Origin of the Beauty of the Human Countenance and Form*.

Messrs. Daniell's *Picturesque Voyage to India, by the way of China*, with fifty coloured engravings, and descriptive letter-press to each, is nearly ready for publication.

Speedily will be published, Mr. Hassell's new invention of imitating drawings, by which method any person can convey upon copper their own or friends' works, with as much ease and facility, as they can draw upon paper, and in as short a space of time.

We understand it is intended soon to publish at Edinburgh, a new edition of Hervey's *Theron and Aspasio*, with his last corrections and amendments, left at his death in the hand of a friend at London, but never inserted—and a translation of the Latin citations from foreign divines.

In the press, in 3 vols. with a portrait of the author, the *Missionary, an Indian Tale*, By Miss Owenson.

Mr. Parkinson is about to publish *Observations on the Act for regulating Mad Houses*, with remarks addressed to the friends of the insane; and a correction of the misstatements of the case of Benjamin Elliot, sentenced to six months imprisonment for illegally depriving Mary Daintree of her liberty.

The third edition, with improvements, of the *Anatomy of the Human Body*, by John and Charles Bell, is nearly ready for publication, in three octavo volumes.

The *Life of William Waynfleet*, Bishop of Winchester, Lord High Chancellor to Henry VI. and founder of Magdalen College, Oxford, by the late Dr. Richard Chandler, is in the press, in a royal octavo volume, with engravings.

The Rev. D. Lysons has a new edition of his *Environ's of London* nearly ready for publication, with alterations and additions to the present time. A volume of the additional matter will be published separately for the purchasers of the former edition.

The edition of *Fabyan's Chronicles of England and France*, edited by Henry Ellis, Esq. will be ready for publication by the end of this month.

Taylor Combe, Esq. will shortly publish a *Description of the ancient Terracottas in the British Museum*, illustrated by forty-one engravings, from the drawings of William Alexander, Esq.

Capt. T. H. Cooper, author of the *Military Cabinet*, is preparing for the press, in quarto, a *Collection of all the Land Battles fought in the Messenian, Lydian, Sacred, Peloponnesian and other wars; from the foundation of Rome to the birth of Christ*, illustrated by plans and maps.

Mr. William Hersee has on the eve of publication, a small octavo volume of *Poems, rural and domestic*.

Peter Pindar, Esq. is preparing for the press, the *Jubilee, or Disappointed Heir*, in a series of elegies.

E. P. Impey, Esq. will speedily publish a volume of *English and Latin Poems*.

Speedily will be published, in a small volume, price 4s. 6d. in boards. *Illustrations of the Foppish Character*, in all its curious varieties; with sketches of some of the principal of our Modern Fops, and hints for young students in the school of Foppery; with an outline of a bill for the better government of the breed. By Sir Frederick Fopling, F. F. F.

## XXVI. LIST OF WORKS RECENTLY PUBLISHED.

## ASTRONOMY.

Evening Amusements, for the Year 1811; being the eighth of a Series of Annual Volumes for the Improvement of Students in Astronomy. By W. Friend, Esq. M. A. Actuary to the Rock Life Assurance Company, &c. 12mo. 3s.

## BIOGRAPHY.

The Life of Sir Julius Cæsar, Knt. Judge of the High Court of Admiralty, Master of the Rolls, Chancellor of the Exchequer, and a Privy Counsellor to King James and Charles the first; with memoirs of his family and descendants. To which is added, Numerus Infaustus, an historical work, by Charles Cæsar, Esq. Grandson of Sir Julius. Illustrated by seventeen portraits, after original pictures, and other engravings. Elephant 4to. 3l. 3s.

## CHEMISTRY.

Elements of Chemistry. By J. Murray, Lecturer on Chemistry, and on Materia Medica and Pharmacy, Edinburgh. 2 vols. 8vo. 1l. 1s.

A New System of Chemical Philosophy, Part II. By John Dalton. 8vo. 10s. 6d.

## EDUCATION.

A Familiar Introduction to the Arts and Sciences, for the use of schools and young persons; containing a general explication of the fundamental principles and facts of the Sciences, divided into lessons, with questions subjoined to each, for the examination of pupils, with plates. By the Rev. J. Joyce, author of Scientific Dialogues, &c. 12mo. 6s.

A Scriptural Education the Glory of England; being a defence of the Lancastrian Plan of Education, and the Bible Society, in answer to the late publications of the Rev. C. Daubeny, archdeacon of Sarum, the Rev. Dr. Wordsworth, the Rev. Dr. Spry, &c. &c. By Joseph Fox. 8vo. 2s. 6d.

## HISTORY.

The Annual Register; or a View of the History, Politics, and Literature, for the Year 1795. 8vo. 18s.

The History of the Roman Government, from the commencement of the state, till the total subversion of liberty, by the successful usurpation of Cæsar Augustus, in the Year of Rome 724. By Alexander Brodie. 8vo. 10s.

## MATHEMATICS.

A Treatise on Isoperimetrical Problems, and Calculus of Variations. By Robert Woodhouse, A. M. F. R. S. Fellow of Caius College, Cambridge. 8vo. 6s.

The First Principles of Geometry and Trigonometry, treated in a plain and familiar Manner, and illustrated by figures, diagrams, and references to well-known objects, for the use of young persons. By John Marsh, Esq. 4to. 5s. sewed.

The Principles of Fluxions; designed for the use of students in the university. By William Dealtry, A. M. professor of mathematics in the East India College, and fellow of Trinity College, Cambridge. royal 8vo. 14s.

## MEDICINE AND CHIRURGERY.

An Inquiry into the Causes producing the extraordinary addition to the number of Insane; together with extended observations on the Cure of Insanity; with hints as to the better management of public asylums for insane persons. To which are annexed, some necessary observations, in reply to Dr. Andrew Halliday's "Remarks on the present State of the Lunatic Asylums in Ireland." By William Saunders Halaran, M. D. Senior physician to the South Infirmary, and physician to the House of Industry, and the Lunatic Asylum, Cork. 8vo. 5s. sewed.

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\*.\* In criticizing a phrase of Mr. Black's, in his translation of Humboldt's Essay on New Spain—'chest of hydraulic operations' (Ecl. Rev. Vol. VI. p. 1973)—we represented the original word to be *bureau*. This we stated upon conjecture, and intended the statement to be understood as merely conjectural, by adding the usual mark (?) which was inadvertently omitted. Having since been assured by the translator, that the expression was not *bureau*, but *caisse des travaux*, &c. we think it incumbent upon us to correct the mis-statement.

## ERRATA.

p. 1082 line 14, for settled, read scattered.

— line 6 from bottom, for shades, read shapes.

# THE ECLECTIC REVIEW,

For FEBRUARY, 1811.

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Art. I. *The Works of the Right Reverend Father in God, Ezekiel Hopkins, D.D. successively Lord Bishop of Raphoe and Derry.* Collected, arranged, and revised, with a Life of the Author and a copious Index, By Josiah Pratt, B. D. F. A. S. &c. 4 vols. 8vo. pp. lx, 600, 550, 564, 680. Price 2l. Seeley, Walker, &c. 1809.

FOR a certain period after the reformation, the divines of the church of England had too much occupation in defending their own newly erected citadel, to give a very vigorous attention to the general interests of religion. They built their walls with the sword in one hand and the trowel in the other; and the alertness of their papal enemies gave them equal employment for both. And as the discoverers at Pompeii had to prove their property to the papyri before they began to unrol them, so the ministers of the reformed churches thought rather for a time of maintaining possession of their Bibles, than of explaining their contents. At length, however, they completed their emancipation from papal thraldom; and, having thus established their bulwarks, began to look to the interior of the edifice. Then it was; that, for a succession of years, works issued from the different classes of English divines, which have established the moral and philosophical supremacy of our country throughout the world. When we contemplate on our shelves the massy productions of those days, a mixed feeling of admiration and despair possesses us;—admiration of their gigantic efforts, and despair of the resurrection of such times and men. It must be admitted, nevertheless, that these works, powerful and devout as they are, do not exhibit complete specimens of fine writing. They were, perhaps, the best writers—but it was of a bad age. Other causes, however, than the standard they furnished to society, account for the deterioration of manner and matter in theology, which soon took place. Literature was absolutely shipwrecked in the religio-political storm which dethroned the monarch, and laid waste the kingdom. Taste and, in too many instances, profligacy, took the side of the king, whilst religion sought shelter under the banner of the



lower orders of the state. Religious men, by associating wholly with one another—by reading only their own works—by hearing only their own preachers—by placing religion too much in the adoption of a peculiar phraseology ; gradually came to employ a language of their own,—to cast their sermons in a particular mould,—to display a sort of church pedantry,—to dress up Christianity in a form fit enough for a village teacher, but wholly unworthy of the mistress of the world. Whilst this was the truth amongst one class of churchmen and a large body of dissidents, among another class of churchmen a state of things prevailed, still less favourable to religion, and even to theological writing, than this. ‘With  
‘a large accession of wealth in the times of Charles II,’ says the great historian of those times, ‘there broke in upon  
‘the church a great deal of luxury and high living, on the pretence of hospitality ; whilst others made purchases, and left  
‘great estates, most of which we have seen melt away.’ ‘They  
‘became lazy and negligent in all the true concerns of the  
‘church, they left preaching and writing to others, while they  
‘gave themselves up to ease and sloth. In all which sad representation, some few exceptions are to be made, but so few,  
‘that if a new set of men had not appeared of another stamp,  
‘the church had quite lost her esteem over the nation.’ The same candid historian goes on next to record the labours, and describe the improvements of this new set of ecclesiastics to whom he refers. In one place it is said of one of them—  
‘being disgusted with the dry systematical way of those  
‘times, he studied to raise those who conversed with him to a  
‘new set of thoughts, and to consider religion as a seed of a  
‘deiform nature (to use one of his own phrases.) In order to  
‘this, he set young students much on reading the ancient  
‘philosophers, and on considering the Christian religion as a  
‘doctrine sent from God both to elevate and sweeten human  
‘nature.’ Again it is said, that the style of preaching, in the class to whom we first alluded, was ‘either very flat and  
‘low, or else swelled up with rhetoric to a false pitch of a  
‘wrong sublime.’ In opposition to this, the new preachers  
‘adopted a style clear, plain, and short. They gave a short  
‘paraphrase of the text, unless where great difficulties required a more copious enlargement. But even then they cut  
‘off unnecessary shows of learning, and applied themselves to  
‘the matter ; in which they opened the reason and nature of  
‘things so fully, and with that simplicity, that their hearers  
‘felt an instruction of another sort than that which had been  
‘commonly observed before. So they became very much followed. And a set of these men brought off the city in a

‘ great measure from the prejudices they had formerly to the church.’

We have not hesitated to give these extracts, as they furnish a brief history of an important revolution in the divinity of the church of England ; a revolution, which has been regarded, perhaps, with too much displeasure by one class of men, and with too much satisfaction by another. The author of “ Zeal without Innovation,” in noticing this epoch in the religious history of our country, properly adverts to the mischief, which at least neutralized the benefit conferred upon the church and upon religion by the class of ‘ highly rectified’ and philosophic divines of whom the historian speaks. He justly laments their negligence of the fundamental doctrines of Christianity, and concludes that if their manner on the whole were better, their matter on the whole was worse. But we remember that, in reading his work, we were struck with his expressing merely a sort of distant hope that a class of divines might arise, combining the doctrinal accuracy, the devout spirit, and the hortatory zeal of the one class, with the logical precision, the classical terseness, and the practical vigilance of the other. Now such a class we seem to recognize at the present moment, in a large proportion of the order denominated evangelical preachers in the church of England, and in many of the dissenting ministry. Such a class also we recognize in a few even of the contemporaries of these philosophical reformers. Such an individual, and in him a divine of no common stature and complexion, we unquestionably discover in the author before us.\* This last declaration it is not our intention to rest upon mere assertion alone. We shall give our readers an abridged account of the life of Bishop Hopkins, and then proceed to institute such an examination of the volumes before us, as may serve to establish the estimate we have given of him as a divine.

Ezekiel, lord bishop of Derry, was the son of a clergyman, was born in 1633, and sent as a chorister to Oxford in 1649. At the age of twenty-seven he betook himself to ‘ the great city, London, where he came to be a very celebrated preacher.’ After this, he became an assistant to Dr. Spurstow, of Hackney, one of the five ministers who, under the name of Smectymnus, attacked bishop Hall. The doctor choosing rather to ‘ turn out than conform to the Liturgy of the established church,’ he and his assistant were separated, and Hopkins made an unsuccessful canvass, probably for the lectureship of St. Matthew, Friday Street. It is here observed by his

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\* Hopkins was the contemporary more or less of Tillotson, Stillingfleet, Patrick, Lloyd, Tennison, &c.



biographer, (Prince,) that his 'defeat is to be considered as no disparagement of this excellent person; but rather as an argument of his deep learning, which lay above the reach of vulgar hearers; for in such popular elections the meanest mechanic challenges an equal suffrage with the most judicious in a parish.' If, in this observation, he designs to commend the good bishop for being unintelligible to any class of hearers, we beg to enter our protest. And we venture to say, that if his lordship could descend to speak his own sentiments, he would refuse any commendation for an obscurity so flatly opposed to the very object of pulpit instruction.—In London first, however, and afterwards in Exeter, 'he was much applauded for his elegant and dexterous way of preaching.—In the year 1669 he passed over to Ireland in the capacity of chaplain to the earl of Radnor: and was soon made dean of Raphoe, next bishop of that see, and afterwards bishop of Londonderry. His conduct in his bishopric, was such as might be expected of him; amidst other acts worthy of his solemn office, he was not only a frequent, but so constant a preacher, that he seemed almost to live under the influence of the rule —*oportet episcopum prædicantem mori.*' At the approach of the Papists to Londonderry, he retreated to London in 1688, became minister of St. Mary Aldermanbury, and, soon after, 'much broken by public as well as by private calamities, he yielded to fate, and gave up the ghost.' Dr. Richard Tension, Bishop of Clogher, preached his funeral sermon. From this we cannot forbear giving an extract, trusting that if it should, in our humble page, meet the eye of some of his mitred brethren, they may remember that they have succeeded not merely to the inheritance of his rank, but of those duties by the discharge of which he deserved and adorned it.

'And, though he kept a very noble and hospitable house, yet was it famous for regularity and order: and, in the midst of the greatest plenty, gravity and sobriety were most strictly observed. It was indeed a temple and an oratory, for in it prayers and praises, catechising and reading the scripture were never omitted. He constantly expounded it to his family, explained some part of the lessons, and made short but rare observations upon them; and beside the public prayers, he was very often at his private devotions, and spent much time in divine meditations. Thus did he behave himself in his house; thus did he instruct his family, and bring his children up *in the nurture and admonition of the Lord.*

'And, if you follow him to the Pulpit, you will find him there constantly, once a Sunday, whilst his health permitted it. And, surely, all who heard him will say, his sermons were learned and eloquent, pious and methodical; and as his motto was, *Aut suavitate, aut vi*, he either by sweet discourses and charming exhortations, or by strength of reason

and powerful arguments, drew many to Christ. He never omitted that duty, but preached in his throne when he was not able to ascend the pulpit. And, for his excellency in that noble faculty, he was celebrated by all men. He was followed and admired in all places where he lived, and was justly esteemed one of the best preachers in our age. And his discourses always smelt of the lamp; they were very elaborate and well digested. He had a noble library, and delighted in it; and was, as Tertullian says of Irenæus, *Omnium doctrinarum curiosissimus explorator*. He was a good linguist, and excelled in polemic and casuistical divinity. Many flocked to him to have their doubts resolved; and he gave light and comfort to clouded and afflicted consciences; and was admirably accomplished with many other parts of human learning.' pp. xxviii—xxix.

Having thus briefly sketched the life of this admirable man from the fuller draught of his quaint biographer, we proceed to a summary examination of him as a divine, and as a writer. We shall, as justly as we are able, state what we conceive to be his excellences and his defects.

In the first place, then, he is strictly *evangelical*:—in other words, the doctrines and precepts which constitute the peculiarity of the system conveyed by Christianity to mankind, occupied the highest place in his regard. The religion of some of his great contemporaries was rather that of natural religion rectified by Christianity. He, on the contrary, adopted Christianity as the basis, and introduced natural religion and philosophy, as parts, though distinguished parts, into the superstructure. His sermon on the “All-sufficiency of Christ to save Sinners,” bespeaks a man visited by the same spirit which breathed upon the first disciples. There is an intense-ness in his language upon this subject, which would drive some cold critics of the present day to despair. In fact, there is no writer, who, when we have sometimes endeavoured to transform something of his warmth of colouring to our own composition, has so effectually degraded us in our own esteem. We seem indeed ‘to toil after him in vain.’ It is like touching the pencil of Raphael. We may in a degree retrace his forms; but the spirit, the *vis vivax*, the living soul, are gone for ever.

But, in receiving the doctrines peculiar to Christianity, (it may be asked) is there in the good Bishop no depreciation of those *moral maxims*, which, if not equally new, are yet quite as essential parts of the system? We answer, confidently—None. The slightest tinge of antinomianism is not to be perceived in these volumes. He has not fallen into the error of one class, who imagine that the obligations to obedience are superseded by the grace of the gospel,—of another, who imagine that as faith includes works it is sufficient to magnify and inculcate faith, and that works



will necessarily follow,—or into the error of a third, who conceive the predisposition of the mind to be so strong to catch at obedience as the instrument of our justification, that it is the duty of the preacher to treat of virtue rather in the gross than with any minuteness of detail. The bishop, on the contrary, literally dissects and anatomizes the different virtues. We have not the rude sketches of a Salvator Rosa, but all the laborious minuteness of the Flemish artists. Every hair is sketched, and each man compelled to recognize in himself, either the superfluities or deficiencies by which he differs from the scripture original. In confirmation of these observations, we appeal to his sermon on practical Christianity, and to his exposition on the ten commandments.

But this due and well proportioned reverence for the doctrines and precepts of Christianity, however valuable to himself, might leave the bishop a very ordinary instructor of others. There are many minds as well balanced as his own upon these points, who have yet no pretensions to deliver their sentiments to posterity in four octavo volumes. What, then, is his peculiar title to attention?

In the first place, he is a very manly and laborious divine. Every man, of an investigating habit, meets with continual disappointments in the perusal of works upon religion. We would not willingly urge men to “exercise their minds in matters too high for them,” and before which God has drawn an impenetrable veil. But still humility and indolence are widely different qualities; and we cannot but deprecate those writers who shelter, under any pretext of modesty, that sloth or timidity which refuses the examination of subjects or points, of which the difficulties, though great, are not insuperable. And with this fault we charge a large proportion of theological writers. They want industry to investigate what they can comprehend—and courage and candour to confess what they cannot. Not so the author before us. His literary appetite is plainly for “strong meats.” He shrinks from no undertaking which patience and labour, under the divine blessing, may hope to accomplish. He rejoices in carrying a subject back to the grand questions upon which it really hinges,—to those rudiments and elements of science, the knowledge of which is essential to any real advancement. The young divine, therefore, may resort to these volumes as to a grand storehouse for discussion of subjects of the most difficult nature. He will discover, to his surprise, that the ancient combatant in the field of divinity has gained footing upon some eminences at the foot of which his successors are glad to repose; and may perhaps find that the best expedient

for getting light is to go back to that period which modern divines and politicians are pleased to denominate the 'dark ages.' For this feature in the volumes under review, we shall not refer to any particular discussion, for there is scarcely any sermon which does not freely and boldly agitate some question, from which modern theologians have kept at a most dutiful distance.

A second quality of the bishop, is a remarkable dexterity in placing the proper limitations to those grand questions on which he so continually treats. Good men err not so much in maintaining bad principles, as in pushing good ones to excess. There is, it should be remembered, no principle, either of religion or philosophy, which is not to be stated with some qualification. All principles, in fact, are limited by the nature of the character of the subject on which they operate. And to lay down these limits, to draw the line of demarcation in morals, is the highest enterprize of the divine and the casuist. We do not say that the bishop always entirely satisfies us; but certainly there are few divines, whose casuistry is more exact, who limit with more judgement, and measure with more precision. Let our readers turn to his discussion on the doctrine of the "two covenants;" and, whether their particular bias or religion be the same with his or not, they will find cause to admire the calm composure with which he arbitrates, where men, of otherwise the steadiest minds, have continually abandoned themselves to the impulse of system.

For ourselves, we conceive that few discoveries are to be made in divinity. On the contrary, our motion, like that of certain orbs of light, in particular circumstances, is possibly to be of a retrograde character; and, as the Greek philosopher discovered, day after day, that he was farther from a full conception of the divine nature, so perhaps it will be the *chef d'œuvre* of some future philosopher, not so much to originate a new system, as to prove that all the old ones are erroneous. It is to the praise of the Author before us, that even in an age when every man was a systematic in religion, when every philosophist conceived that all the consequences of his scheme were to be defended rather than a single position abandoned; he did not hesitate to give up his theory rather than his bible—to state the incumbrances and haltings of his scheme with candour, and to leave his readers rather abased by their necessary ignorance, than with their imaginary knowledge. Many of us are only now beginning to act upon the same principles. Some, indeed, and those among the popular polemics of the age, have not, as we conceive, caught hold



even of the “skirts of his garment.” But we think, on the whole, that the love of system diminishes; and we anticipate the rising of a brighter day, when the Bible will no longer be employed as a sort of *ex parte* evidence, and when both sides will allow it to speak out—though the new and fatal consequence ensue, that the hottest adversaries find they have little left for which to contend. The great modern champions of evangelical Calvinism and Arminianism (for there are both Calvinists and Arminians to whom this epithet does not fairly belong) now rest from their labours. But if there is a single tear which is not yet wiped from their eyes, that tear is shed for their unholy vehemence in their controversy. Each has now learnt that his own system is worse, and that of his pious adversary better than he falsely conceived, when each beheld that of the other through the veil of ignorance, or through the mists of passion and prejudice.

Another peculiar excellence in the learned bishop, is his intimate acquaintance with the human heart. He who would know what is meant by a “searching” preacher, may come to these volumes for information. In proof of this, we will extract a passage on the detection of the besetting sin, taken almost at random from his sermon on mortification.

‘Now, certain it is, that every one hath his peculiar sin; a sin, that he may truly call his own, that is fast rivetted and deep rooted: yea, deeper rooted in his soul, than others are. I shall not now enquire whether these proper and peculiar sins arise, either from the crasis and temper of the body, or from a man’s education, or from his profession and calling: whencesoever they proceed, if we would go on vigorously in the work of mortification, these are the sins which we must especially single out and deal against.

‘“Yea, but” you will say, “how shall I know which is my peculiar sin, that so I may set myself against it to mortify it?”

‘To this I answer; were it as easy to subdue it, as it is to discover it, a great part of the difficulty of Christianity would soon be at an end. It is a sin, which cannot long lie hid; it will betray itself, if not to the observation of others, yet at least to the observation of a man’s own conscience. If conscience should ask you one by one, “What is thine, and thine, and thine iniquity?” every one would silently whisper to himself, “Oh! pride is mine:” “hypocrisy is mine:” “covetousness and worldliness is mine:” “uncleanliness is mine:” and who among us is there that could not give an answer?

‘Yet, for farther satisfaction, take these particulars,

‘1st. That sin, which doth most of all employ and busy thy thoughts, that is thy most unmortified and peculiar sin.

‘Thoughts are purveyors for lust, which range abroad and bring in provision for it. Observe upon what objects they pitch: mark how they work. Do thy thoughts lie continually sucking at the breast of pleasure? are they still drenched and bathed in carnal delights? Voluptuousness i

thy peculiar sin. Do thy thoughts continually delve and dig in the earth, and return to thee laden only with thick clay? Covetousness is thy peculiar sin. Do they soar and tower up to honours, dignities, preferments; and still fill thee with designs and forecasts how to raise thyself to them? Pride and ambition are thy sins. And so; of the rest.

‘2nd. The unmortified and peculiar sin is always most impatient of contradiction and opposition.

‘(1st) It cannot bear a reproof from others.

Let never so much be thundered against other sins, this makes no stir nor tumult; but, if the reproof fall upon this sin, you then touch the very apple of his eye; you then search him to the very quick; and this will cause some commotion and disturbance within. Hence it is, that many who come to the word of God, sit very quiet under many a reproof and many a threatening, because they think these all fall beside them: but if, the bow, drawn at a venture, wound them under the fifth rib, if it strike their peculiar sin, oh! what mustering up of carnal reasoning and carnal evasions is there to shift it off! All this stir and bustle doth but plainly shew where the sore is. That is a galled conscience, which will not endure to be wrung by a reproof. And,

‘(2dly) As it cannot bear a reproof; so it cannot brook a denial, when it tempts and solicits.

‘Of all lusts, this tempts oftenest and most eagerly. Other corruptions are modest compared to this; and will often desist, upon a peremptory denial; but this peculiar sin grows wild and outrageous; it will have its course, or the soul will have no quiet; so that conscience is never harder put to it, than to stand it out against the importunity of this sin.

‘3dly. The corruption, which every little occasion stirs up and sets on work with more than a proportionable violence, that is the most mortified and peculiar sin.

‘By more than a proportionable violence: I mean, when the object, temptation, or occasion is but slight and inconsiderable; and yet the lust that is thereby moved, acts strongly and impetuously. And therefore the Apostle, Heb. xii. 1. calls it *the sin, which doth so easily beset us*: it stands always ready and prepared, upon the least hint of a temptation, to assault us. Now look what corruption it is, that doth most frequently interpose, that every little occasion stirs up and inflames to a greater height and rage than a strong temptation would another; be it passion, be it pride, or any other; this is the most unmortified and peculiar sin.

‘These may suffice, though others may be added, to discover what is our proper and peculiar sin; the lust, that is most natural and congenial to us.’ Vol. iii. pp. 538—540.

Of this extract we say confidently, that, in producing it, we have betrayed no undue partiality to the Bishop’s reputation. There are multitudes as good, and some better, though less convenient for quotation. But this may serve to shew that the reader is not likely to rise from these volumes, without knowing something more of himself.

So much for the pretensions of our author, as a divine. As a mere *writer*, also, he has considerable claims upon the attention of the public. As few of his writings have descended



to us by gift or legacy of his own, but have been perpetuated and transmitted at different periods by the zeal of his friends, they have seldom received the last polish of composition. As things are—however we may rejoice in the “rude neglect” they “here and there disclose,” as exhibiting a proof that more modern artists have not been employed in *getting them up*—we yet cannot but lament that thoughts so grand should ever be disfigured by a coarse or homely diction. Still, as a mere writer the bishop has considerable title to applause.

Although, for instance, it is true that he lived in those happy days when the national stock of images was not yet worked up, and when it was really possible to illustrate an idea by a figure by which his countrymen had never seen it illustrated before, still we think it must be admitted that his *imagination* is unusually fertile. We do assure the dealers in the small wares of literature—the traffickers in the haberdashery of divinity—the useful venders who buy these things in the gross to retail them out to their weekly customers, that there is here a very pretty assortment of bright thoughts and happy images. Or rather, to speak more seriously,—there is here a multitude of ideas so forcibly illustrated, so pictured to the mind, so rescued from their abstract form, and embodied by the prolific fancy of the author, so hewed and chisselled from the rock in which they lie hid, into shape and life by the magic force of imagination,—that even the dull may be animated, the languid nerved, and the insensible stimulated, by the study of these impassioned volumes.

Akin to this quality of the bishop's, as a writer, is the continual recurrence of remarkably vigorous and masculine expressions. It is certain that the present age has polished away much that was rude and offensive in the style of our ancestors. But, as was to be expected, the instrument which has cut much has sometimes cut awry. And the result is, that few modern writers exhibit any thing of that strength and vigour of expression so common in the writers of former centuries. With the nodosities of the oak, our modern loppers have cut down the tree itself. We are, perhaps, to the older writers in divinity, what the modern Italians are to their Roman ancestors; more musical indeed, but retaining scarcely a relic of that stern virtue, that severe majesty, that royal simplicity, which at once characterized a Roman and subdued the world:

‘Arts not arms’ now ‘win the prize,  
‘Harmony the road to fame.’

The bishop, as to style, is decidedly one of the old school.

He wields an instrument, which, if coarse, is infinitely powerful. He might be more refined, but to be stronger is almost impossible. Once more we will open his pages at random, and let our readers take the result.

‘And now, what shall I say? Have I yet need to add any thing that may aggravate the terror of this Great Day? Methinks fear and astonishment should shake every heart before the Lord. The very devils quake and tremble under a dreadful expectation of this day: and shall devils tremble, and yet sinful man be fearless? ay, and confident? Be astonished, O Hell! at this; that hell itself hath not such daring and undaunted sinners, as are upon earth! Do you think you shall live for ever? Death is insensibly stealing away your breath; and, after death, comes judgment: and, then, believe it, you shall hear the last sentence pronounced otherwise than in books and sermons. Now, you put far from you the evil day; but this day will come apparelled all over with horror and affrightment on every side. That day is a day of wrath; a day of trouble and heaviness; a day of gloominess and darkness; a day of clouds, storms, and blackness; a day of the trumpet and alarm. The sun shall be darkened, the moon turned into blood, and the powers of heaven shaken: the stars shall fall as withered leaves: the graves shall vomit up their dead: the heavens shall be shriveled, and the element molten. And then, Sinner! bear up, and be as stout as thou canst. But, certainly, did men but believe these things, it could not be that they should harden themselves in sin, as they do: could iniquity so abound in the world? would there be such rank and rotten discourse in every mouth, such oaths and curses, such riot and excess, such filthiness, villainy, injustice, rapine, and oppression; did men believe, that the day is coming, wherein they must give a strict account for every idle word and vain thought—or whatsoever they have done in the body, whether it be good or bad?’ Vol. iv. pp. 199, 200.

Such is the truly awful language, in which he displays ‘the terrors of the Lord.’—Another passage presents itself, upon the Resurrection, which also we shall give to our readers.

‘He is risen before, to pluck us out of our graves: and then shall our vile bodies be made like unto his glorious body; bright as the sun, impassible as angels, and quick as the motions of light. And, shall this corruptible put on incorruption, and this mortal put on immortality? shall the womb of the grave bring forth, and death itself give up the ghost? shall the soul be immediately heightened into its happiness, and the body only lie down in its bed of earth, and there sleep away a short night of oblivion? shall both soul and body enjoy a posthumous union, and all mankind everlastingly survive their own funerals? *Where, then, is thy sting? O death! O grave! where is thy victory?* what is there so terrible in this king of terrors? We may justly use the speech, without the presumption of Agag, *Surely, the bitterness of death is past.* Our souls shall as certainly meet our bodies with vital embraces, as the soul of Christ did his; and these eyes of ours shall behold our Blessed Redeemer, whose resurrection is both the cause and the pattern of ours. Oh think,



what a ravishing sight it will be, to see the Lord in his body : that body, which was buffeted, which was crucified, which was raised for thee ; and, through whose resurrection and glory, thou also art raised and glorified. Think, what unspeakable joy it will be, when thy body and thy Saviour's shall be alike. Think, what an infinite advancement, when thy soul shall not only be like the angels, but thy very body shall be like thy God's. And, though it must first be crumbled into dust, and undergo many dishonourable changes ; yet know, that the grave is a safe repository, and death a responsible debtor. They shall give account for every dust entrusted to them : and, then, that, which fell a clod, shall rise a star : our cottage shall be turned into a palace, our ruins rebuilt into a glorious temple.' Vol. iv. pp. 123, 124.

This last passage displays at once most of the faults and excellences of this great writer. But we pity the man who in reading it has much breath left to canvass or condemn it. Frigid logicians may indeed tell us that some of the ideas verge to a conceit, and even that there is an occasional approximation to bombast. But they scarcely deserve an answer. We will only say, such passages were not meant for such men. Let them acknowledge, however, that the writer plainly does not resort to what they call conceit, because other figures of speech failed him. Let them concede, also, that such a theme warrants language and conceptions which would otherwise be preposterous and tumid. Let them confess that all which is awfully vast is its proper garniture and apparel. Let them concede this, and then take all the demerits which their art can charge upon this sublime passage, and see if they weigh a feather in the scale against its intrinsic excellency and grandeur.

We are not in a humour to say much of the bishop's defects, either as a divine or a writer. Otherwise, we fear candour would compel us a little to dilute our panegyric. We must admit, for instance, that in both departments he betrays symptoms of the infirmities of that race to which after all he has the misfortune to belong. As a divine, we think, in his over eagerness to establish a point, he sometimes strains his argument till it breaks. It is his fault, moreover, with many of a sanguine cast, to consider any subject which he is discussing as in fact the only object worthy of discussion,—to regard that particular virtue which then employs him as the chief of all virtues, and that specific vice as the worst of all vices. For instance, in his zeal to expose the danger of little sins, he really seems to us to prove, (what after all '*pace tanti viri*' we suppose is questionable,) that they are worse than great sins. But such errors are exceedingly rare. In style, also, we should say

that he sometimes, through the same fervour of temperament, talks too big about little things. If, therefore, he wrote much upon subordinate topics, his error might be more obvious and offensive. But in general his subjects are of all others the most awful and sublime; and therefore his ideas properly mate his expressions. It is his fault, but it is among the ‘splendida vitia,’ the faults of extraordinary men, that he knows better how to rise than to fall. He is a being of celestial quality, and ‘descent to him is adverse.’ These are all the petty items we can raise, to be set against the amount of his excellences.

Thus much for the author; it remains that we briefly notice the editor. He will feel that we have honoured him the most effectually, in panegyricizing the author to whose works and reputation he has plainly dedicated so large a portion of his time. But he deserves praise of another kind. Till this edition appeared, the works of bishop Hopkins were never collected. They must be very much rejoiced, we conceive, to meet each other, at the distance of a century and a half, in so respectable a form and dress.—Besides this, his works, uncorrected by himself, had found no other corrector; and accordingly had taken the taint of every printing press through which they had passed, and come down to posterity in a most defiled and defaced condition. The more recent editors had sometimes borrowed and sometimes improved upon the faults of their predecessors. In this edition, Mr. Pratt has taken great pains to present the bishop to the world, as he himself, with all his modesty, would have wished. It is superior to the old edition in all respects but one. That copy half atoned for mis-printing and mis-spelling,—for its vile type and viler paper,—for being so large that no hands could bear it, and so confused that no eyes could read it—by a sort of running index placed in the margin which contained an abridged statement of the corresponding section. This, in the present very idle age, Mr. Pratt did wrong, we conceive, to omit. But we are little more disposed to find fault with him than with his author. We shall rejoice to hear, both for his own sake, and that of the public, that these volumes are not only admitted into every respectable library, but that they circulate very freely among all classes of the religious world.



Art. II. *The Rise and Fall of States and Empires ; or the Antiquities of Nations, more particularly of the Celtæ or Gauls : &c.* by M. Pezron. To which is prefixed a Sketch of the Life of the Author. 8vo. pp. 400. pr. bds. 7s 6d. Jones, 1809.

THE French original of this volume has been before the public more than a century, but we are not certain whether it has till lately been translated into English. The present version has every appearance of fidelity, but is in general inelegant, and sometimes obscure. As, however, it supplies to the English reader, in a convenient form, a work of much labour, and of some ingenuity, on subjects highly interesting to lovers of history, we think it incumbent on us to notice it more largely than either its novelty or its magnitude would otherwise have required.

M. Pezron was a native of Bas-Bretagne, the north western extremity of France, the inhabitants of which are well-known to retain a language resembling the Welsh, and still more the late Cornish dialect of our own Island. With all the patriotic ardour of an ancient Briton, he labours to trace the origin of his countrymen to the remotest antiquity ; and to demonstrate the important part which he supposes them to have acted in various political revolutions of the world. We think him successful in developing the connection of these with each other, in several intricate cases ; although his reasoning is very often inconclusive. Fully persuaded of the irrefragable truth of his own system, he evidently forgot that other persons would not be prepared to receive it without authorities or arguments ; and he scarcely ever vouchsafes to appeal to ancient testimonies, till he has announced that he does so merely for the confusion of the captious and unreasonable.

Those of our readers, whose attention has been drawn to the subject of national antiquities, will be aware that we regard M. Pezron's title as chargeable with a misnomer ; but it is one which involves and confuses every work that we have perused in similar topics of ingenuity. We know not how to account for the almost universal blindness of our own and foreign antiquaries to the fact, that two distinct nations existed in Western Europe, from the earliest ages of history—when they had the plain testimonies of Herodotus, Strabo and Tacitus before them—otherwise than by supposing them to be misled by the very vague account which Julius Cæsar gave of the inhabitants of Gaul. Taking it for granted, from his description of the Belgæ, the Celtæ, and the Aquitani, who shared among them the whole of that country, and were therefore, indiscriminately called Galli by the Romans, that they were merely different tribes of the same nation, they

have been inattentive to the positive and clear distinctions which Strabo made, between the Aquitani, on the one hand, (whom he shews to be Iberians, and wholly distinct from the Celtic nation,) and the Gallic Celtæ and the Belgæ—whom he describes as differing little from each other, and both indubitably belonging to the same nation with the Germans, who constituted the principal body of the genuine Celts. Herodotus had long before declared that a different nation from the Celts dwelt westward of them in Europe; and Tacitus afterwards distinguishes both these nations in Britain, describing the Caledonians as Germans (i. e. Celts) and the Silures (the ancestors of the Welsh) as Iberians. Herodotus had called the latter nation Cynesii (Κυνησιῶι.) Later writers usually denominate them Iberians, from their occupation of Spain, which was called Iberia. But Strabo evidently connects these two appellations, when speaking of the Iberians in the North of Spain, he names them Cantabri Conisci, (Κανταβροὶ Κονισκοί.)

The labour of Mr. Pezron, in the investigation of the genuine history of the Celts, has therefore no direct influence on the credit of his own countrymen, who ought to be regarded as descendants, not of the Celts, but of the Iberi. His researches, notwithstanding, have an important reference to the antiquities of *other* nations,—especially that of the real Celts, commonly called Goths or Getæ, and often mistaken for the descendants of the ancient Scythians. M. Pezron derives them, with greater probability than might at the first view be imagined from the Titans, so much celebrated for their resistance to the government of Jupiter, to whom M. P. with many ancient writers supposes them to have been nearly related. On the resemblance of the denominations *Titans*, and *Teutons*, we should lay no stress, but that it seems very likely that the Getæ, and other Thracians, from whom the Teutons, (by the Latins called *Germans*, and by the Greeks, *Celts*) appear to have originated, would oppose the establishment of Jupiter's power in Greece, as the Titans are represented to have done. We think that the Author has successfully traced the family of Jupiter up to Acmon, a Phrygian chief, grandfather of Chronos or Saturn; but we strongly suspect the identity of the personage designed by the Greeks and the Romans under the latter names, and still more the extent of dominion, which Egyptians and Phrygians, Greeks and Latins, have consented to ascribe to him. We apprehend their opinion, though adopted by Bishop Cumberland, and other learned and acute writers, to be grounded only on those mythological compromises which the ancient



idolatrous nations readily made one with another, as their interests dictated, and as the honour of their deities required.

The state of barbarism from which the Greeks, and other celebrated nations, are known to have emerged, implies that those descendants of Noah who migrated to great distances from the centre of dispersion, during their habitation of uncultivated regions, lost those ornamental, and many of the more useful arts, which characterize a civilized state, and which must have been possessed by their progenitors. From this degraded condition, they were gradually recovered by the influence of eminent individuals, usually foreigners, who migrated from countries nearer to the sources of civilization. Thus every nation which rose to power and refinement, had its first lawgiver, its chief warrior, its leading orator, its principal cultivator; whose beneficial exertions for their improvement they repaid, in the way most natural to people already sunk into gross idolatry, by ascribing to them divine honours. Long afterwards, when these nations became familiarly conversant together, and especially when any one of them subjugated others to its dominion—on comparing their respective mythologies, similar classes of divinities were found in all, though under various names; and celebrated for similar exploits, though in widely distant countries, and perhaps at very different periods of time. Neither of these difficulties are surmountable to mythologists; and it suited the convenience of all parties, to admit the identity of their deities, and to ascribe to each what his fellow legislators, conquerors, or orators had accomplished. Hence, we conceive, the Phenician Ilos (or Al) the Greek Chronos, and the Italian Saturn, were regarded as the same Deity; and his terrestrial empire was supposed to have extended to all these countries. So, the Egyptian Thoth, the Greek Hermes, the Latin Mercury, were all considered as one. In some cases, when more curious investigations detected glaring anachronisms, the inconvenience was removed by more than one Hermes, Hercules, Bacchus, &c.

It is to the use which was made by the earlier Christian apologists, of books which have long since perished, that we are chiefly indebted for proofs, that the principal Deities of pagan antiquity were individuals who had once governed the nations that worshipped them. But these able detectors of idolatrous absurdity do not seem to have adverted to the utter improbability, that, in the age in which Saturn must have lived, his government should have spread from Egypt and Phenicia to Gaul and Spain. Modern writers, who have availed themselves of the discoveries of Eusebius, Ter-

tullian, Lactantius, have not drawn from them the inferences which naturally follow. It is truly diverting, to see so learned, so sensible, and so modest an author, as Bishop Cumberland, ascribing to Him (whom he maintains to be the Chronos of the Greeks) an empire more extensive than that of Alexander the Great; and adding to his real crimes, that of putting to a shameful and cruel death the second parent of mankind: because Chronos is reported to have treated his father Ouranos in that manner!

These reflections are not foreign to the subject before us. By keeping them in mind, our readers will be assisted in forming a judgement of much that is advanced by M. Pezron, as well as by other writers on antiquities, who differ from him in some points. Had he been satisfied to derive the Celts from Saturn, or from Acmon, he would in our judgement, have avoided his chief error: but, like Mr. Pinkerton, he is not contented with ascertaining the *nation* from which his heroes are derived; he must discriminate the particular *tribe* from which they originated, and the very spot which was first inhabited by them.

M. Pezron, however, in his researches into the origin of the Celts, has one great advantage over Mr. Pinkerton, in his dissertation on the Goths and Scythians. He is a firm believer in the Bible—the only safe ground on which an antiquary can proceed, in remote investigations. Josephus, though not an infallible guide, is incomparably the best we have, in applying the information which the Scriptures afford, to the nations that existed in his time. M. Pezron very properly adopted *his* distribution; but he appears not sufficiently to have considered its most natural import. For instance, Josephus asserts that Gomer, the eldest son of Japheth, was the progenitor of the Celts; and he adds, that the three sons of Gomer were parents of the Phrygians, the Paphlagonians, and the Rhegynians,\* neighbouring inhabitants of Asia Minor. But how could Gomer be the ancestor of the Celts, but by the medium of one or more of his sons? Could Josephus mean otherwise, than that the Celts, who were the earliest known inhabitants of Eastern (if not of Western) Europe, spread thither, across the Hellespont, from Asia Minor—the country in which all the *sons* of Gomer first formed their settlements?

Our author, without adverting to this obvious deduction, takes the needless trouble of fetching his Celts, (as Mr.

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\* Instead of the Rhegynians, the Germans are commonly regarded by other Jewish writers, as descendants of Ashkanaz.



Pinkerton did his Goths, who were of the same nation) from the centre of Asia. Josephus had spoken of the Celts as being also called *Gomarrians*. M. Pezron could not find any other ancient writer who had called them so; but, by the help of Ptolemy and Mela, he discovers two tribes in Tartary, called *Comarians* and *Chomarians*; and on these he eagerly fixes as the undoubted family of Gomer, and origin of the great Celtic nation. Between these, indeed, and the countries inhabited by the three sons of Gomer, lay the regions of Media, Georgia, and Cappadocia, which Josephus had assigned to three of Gomer's brothers. Why the father should take his portion eastward of his brethren, and his sons at so great a distance westward, it is not easy to determine; but this difficulty, and every other, vanishes before the argument of a resemblance of names, differing only in their initial letter! Josephus mentioned the appellation *Gomarrians*, in a cursory manner,—as one which was then generally known to be applied to the main body of the Celts, not as one which was borne by a tribe or two, situated remotely from them, and unsuspected of bearing any relation to them. He probably meant no other name than that of the *Cimmerians*, who might be Celts for aught that we know to the contrary, and whose denomination was then applied (hypothetically) to the Celts, from its imagined identity with that of the *Cimbri*, who were a German (i. e. Celtic) tribe. Plutarch acknowledges this identity to be merely conjectural, but he records it as the common opinion of his age. Josephus probably varied the denomination merely to accommodate it to the name of Gomer, expecting that every one who knew the title of *Cimmerians* to have been commonly given to the Celts, would easily understand that name to be intended by *Gomarrians*.

Some extenuation of the error which M. Pezron has committed, in seeking for the *Gomarrians* eastward of the Caspian, may, nevertheless, be admitted, on account of the origin which Josephus assigns to the *Scythians*. The nation properly so called, undoubtedly came from that part of the world; and he regards *Magog*, a brother of Gomer, as the progenitor of the *Scythians*. That appellation, however, has been so variously applied in different ages of the world, that, to ascertain the nation to which it was most probably referred by Josephus, it is necessary to consider, what *country* was called *Scythia* in *his* time, and by what *people* it was occupied. Herodotus, five centuries before, had very clearly defined the limits of *Scythia*.

They extended along the northern and western coasts of the Euxine to the mouths of the Danube, including also the peninsula, formed by a course of that river and the south western shore of the Euxine Sea. In the time of Ovid, who was banished thither by Augustus, the name of Scythia remained; but the people, called Scythians, had vanished. The Getæ, and other Thracian tribes, possessed the right bank of the Danube; and the Sarmatians, the left.\* Two or three centuries later, the Getæ, then better known as Goths, had occupied the whole of Scythia: the Sarmatians having removed (as their kinsmen the Scythians had probably done before them) into Russia, Poland, Bohemia, and other Sclavonian districts, where their posterity now remains, and their language is still spoken. In Josephus's time, the Getæ had probably made farther progress into Scythia, than in the age of Ovid; and as they then occupied the part of Scythia, which was best known by the persons for whose information Josephus wrote, he might mean *them*, by the Scythians who descended from Magog. Nothing is more apparent, than that the Getæ were descended from Japheth—and nothing more unlikely than that the real Scythians were so. Their modern representatives, the Sclavonian and other Tartar tribes, radically differ from all those nations which are acknowledged to be Japheth's posterity. We conceive, therefore, that the Medes, who inhabited the southern coast of the Caspian Sea, were the easternmost of all Japheth's family; and that the nations beyond them, as well as the Sarmatic nations westward, and probably the Fins, Laplanders, Livonians, and Hungarians, belong to the family of Seth; the latter being derived from an original nation, distinct from all other inhabitants of Europe. While, however, we think the Getæ, or Goths, likely to be those whom Josephus termed Scythians, and regarded as descendants of Magog, we do not aim to justify his opinions. The manner in which the prophet Ezekiel (Ch. 38.) connects Magog with Meshech and Tubal (whom Josephus asserts to be the ancestors of the Georgians and Cappadocians) implies the seat of Magog's descendants to be on the borders of the Euxine and Caspian Seas; and we apprehend that prophecy to announce the conquests of Cyrus and his allies in Asia Minor, —where the Cimmerians, who were probably the posterity of

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\* Ovid, though an eye-witness of the state of these nations at a very interesting period, being seldom cited by antiquaries, we refer to the following passages, in proof and illustration of our statement. *Tristia* I. 3. 61—4. 62—7. 40. II. 1. 191, 198. III. 2. 1.—3, 5.—4. 46 49—10. 5, 7, 34—14. 47, 48.—IV. 1. 67, 94.—10. 110. V. 7. 13—, O. 38.—12. 58. *De Pontico* II. 65, 66. III. 2. 27, 45, 46. IV. 13. 17 to 22:



Magog, had established themselves, after their expulsion from the Bosphorus by the oriental Scythians. This interpretation admits the Cimmerians to be a correlative nation with the Cimbri and other German tribes, as descendants of Japheth, though not of the family of Gomer.

M. Pezron was confirmed in his persuasions that the Comarians, or the Chomarians, or both, must have been ancestors of the Celts, by an unlucky discovery that the Sacæ, who inhabited the same countries, penetrated into Phrygia—whence he had derived the Titans. We think it not unlikely that a part of the Celts might migrate from Phrygia to Thrace: but it was probably long before the Sacæ approached them; and even had it been sufficiently late to be at all connected with their invasion, the migration would more naturally be of the natives fleeing from their invaders, than of the latter, who had previously marched so far to achieve their conquests.

The radical distinctions of language, which still exist among various nations, afford the best criterion for deciding on their respective origins. Hence we think it no discredit to M. Pezron's work, that of the three books into which it is distributed, two should be wholly occupied with glossological inquiries; beside numerous references of the same kind, in the other part of his work. Yet, of the irrefragable proofs which he deduces in support of his system, from the signification of ancient proper names, in what *he* calls the Celtic tongue (that is, the Bâs Breton) we form a very low estimation. Zealous etymologists have so often grossly deceived themselves, that they are not very likely to deceive others. M. Pezron, has, however, a merit which is very rare among continental antiquaries; that of perceiving, and avowing the radical difference which exists between the German language and his native tongue. But it is not easy to guess at his opinion concerning the number of radical languages in the world; for he supposes Gomer to have spoken Bâs Breton, and his son Ashkanez, German—although they were separated only by the death of the former! A dialogue between them, if not very edifying to each other, must, at least, have been very amusing to a bystander.

The study of Glossology is, as yet, in its infancy. The most learned authors on the subject have demonstrated their ignorance even of the ancient languages still spoken in Europe. Those of Asia, the Arabic excepted, have hardly yet been heard of; and those of Africa and America have not been thought of. On former occasions, we have expressed our estimation of the services which Christian missionaries have rendered to philology in general, by their communications on

the languages of remote and barbarous countries. On the solidity of those principles, and the importance of those objects, which stimulate their ardour and perseverance, we chiefly rely for the acquisition of much greater light on subjects of investigation, so obscure as the origins and mutual affinities of most nations on the face of the earth. Were the senseless outcries, with which a conspiracy of infidelity, profaneness, sensuality, and speculation, has assailed the spirit of missions to prevail, the principal entrance of knowledge, on this interesting inquiry, would be shut up. On this ground, as well as on others of still greater consequence, we rejoice also, that with the power of conducting missions, the disposition for it, has devolved from the Church of Rome, to various communities of *protestants*. Disinclined as we are to detract from the genuine and exemplary merits of many among the Romish missionaries, and grateful for the invaluable information which they alone have afforded of the history and manners of many heathen states, we are persuaded that their attention to the languages of those nations was not likely to have equalled that of protestant missionaries, whose great aim is to bring them to an acquaintance with the holy scriptures. To *them*, therefore, we look for farther assistance. Very few of them can be expected to have acquired skill in philology, to make the best advantage of their opportunities; but others may enter into their labours. So far as we can judge from the glimmerings of light which alone have hitherto irradiated the obscurity of this subject, we apprehend that a number of languages, radically different one from another (perhaps equal to the number of Noah's grandsons) was miraculously produced in the confusion at Babel. From every language, a diversity of dialects would naturally arise out of circumstances consequent upon the dispersion; and these would become more remote from one another, in the course of time—and in some instances lose even their original character, by a super-abundant mixture with languages radically different. Without assistance from historical facts, it has, therefore, become impracticable to trace many languages to their true origin. It is to a secluded tribe, like the Welsh; to an unconquered nation, like the Germans; and above all, to the people entirely insulated from other nations, and widely separated from collateral branches of their own, like the South Sea Islanders;—to such as these, that we must look for decisive marks of original language. If so curious an investigation should ever be carried into full effect, we conceive that so numerous radical differences of speech will be ascertained, as to be wholly unaccountable, otherwise than from the miraculous interposition which is recorded in the Bible.



On the whole, M. Pezron's work is valuable for the information which he collected, not for the hypothesis which he endeavoured to establish : and this may be said of almost every performance on similar subjects that has yet been published. Many have excelled him in acuteness of discernment, and in closeness of argument ; but all, like him, have involved themselves and their readers in confusion, by inattention to the leading fact—that, from the earliest era of history, there were *two* distinct nations in Europe one of which was the Celtic, commonly called Gothic; the other the Cynesian, or Iberian, improperly called Celtic.

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Art. III. *A Scientific and Popular View of the Fever of Walcheren, and its Consequences*, as they appeared in the British Troops returned from the late Expedition ; with an Account of the Morbid Anatomy of the Body, and the efficacy of Drastic Purges, and Mercury in the treatment of this Disease. By J. B. Davis, M. D. one of the Physicians appointed by the Medical Board to attend the Sick Troops returned to England. 8vo. pp. 200. Price 8s. in Boards. Tipper. 1810.

WE are always happy to receive the contributions of intelligent individuals, who have enjoyed the advantage of observing the phenomena of any single disease, on an extensive scale,—and of comparing, at the same moment of time, the various modifications which it may be disposed to assume, as well in its remote consequences, as in its early stages, and progressive advancement. Even when the disease happens to be one which has been long known, and the nature and treatment of which are well understood, an acute and diligent observer will hardly fail to make some addition to its history, sufficient to reward his industry and stimulate his zeal ; nor to draw some conclusions which may be useful to those who are called upon to exercise an art of the highest importance to mankind, but of slow and difficult attainment.

The melancholy degree of sickness and mortality which attended our disastrous expedition to the Scheldt, must have been too deeply impressed upon the public mind, and the event is too recent, to make a very minute detail of its circumstances either necessary or proper. It will be recollected, that the army employed on that occasion, amounting to near 40,000 men, sailed from our coast about the close of July, 1809, and was disembarked early in August. It was at that time remarkably healthy ; and when the Fortress of Flushing surrendered on the 15th of that month, not a single death had occurred, except from the accidents of war. This state of things, however, was of very short duration. The diseases peculiar to the situation in which they were stationed, soon began to appear : early in September, the hospitals contained

more than 700 sick; and about the middle of that month, it was estimated, that of the 15,000 men stationed in Walcheren alone, 10,000 were actually sick—and the number of deaths averaged from 25 to 30 daily. The facts disclosed by the investigation in the House of Commons, prove that this overwhelming calamity was quite unexpected by our statesmen, though without the exercise of any unusual degree of foresight it might have been most confidently predicted. The Autumn was at hand, even when the expedition sailed: the country to which it was destined, was universally known to be one of the most unhealthy in Europe: the contingencies inseparably connected with a great and hazardous enterprize might protract its accomplishment, or even frustrate it altogether: and, finally, the valuable work of Sir John Pringle on the diseases of the army, contained abundant evidence, that the province of Zealand, at that advanced season of the year, abounded in sources of disease, sufficient to unnerve the arm of the hardest soldier, and to break the force of the best appointed army. That excellent physician attended the British army in the campaign of 1747; and he informs us, that during the most unhealthy part of that season, some of the battalions had only 100 men fit for duty, or about one seventh of the whole,—and that, of the Royals, only four men escaped the disease. At the end of the campaign, the number of sick, inclusive of wounded, was 4000—or more than one fifth of the whole army; and of this number nearly half belonged to the four battalions stationed in Zealand. On the present occasion it appears, that our loss in six months amounted to 60 officers and 3891 men; and that there remained sick 11,513 officers and men, on the first of February, 1810.

The disease, which at periods so remote, appears to have attacked the troops exposed to its influence, in nearly the same proportion, is the fever which, in an intermittent or remittent form, is the well known endemic of every low and swampy district;—but which, Dr. D. preferring a popular to a scientific appellation, has chosen to designate as the *Walcheren* fever, though it is no more peculiar to that Island, than it is to the hundreds of Essex, or the fens of Cambridgeshire.

The author of the work before us, had not an opportunity of observing the disease on its first attack, nor in its early stages. He was one of the physicians appointed, on the emergency of the moment, to superintend the sick which were sent home during the continuance of military operations; and entered upon his duties at Ipswich early in October. The Hospital under his immediate care contained about 150 men, but the number of sick at that depôt amounted to 600, the whole of whom were perfectly



accessible to him. A large proportion of these cases were severe; in most of them the fever had existed some time, had resisted the treatment usually resorted to on its first appearance, and in many instances had already produced those complicated and distressing symptoms, more formidable than the original disease, which, whilst they aggravated the distress, and increased the danger of the unhappy sufferers, embarrassed the physician, and demanded the most strenuous exertions of his diligence and skill. The principal observations in the volume before us, apply, therefore, not to the fever in its simple form, but to its consequences—and to those diseases which supervening on the primary fever, modified its character, and often led to the most fatal termination. A mere enumeration of the subdivisions of the work, will, however, shew that Dr. D. has not confined himself to a simple narrative of what came under his immediate notice. One of his sections, for example, contains an account of the ‘general causes, predisposing, concurring and exciting,’ and the remaining eight are arranged under the following titles:—‘primary and illustrative observations—definition and peculiar diagnostic—analysis of peculiar phenomena and concomitant symptoms—pathological view of morbid phenomena—treatment general and specific—consequences and terminations of the primary disease—pneumonia as a combination with the primary disease—morbid anatomy.’

Of these chapters, we think some might have been spared altogether, and others considerably shortened, without any diminution of the value of the work. The ‘primary and illustrative observations,’ for example, contain nothing that can instruct the professional reader, nor amuse the general one. We find, indeed, a few observations which have an actual bearing on the subject; but that which might have been included without much labour of compression in two or three pages, is expanded, by the addition of unnecessary or useless matter, into twelve or thirteen.

The effect of the voyage, we are informed, was for the most part, highly favourable—in many instances suspending the paroxysms, and in some producing a permanent cure. The consideration of this circumstance, connected with the analogous result of the application of any means capable of giving a shock to the system, lead the author to suggest the expedient (so gravely that we must believe him in earnest) of ‘forcing them (the *sick*) to make marches at the moment of invasion of the fit,’ as he is ‘persuaded that no harm could result from forcing the body into a state of unusual exercise at the time.’ A remedy more happily adapted to the circumstances of the case, could not have been conceived; and

how mortifying it is to reflect, that this cheap substitute for the bark, and other costly medicines, was not proposed in sufficient time to be substantially useful! Not only might many valuable lives have been saved, but the noble earl at the head of the expedition might, perhaps, have been spared the humiliation of seeing his laurels wither through the sickness of his troops. A few forced marches, and an occasional assault, would not only have emptied his hospitals, and kept his ranks entire, but might have accomplished all the objects of the expedition.

Definitions are usually supposed to be something very brief and comprehensive, and the examples afforded by the most eminent nosologists are remarkably so; but the 'definition and peculiar diagnostic' of the Walcheren fever, given by our author, will be found to occupy nearly fifteen closely printed pages. Though the Section has not, in our opinion, any fair claim to the title which it bears, yet it contains an interesting sketch of the various modifications of the disease, which appears to have included almost every possible variety. The quotidian, tertian, double tertian, and quartan were frequent; but the double tertian was the most common form,—though it was subject to considerable irregularity, as it rarely happened that a period of forty eight hours was perfectly uniform. The paroxysms came on at all hours of the day, and went off at uncertain periods, and in an imperfect manner. In the long standing cases, they were seldom complete, and a very severe hot stage, was often followed only by a very slight clammy moisture upon the skin. The quartan form was the most rare, and confined to men of feeble or exhausted constitutions—and was commonly connected with extensive visceral disease. During the intervals, anomalous symptoms were very general. The head was often painful, accompanied by a confused state of the intellect, and erroneous perception, which frequently terminated in coma; the functions of the stomach were disordered; the bowels were irritable and painful; and transient pains occupied the head, the abdomen, or the chest. The face was occasionally flushed; the patient was restless, languid, and dejected; and the pulse was at sometimes quick, and others slow, intermitting, or irregular. These symptoms were either suspended or obscured during the paroxysm; but they re-appeared when it was over; and the sufferings of the sick scarcely experienced even a temporary interruption. There appeared to have been, in fact, in all the protracted cases, a strong tendency to visceral inflammation of the slow chronic kind, and under these circumstances the fever gradually approximated to the continued form with periodical exacerbations; and



where this change was not completely effected, the paroxysms seldom terminated in the usual manner. In two instances, extensive suppuration in the fore-arm completely carried off the disease. In a few cases, death took place during the cold stage of the paroxysm: but fatal terminations during the fit were most frequent during the hot stage, and appeared to be the consequence of apoplectic seizure.

We shall not attempt to pursue any regular analysis of the different chapters of the work under our consideration, as it appears to us that a subject sufficiently complicated in itself, has been rendered still more so by unnatural and injudicious subdivision. If the author had confined himself to a faithful narrative of what came under his observation, his work would have been equally useful, and much more acceptable—at least to his medical readers. We should not have thought it defective had it contained no account of the ‘pre-disposing, concurring or exciting’ causes of Walcheren Fever. Even if additional information on this subject, had been wanted, we should have preferred receiving it from the pen of some physician who had attended the expedition, and who had enjoyed the opportunity of confirming or correcting the observations of others by his own.

The account of the ‘plan of treatment,’ is minute and interesting; and we consider this as the most valuable part of the work. For the various forms of pure intermittent fever, we have a remedy in the peruvian bark which, when judiciously employed, rarely disappoints the expectations of the physician. But when the usual consequences of a long protracted disease have made their appearance, it is not enough even were it always in our power, merely to prevent the recurrence of the paroxysm. This appears to have been the condition of a large proportion of the sick sent from Walcheren; for almost every important internal organ, was, in some instance or other, affected with that slow insidious species of inflammation, which frequently appeared on dissection to have extended to nearly all the abdominal viscera. Where this state of inflammation had actually commenced, it was found by no means an easy task to prevent the recurrence of the paroxysms until it had been in some degree subdued. The author observes that,

‘So paramount was the tendency to a recurrence of the paroxysms, so long as the viscera were disordered, so prone the system to return to its morbid bias, that I never was so successful, as effectually to obviate this recurrence, unless I could remove the consequences together with the fever at the same time. The most I was able to do by this practice was to procure a temporary suspension of the paroxysm for a few days, and this but rarely; so that I was led to modify my treatment in such a way, as at the same instant to

prevent the recurrence of one, and attempt the removal of the other.' p. 61.

At the commencement of the paroxysm various expedients were resorted to, to shorten its duration or render it less severe. The cold stage was made milder, in some instances, by the use of carbonat of ammonia; in others by the use of the pediluvium; by friction of the whole body with flannel; and, except where the bowels were constipated, by opium—the effect of which, when applied to the pit of the stomach, was, in the opinion of Dr. D., as efficacious as when taken internally. Camphor, too, was applied externally with nearly similar advantage. Emetics were not found to be admissible, as they appeared to increase the congestion and disorder in the abdominal viscera. At the commencement of the hot stage the affusion of cold water was found exceedingly useful, when there was little or no visceral disease; it rendered the fits milder, often suspended them for some days, and after the second or third ablution, for several weeks. Where the affusion could not be employed, sponging the body, not only during the hot fit, but even during the intervals, if the febrile heat continued, was exceedingly grateful to the patient, and had a beneficial influence upon his recovery. Bleeding, it should seem, was seldom resorted to, even for the purpose of relieving local congestion, or inflammation,—and Dr. D. appears to have been surprized by its good effects in three cases, in which after ten or twelve paroxysms of the fever diarrhœa came on with constant pyrexia, and clearly marked symptoms of considerable peritoneal inflammation. This affection was subdued, in each, by a single moderate bleeding, without the aid of any medicine; and we are satisfied that this practice might have been more extensively adopted with great advantage. During the interval, active purgatives were freely and successfully given, in those cases in which, in the words of our author, 'irritability was combined with slow inflammatory action, debility with constant pyrexia, and debility with a particular languor of the nervous system.' They were not only useful in removing this state of disease when recent, but also contributed much, when employed early, to prevent the occurrence of diarrhœa or dysentery, which always proved distressing, and often fatal. Even under these circumstances, purgatives did not induce debility, and Dr. D. speaks decidedly of the advantage of considering them as an important part of the plan of treatment, compared with that in which bark and mercury were employed alone. We regard the information on this subject as highly valuable and important; and think this portion of the work may be read and consulted with considerable advantage.



The last Section contains forty-two cases of morbid dissection, which every one, zealous for the improvement of a science, the exclusive object of which is to alleviate the sufferings of humanity, will regret not to find more minute and circumstantial, and more perfectly illustrated by the previous history of each individual case.

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Art. IV. *Practical Sermons*, by the late Rev. Joseph Milner, M. A. Master of the Grammar School, and Vicar of the Holy Trinity Church, in Kingston upon Hull. To which is prefixed an Account of the Life and Character of the Author. Revised and corrected by the Rev. Isaac Milner, D. D. Dean of Carlisle, &c. Third Edition. 8vo. pp. cxiii. & 354. Price 8s. Matthews, 1804.

*Practical Sermons*—&c.—Vol. II. 8vo. pp. 502. Cadell and Davies. 1809.

IT is the peculiar characteristic of Christian truth, that when rightly understood and received, it becomes an operative principle of action, and produces, as its invariable result, sincere obedience to all the divine will. So uniformly is this effect connected with its reception and influence, that it is referred to in the sacred volume, not only as a decisive proof of the genuineness of religion in the individual, but as an evidence of the truth of those doctrines on which that religion is founded. The speculations of the philosopher, on duty and happiness, may be admired and applauded; but, existing as mere notions within the range of the intellectual faculty alone, they have little or no connection with moral improvement. They are destitute of that authority and impulse which accompany the proper understanding of Scriptural truth. Subdued by the holy energy which its important discoveries are made to exert on the human mind, we have beheld the man of depraved passions and vicious habits, undergo a complete transformation, and realise in the change of character, more than the fabled metamorphoses of ancient poetry ever exhibited. The truth of prophecy has accorded with the actual influence of the gospel; and while the prediction has explained the fact, and referred us to its causes, the fact, in return, has verified and illustrated the prediction:—“Instead of the thorn, shall grow up the fir tree, and instead of the bramble, the myrtle tree; and it shall be unto Jehovah for a memorial; for a perpetual sign which shall not be abolished!” \*

It is wisely designed that this holy tendency, and actual result of evangelical religion, should, in demonstrating its divine character, present to every reflecting mind, a refutation of the calumnies which infidelity and error

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\* Lowth's translation of Isaiah, lv. 13.

have so widely circulated. Of old, those same calumnies attached to the truth that flowed pure and unmingled from the lips of the Apostles themselves; and the identity of the slander, confirms our persuasion of the agreement of apostolic truth with the object of literary and ecclesiastical malignity in the present day. The conduct of primitive believers answered objections then, and "put to silence the ignorance of the foolish;" and in all succeeding ages of the church, there have been practical exemplifications of the influence of divine truth, in promoting every virtue which adorns and ennobles the nature of man.

These remarks have been suggested by the interesting memoir of the author, which is prefixed to the volumes before us: they are founded on the proofs of genuine piety, unaffected humility, and unwearied devotion to the best interests of men, which appeared in the character of the late Mr. Milner. Fraternal affection has presented the record of his excellence to the world, and traced its various displays to the operation of those principles which are so well developed in the subsequent Sermons. From this memorial we learn that the youth of Mr. Milner was distinguished by an ardent and persevering application to classical and mathematical studies. In the former department he was most successful, and attained considerable eminence both at the Grammar School and the University.

'The strength, both of his parts and of his taste, discovered themselves at a very early period, in the study of Greek and Latin, and in composition both in prose and verse in his own language. His memory was unparalleled. The writer of this narrative has heard of prodigies in that way, but never saw his equal among the numerous persons of science and literature with whom he has been acquainted. His memory retained its strength to the end of his life. He has often been tried by having a single verse read to him, from those parts of the Old Testament which are less familiar to most persons; and he never failed to point out the place or near it. And so in profane history. The writer has frequently taken up *Grey's Memoria Technica*, and made experiments upon his brother's memory, by inquiring after such persons and things as seemed the most remote from common reading; and the event always appeared the more surprising, because Mr. Milner satisfied all enquiries of this kind without the least assistance from any *Memoria technica*, by connecting together numerous facts in chronological order. Mr. Moore (his first classical instructor) used to say—"Milner is more easily consulted than the dictionaries, or the Pantheon, and he is quite as much to be relied on." At the age of thirteen there were perhaps none to be compared with him in the accurate and extensive knowledge of ancient history. This love of the study of history



shewed itself as soon as ever he could read. His passion for it continued strong for many years; and it was his favourite amusement and relaxation to the last. It is no wonder, then, that uncommon excellence should be the effect of such a taste, combined with so retentive a memory.' pp. iv, v.

At the age of eighteen, Mr. M. entered Catharine Hall, Cambridge. His course, though marked by no peculiar elevation, was highly creditable to his diligence and his talents. Eager in the pursuit of literary fame, he read 'Thucydides and Sophocles, Cicero and Horace, day and night.' 'His humorous and spirited translations of Terence and Plutarch, were shewn by the examiners to their friends—and excited general admiration.'

After he left the University, he became a curate at Thorp-arch near Tadcaster. 'In this new situation he was faithful, and exemplary—according to the knowledge he then had of himself and of the Scriptures. But in fact he always gave this account of himself, "That he was at times worldly-minded and greedy of literary fame."' Mr. M. did not remain long at Thorp-arch. Through the recommendation of his friends at Leeds, he was appointed Head-Master of the Grammar School at Hull,—for which important station, his habits and character well qualified him. During the greater part of his life he discharged with successful activity the duties of that arduous and responsible office; and not long before his death, was chosen by the Mayor and Corporation of Hull, to be Vicar of the Holy Trinity Church. Before this election, he had been Curate for seventeen years, and afterwards Vicar of North Ferraby, where his memory is still blessed.

Soon after Mr. M. commenced his laborious exertions in Hull, an important revolution took place in his religious sentiments. The particular relation of this change, and the process of thought and feeling by which it was characterised, occupies a great proportion of the memoir, and accredits in a high degree both the spiritual and intellectual discernment of the writer. Simplicity and accuracy of language, without any exceptionable or technical phraseology, distinguish this interesting account. At the same time, we admire the candid and firm avowal of his own religious convictions, and of their precise correspondence with those great scriptural principles on which the faith and piety of his brother were founded. It is pleasing to see how the operation of divine truth on the heart and affections, and the consciousness of that operation, which is what Christians generally mean by the term *experience*, are capable of distinct and accurate delineation;

and how perfectly such feelings coincide with the tendency of scriptural doctrines, and illustrate their humbling and purifying influence. What those doctrines were, which Mr. Milner, at the period now referred to, was led cordially to receive, we learn from the specimens of his preaching, in the volumes before us. They chiefly respect the moral condition of our nature, till renewed by the influences of the Holy Spirit, the necessity of that influence, and the total absolute exclusion of all dependance on any obedience of our own, in order to obtain the favour of God;—the complete renunciation of every meritorious claim, and the affiance of the soul in the all-sufficient mediation of the Son of God. If Mr. Milner had before, in any sense, professed to believe these articles of the Christian faith, they were so modified in that belief, and so adapted to the previous state of his prejudices and feelings, as completely to explain away and neutralise all their peculiarities: if he did not explicitly reject them, it was such a kind of admission as accorded in effect with their rejection; and though negative in its character, was positive enough in its influence. It was nominal orthodoxy and real error,—buttressed up by a vague and ambiguous morality, devoid of that spiritual life which nothing can support, but the pure and powerful principles of the gospel. To the production of the change which accompanied the proper understanding and reception of Christian truth, nothing in the habits and connections of Mr. Milner was favourable. We mean to say that nothing aided, or tended to promote it. On the contrary, his reputation for literature, his success as a teacher, and the fame of his character, as a man of integrity, and professional propriety—all combined with a predisposition to reject what we shall still call *evangelical* religion—contributed naturally to support the system of solemn delusion to which he was so firmly attached. This would be its effect on his own mind, and the admiration and good opinion of the world would confirm it. Had he been a man of profligate and irregular habits, a change produced by any principles whatever, might have so attracted the notice of men to the change itself, that its cause would be comparatively overlooked; and if any inquirer, inimical to that cause, had happened to find it out, we may suppose his reflections on it to come at length to this sage and philosophical conclusion, “there must after all be something more in such a kind of religion than he had thought of, and that if it did not deserve to be the *national* religion, it had at least a claim on our tolerance.” But in the case which has given rise



to our present remarks, there was no outward change, capable of being ascertained by general and superficial observers—by those who saw the man only at a distance, which could disarm prejudice of its force or suspend its operation. He was not more honest, more regular, more active, to the view of such observers than before. They were not near enough to behold the internal movements of heart by which the index of life was regulated; and therefore the only substantial shape in which the new principles could be seen, would be in the zeal and energy with which he continually stated and enforced them. But this was the direct way of making them obnoxious. It was, in such a man as Mr. Milner, equivalent to saying—“I was before in a state of awfully pernicious error, and if you imagine yourselves to be safe, because you resemble me, you are in that condition too.” Such an admonition, whether implied or expressed, would be likely to have the precise effect it did actually produce under his renovated ministry. Accordingly the memoir informs us of the opposition which Mr. M. encountered, after he learned ‘to count all things but loss for the excellency of the knowledge of Christ.’ By this means the sincerity of his convictions was demonstrated. The enmity of man served only to illustrate and confirm the truth of God—and the influence of his ministrations in almost numberless instances corresponded with the effects of Apostolic preaching: ‘Sinners were turned from darkness to light, and from the power of Satan to the living God.’

And was the character of Mr. M. in any respect deteriorated by the new principles he adopted? Admitting the standard of moral excellence, which anti-evangelical divines have framed, and the height of which Mr. M. had attained before he ceased to belong to the number of such divines, did he afterwards fall short of that elevation? Did the alteration of his creed, and the impressive conviction of its importance which he constantly felt, relax his observance of moral duties—contract the sphere of his active benevolence—diminish the energy of his exertions in acquiring and diffusing literary and religious knowledge—or render him less amiable and attractive within the circle of domestic life? Far otherwise. Those who were at first avowedly hostile to the change, were soon compelled to acknowledge, that its influence on his character was most beneficial. They beheld his zeal tempered by benignity, his fidelity blended with compassion, the bodily wants of men not forgotten in his concern for their spiritual welfare; and above all, a blameless life, an unstained purity of conduct, a dignified superiority to every

thing that could pollute or degrade; —an order of goodness, far higher than what the same man had exhibited before, and sufficient to extort from the mouth of calumny itself—“This is the finger of God!”

We hope our readers will not think, that we have dwelt too long and too minutely on this part of the life of Mr. Milner. The great peculiarities of Christian truth are so often assailed in the present day by ignorance and slander, their just proportions distorted, and their legitimate tendency misrepresented, that we are disposed to seize every fair occasion of attempting an impartial statement of their nature and influence. The sermons of the venerable man, whose memorial we have read with so much interest and satisfaction, contain repeated and explicit accounts of those truths;—for they gave energy to his hopes and success to his exertions. They are distinguished by the simplicity of their diction and arrangement; and the frequent introduction of bold and animated appeals to the consciences of men. The reader is constantly reminded of the immediate design for which they were composed and delivered. If a series of well connected reasonings be brought forward, it is very soon evident, that the induction of proofs is not alleged for the mere sake of proving and defending;—that it is not to gratify the intellect alone, nor to subserve the purposes of speculation. Something more intimately connected with the supremely important interests of men is continually kept in view; and it is in subordination to this great end, that not only are arguments addressed to the understanding, but persuasions, remonstrances, and monitions are directed to the heart. We have seldom read discourses so happily distinguished by this peculiarity, and at the same time so uniformly simple and scriptural. It has sometimes been our lot to meet with sermons, which appeared to possess much of the brilliancy and expansion of eloquence; much that delighted by its splendour, and astonished by its sublimity. Perhaps, too, we might find (what is still rarer in such sermons) these high properties combined with justness and profundity of thinking, on the great truths of religion. Yet, after all, we could not help wishing that there had been less of the pomp and artifice of oratory; less of that which diverted us from the subject to the preacher—and seemed to diminish the steady light of truth in the dazzling irradiations which its advocate had concentrated about himself. We wanted—that which proves a man to be in earnest about impressing the *heart*, and promoting its renovation; that, which absorbs the feeling of admiration, excited by the power of eloquence, in the more vivid feeling of concern about the great theme on which that eloquence was employed—or which,



if it did not actually produce such an effect, directly and obviously tended to produce it. This appears to have been the scope, and we trust also the consummation of the sermons before us. They are not original—nor elegant—nor profound. They are neither theological orations, nor academical essays; but the plain, animated effusions of a heart glowing with compassion for immortal souls, and under the conduct of an enlightened and well regulated mind. This excepted, few commanding features distinguish them; and we shall not, therefore, enter into a minute detail of their subjects. They are called by the editor “*Practical Sermons*.” It is true, indeed, that their *tendency* is well characterised by such a designation; and this may be asserted of every doctrinal discussion, rightly, that is scripturally conducted: but a sermon cannot in our opinion be called *practical*, unless it relate to some part of Christian duty, and make this its principal subject. There are some ‘practical’ sermons in these volumes; but a great, if not the greater proportion is on doctrinal, and sometimes on controversial topics. The sermons are much better described by their excellent author, as ‘a course of experimental divinity, in a few plain discourses.’ As such they have our sincerest commendation; and though there may be occasional statements with which we cannot entirely coincide, we deem these volumes a valuable and important addition to our national stock of “choice” theology. The following quotation from the sermon “On the character and faith of David,” we insert as a specimen of the style and reasoning of the author.

‘If there be any man’s story and character in the old testament more useful than any other for our study and meditation, I should take it to be that of David, king of Israel. He went through the extremes of prosperity and adversity. The exercises of his mind and conscience were also strong, various, animated, and very distinct. You see them painted throughout the book of Psalms. We live in the dregs of time, when religious affections are very much despised. But all the religious feelings to which by God’s help we would lead you, are in their substance set forth in the Psalms. Holy men in every age have found them the richest repository of Christian wisdom and piety. And it is to be feared, that in reading them at church, many who call themselves Christians, carefully repeat Sunday after Sunday, those very thoughts and feelings which they dispise as enthusiastic in those who fear God.

‘Great was this man in every light almost that you can conceive. As a musician, a poet, a patriot, and a king, his character was extraordinary. We admire the heroes and celebrated names of whom we read in history. Why is not David so admired? His heroism was scarcely ever equalled. I will tell you: men hate godliness; and therefore this circumstance in the character of David makes his story to be little regarded. Again, some poets of ancient and modern times are admired as prodigies of genius.

Men of taste are enraptured with their beauties. Why are David's psalms regarded so little in that light? Surely their beauties as compositions are wonderful. But there is too much of God in them to suit the taste of carnal minds.' Vol. I. pp. 254. 255.

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Art. V. *Philosophical Transactions of the Royal Society of London for the year 1810.* Part II. 4to pp. 336. Nicol. 1810.

**I**N the second part of the Transactions of the Royal Society for 1810, we have ten papers—from seven to sixteen inclusive.

VII. *Supplement to the First and Second Part of the Paper of Experiments, for investigating the Cause of Coloured Concentric Rings between Object Glasses, and other appearances of Nature.* By William Herschell, LL.D. F.R.S.

The objects of Dr. Herschell in drawing up this supplementary paper, were—to remove obscurities in his former communications on the subject of coloured concentric rings, and to refute objections which have been made to his propositions. In neither of these respects, however, has he been remarkably successful.

VIII. *On the Parts of Trees primarily impaired by Age.* In a Letter from T. A. Knight, Esq. F.R.S. to the Rt. Hon. Sir Joseph Banks, Bart. K. B. P.R.S. Read, March, 22, 1810.

In the first communication which Mr. Knight made to the Royal Society, on the physiology of vegetables, he stated the important fact, (the result of numerous experiments) that the graft, or other detached portions of an old tree, or old variety, never forms what can be considered a young tree. Pursuing this curious subject, he has since endeavoured to ascertain what part of the plant first becomes impaired by age; and we have, in this paper, an account of the experiments which he has made to determine this question, and the results to which they have led. Some young plants of two years old, raised from cuttings of some very old varieties of the apple, were grafted with a new and luxuriant variety of the same fruit. The grafts grew freely; and at the end of four or five years, the roots contained at least ten times as much *alburnum*, as they would have done, had the trees remained ungrafted:—the roots therefore continued capable of the vigorous performance of their office. In other experiments, crabstocks were grafted with the golden pippen, and the annual shoots of the pippen were again grafted with the cuttings of a young and healthy crab, so as to include a portion of the branch of the golden pippen: in this situation it grew as well as the wood of the stock on its branches. The same



experiment was also made on the branches of golden pippen trees, which were much cankered. Grafts of a new and healthy variety being inserted into them, so as to include a diseased portion betwixt the original stock, and the healthy grafts, the diseased branches became gradually healthy, and the wounds made by the canker were covered with new and healthy bark. These facts prove, that the debility and decay of old varieties do *not* originate in the defective action either of the bark or alburnum, of the root, stem, or branches; and concluding experiments authorize us to infer, that they originate in the *leaves*. Some crabstocks were grafted with cuttings of the golden pippen, in a soil and situation where that variety seldom remained healthy after the second year; and when the annual shoots had acquired sufficient firmness, numerous buds of a new variety of the apple recently raised from seed, were inserted into them. During the succeeding winter, all the natural buds were destroyed—the inserted ones being allowed to remain to supply their place: as soon as they were expanded, and had entered on their functions, every mark of debility and disease disappeared from the bark and wood of the golden pippen. The same circumstances took place in experiments on the pear. Mr. Knight observes, that grafted trees, of old and debilitated varieties, become most diseased in rich soils, and when inserted into stocks of the most vigorous growth;—which he presumes may arise from more nourishment being absorbed than can be assimilated by the leaves; and that thus the food which would have given health and maturity to a young and vigorous plant, accumulates, and produces diseases in an old and feeble one.

IX. *On the Gizzards of Grazing Birds.* By Everard Home, Esq. F.R.S. Read, April 4. 1810.

The various tribes of animals which feed upon grass, are known to have a much more complicated apparatus for the digestion of their food, than those which subsist either entirely upon animal matter, or farinacious substances, or upon a mixture of both. It was to be presumed, that a corresponding arrangement of structure would be found to extend to those *birds* which feed upon grass: and Mr. H finds, on comparing the gizzards of the swan and goose with that of the turkey, that there are peculiarities in the structure of each, beautifully adapted to the functions which they have to perform. In both, the two muscles forming the gizzard are of unequal magnitude; but the inequality is greater in the swan and goose than in the

turkey. In the turkey each surface of the cavity is uniformly concave; so that its sides are not permitted to come into contact, and the food is triturated by being mixed with hard substances, and acted upon by the muscles, producing an imperfectly rotatory motion. In the swan and goose there is some difference in the external form; both being oval in the transverse direction, and having their edges very thin;—but the principal difference is in the cavity. Each surface consists of a ridge and a hollow, the projection of each corresponding to the hollow of the opposite side; so that these surfaces are so constructed as to move upon each other with a sliding motion, with little or nothing more than the food interposed between them. There is also an enlargement or swell in the lower part of the œsophagus in the swan and goose, which is peculiar to them, and which answers the purpose of a reservoir, in which the grass is retained, and macerated, and mixed with the secretions poured out by the glandular structure on its surface; corresponding, in these respects, to the first and second stomach of ruminant animals.

X. *Observations on Atmospheric Refraction, as it affects Astronomical Observations*; in a letter from S. Groombridge, Esq. to the Rev. N. Maskelyne, D.D. Astronomer Royal. Communicated by the Astronomer Royal.

It has been long known, that the table of mean astronomical refractions, computed from Dr. Bradley's theorem, and published in the "Requisite Tables" and most of our treatises on astronomy, is erroneous, in defect, almost through the whole of the table. Dr. Maskelyne suggested, in the preface to his folio tables, that Bradley's error arose from his assuming the sun's parallax  $10\frac{1}{3}''$ —from which he inferred the refraction at  $45^\circ$  to be  $57''$ ; and that if he had used the true parallax  $8\frac{3}{4}''$ , he would have found the refraction at  $45^\circ$  to be  $56\frac{1}{2}''$ . This induced Mr. Groombridge to direct his attention to the subject of refraction; and to deduce a more correct formula than Bradley's, from the examination of more than 1000 observations made by himself at Blackheath, and many others made by Colonel Mudge at the Royal Observatory in 1802. The theorem he at length arrives at, is this,

$$r = \tan(z - 3.3625r) \times 58.1192,$$

$r$  denoting the refraction, and  $z$  the zenith distance.

His corrections for variable states of the thermometer are,  $(49^\circ - h) \times 0024$ , when below the mean;  $(49^\circ - h) \times 0023$ , when above the mean—the thermometer being within doors; and  $(45^\circ - h) \times 0021$ , when the thermometer is out of doors:  $h$  representing the height as shewn by Fahrenheit's thermometer. The



hygrometrical state of the atmosphere, he affirms, with M. Biot, has no sensible effect on the refractions. The numbers given by Mr. Groombridge's formula, agree very nearly with those published by the French philosophers in the *Connaissance des Temps*, and which may be seen in the third volume of Vince's *Astronomy*. Mr. G. finishes his article by the following useful comparative table of mean astronomical refractions, according to several authors.

Zenith dis.	Simpson.	Bradley tang. $z - 3r$		Piazz.	French Tables	Groom- bridge.
		$\times 57''$	$\times 58,107''$			
10	0 9	0 10,00	0 10,19	0 10,2	0 10,3	0 10,24
20	0 19	0 20,70	0 21,10	0 20,8	0 21,2	0 21,13
30	0 30	0 32,90	0 33,54	0 33,2	0 33,4	0 33,51
40	0 44	0 47,80	0 48,73	0 48,1	0 48,9	0 48,69
45	0 52	0 56,90	0 58,00	0 57,2	0 58,2	0 58,01
50	1 2	1 7,80	1 9,11	1 8,2	1 9,3	1 9,11
55	1 14,5	1 21,20	1 22,77	1 22,4	1 23,1	1 22,77
60	1 30	1 38,40	1 40,31	1 39,8	1 40,6	1 40,29
65	1 52	2 1,70	2 4,02	2 3,5	2 4,3	2 3,98
70	2 23	2 35,50	2 38,50	2 37,8	2 38,8	2 38,41
72	2 40	2 53,90	2 57,28	2 56,5	2 57,6	2 57,13
74	3 1	3 16,70	3 20,44	3 18,3	3 20,6	3 20,22
76	3 27	3 45,50	3 49,79	3 47,3	3 49,8	3 49,44
78	4 2	4 23,18	4 28,23	4 24,3	4 27,9	4 27,68
80	4 50	5 14,83	5 20,78	5 16,1	5 19,8	5 19,85
81	5 21	5 48,45	5 55,00	5 47,4	5 53,5	5 53,74
82	5 59	6 29,55	6 36,85	6 28,3	6 34,4	6 35,06
83	6 43	7 20,84	7 28,98	7 19,5	7 24,7	7 26,46
84	7 49	8 26,41	8 35,61	8 24,9	8 29,9	8 31,85
85	9 10	9 52,50	10 3,18	9 45,4	9 54,3	9 57,27
86	11 5	11 49,77	2 1,9	11 42,6	11 48,3	11 52,21
87	13 44	14 34,61	4 48,78	14 25,1	14 28,1	14 31,75
88	17 43	18 34,30	18 50,59	18 2,7	18 22,2	18 19,19
89	23 50	24 28,14	24 46,42	23 46,1	24 21,2	23 46,77
90	33 0	32 59,43	33 18,52	32 3,0	33 46,3	31 27,87

On the whole, this is an ingenious paper;—and we were therefore pleased, though surprised, to meet with it in the *Philosophical Transactions*. About four years ago Mr. Groombridge was proposed as a fit person to be a *Fellow* of the Royal Society, his testimonial being signed by Dr. Maskelyne and other eminent men. Mr. Groombridge, how-

ever, was “blackballed”; and the ostensible reason for his exclusion was, that the place of his abode was not correctly stated in the testimonial. The real reason was, that though as an opulent man he devotes much of his money and much of his time to the promotion of astronomical science at Blackheath, where he has an observatory enriched with some of the best instruments in the kingdom; yet he is at the same time a man of business, and has a counting-house, perhaps a warehouse, in London. The justness of this proceeding, it is presumed, cannot be disputed, when we consider the purposes for which this learned society was formed;—and more especially when we consider with what a rich accession of members the society has of late been graced, whose competence to fulfil those purposes would never, but for such a distinction, have been suspected.

XI *Extract of a Letter from the Rev. John Brinkley, D.D. F.R.S. Andrew’s Professor of Astronomy in the University of Dublin, to the Rev. Nevil Maskelyne, D. D. F.R.S. Astronomer Royal, on the annual Parallax of a Lyrae.*

Dr. Brinkley, from a mean of 47 observations, gives 2/52 for the parallax of an annual orbit of that star—The Dr. also presents the following formula for the computation of astronomical refractions, barometrical and thermometrical corrections being included.

$$r = 56.''9 + \tan. (z - 3.2 r) \times \frac{\text{height barom.}}{29.6} \times \frac{500}{450 \times \text{ther.}}$$

We have worked a few refractions by this theorem, and find that it gives results which correspond very nearly with those of Piazzini.

XII. *On the Mode of breeding of the Ovoviviparous Shark, and on the Aeration of the fœtal blood in different Classes of Animals.* By Everard Home, Esq. F.R.S. Read June 7, 1810.

Though it is sufficiently ascertained, that some of the shark tribe are ovoviviparous and others oviparous, very little attention has hitherto been paid to the peculiarities of their structure. We have in this paper a pretty full account of the *Squalus Acanthius*, one of the ovoviviparous class, and not uncommon on the Sussex coast. For the particulars we must refer to the paper itself. It is not unworthy of notice, that the gelatinous liquid surrounding the ova in this genus, differs from every other species of animal jelly, except that found in the oviducts of the frog, to which it bears a very close resemblance. It does not dissolve, nor mix with water, but expands; and a piece of the size of a large pea, will absorb near three ounces. In alcohol it becomes brittle and opaque, and contracts, to about half its bulk. It dissolves in sulphuric



nitric, and muriatic acids, and in the solution of caustic potash. The muriatic solution is of a deep blue colour, which is attributed to the formation of prussiat of iron. Tannin occasions no precipitation in any of the solutions, nor does water in which it has been boiled yield any trace of gelatine. Some of the substance, occasionally met with during the winter, and known by the name of star shot jelly, was procured by Sir Joseph Banks, from Lincolnshire, and was found to possess similar properties; and its origin is attributed, with strong probability, to the jelly of the frog, which, having expanded in the stomach of some bird of prey, is afterwards rejected. The observations on the aeration of the fœtal blood contain nothing worthy of particular notice. Mr. H. merely points out the gradations which exists in the various tribes of animals—from fish, the ova of which are oxygenated by the water in which they are deposited, to the more perfect animals; and notices the peculiar contrivances for the admission of water to the internal membrane in the egg of an oviparous species of shark, and for keeping up a communication with the external air during gestation, in the Kangaroo, the ovum of which, according to Mr. Bell, the only person who has attentively examined it, has no connection with the internal membrane of the uterus. This paper is illustrated by several engravings.

XIII. *On Cystic Oxide, a new species of Urinary Calculus.* By William Hyde Wollaston, M. D. Sec. R. S. Read July 5, 1810.

Of the species of calculus described in this paper, Dr. W. has only met with two specimens. That upon which his experiments were made, was extracted from a boy of five years of age; the other taken from a man of thirty-six, weighed 270 grains when entire, and is in the collection of calculi belonging to Gūy's Hospital, No. 46.

‘In appearance, these calculi more nearly resemble the triple phosphate of magnesia, than any other calculus; but they are more compact than that compound is usually found to be—not consisting of distinct laminæ, but appearing as one mass confusedly chrystallized throughout its substance. Hence, instead of the opacity and whiteness observable in fusible calculi, which consist of a number of small chrystals cemented together, these calculi have a yellowish semi-transparency; and they have also a peculiar glistening lustre, like that of a body having a high refractive density. p. 224.

When distilled, this calculus yields a solid carbonat of ammonia, a heavy fœtid oil, such as usually is obtained from animal matter, and a spongy coal, which is in a much smaller quantity than that remaining after the distillation of uric calculi. Under the blowpipe, in addition to the usual smell of burned animal

matter, it has a peculiar fœtor, having no resemblance to any known odour. It is dissolved, in considerable quantity, by the sulphuric, muriatic, nitric, phosphoric, and oxalic acids—by solutions of caustic potash, soda, ammonia—by lime water—and by the saturated carbonats of potash and soda. It is insoluble or nearly so in water, alcohol, acetic, tartaric, and citric acids, and in the saturated solution of carbonat of ammonia. Its combinations with acids chrystallize, without difficulty, in slender spicula radiating from a centre, which readily dissolve again in water, except they have been injured by excess of heat. The muriatic salt is destroyed by the heat of boiling water, and the others by a higher temperature. The alkaline combinations, when evaporated, deposit small granular chrystals. A hot solution in potash, neutralized by distilled vinegar, gradually deposited small chrystals, while cooling, of which the only definite form which could be observed was that of flat, hexagonal plates. The primitive form of the chrystal could not be ascertained: but Dr. W. observed minute chrystals of a cubical form upon the surface of the calculus in the collection at Guy's; and he thinks it possible that the hexagonal chrystals might owe their form to a small portion of alkali remaining in combination.

Dr. W. considers this substance as an *oxide*, from its ready combination with acids and alcalies, and from its yielding carbonic acid during distillation; but the oxygen it contains is not sufficient to give it acid properties, nor to redden paper coloured with litmus. He proposes to call it the *cystic oxide*, a name which will sufficiently distinguish it from the calculi, and which being unlike any other term employed in chemistry, will not, he hopes, require to be changed.—Dr. W. takes occasion to notice two slight errors into which he fell, in his valuable essay on this important subject. The first relates to the analysis of the mulberry calculus, in the course of which an acid was sublimed, which was attributed to the decomposition of the oxalic acid: pure oxalat of lime, however, affords no such product, and it is presumed, therefore, to have arisen from a small quantity of uric acid. The other is connected with the analysis of the triple phosphat of magnesia. In that essay, preference was given to the nitrat of mercury, as a re-agent to precipitate the phosphoric acid; but as the whole of the phosphoric acid is not precipitated by nitrat of mercury, sulphat of magnesia will not be formed by the addition of sulphuric acid, and the whole of the magnesia cannot be obtained separate by the process. It would appear from some experiments, which are briefly detailed, that acetat of lead is a much better re-agent for the purposes.

Some observations on the quantity of uric acid, produced by



animals feeding on different kinds of food, conclude the paper. In the goose the proportion was about  $\frac{1}{288}$  part of the whole excrement, in a pheasant fed upon barley about  $\frac{1}{4}$ . In the hawk the proportion was very high, and greatly exceeded the other solid matter, and in the gannet, feeding solely on fish, the uric acid was often unmixed with any other matter. It is reasonable to infer from these observations, that vegetable food ought to be best suited to persons subject to calculous complaints, and gout—and that fish is entitled to no preference over other animal food, but is probably more injurious.

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Art VI. *Letters and Reflections of the Austrian Field Marshal, Prince de Ligne*; edited by the Baroness de Staël Holstin, containing Anecdotes hitherto unpublished, of Joseph II, Catharine II, Frederic the Great, Rousseau, Voltaire, and others, with interesting Remarks on the Turks. Translated from the French by D. Boileau. 2 vol. 12mo. Price 10s. Tipper. 1809.

OF the letters here presented to the public, through the friendly intervention of Madame de Staël, there is one which is located with remarkable exactness. It is written on the silver shore of the Black Sea—on the banks of a stream which receives all the torrents of the Tezetterdan—under the shade of two walnut trees as ancient as the world, and the largest it contains,—at the foot of the hill where one melancholy column still remains of that celebrated temple which witnessed the ‘sacrifice’ of Iphigenia—and on the left of the rock where Thoas administered the rites of hospitality to strangers: it is written, in fine, on the most beautiful and interesting spot of the whole globe. After having properly disposed of his mythology and his raptures, the Prince de Ligne falls into a pensive mood; begins to hold a sort of colloquy with himself; and proposes, in particular, the following interesting question—‘How happens it that hating constraint, and not caring for honours, wealth, or court favours, and possessed of all a man can desire to value those things nought, I have yet passed my life at court, in every country of Europe?’ To account for so strange a phenomenon, the prince enters into a short sketch of his political life. A sort of ‘paternal kindness,’ it should seem, attached him to the Emperor Francis I., (‘who liked wild young men’) and love for one of his female friends fixed him for a long time at the court. On the death of his majesty (with whom he was a great favourite), he perceived all at once, ‘without knowing it,’ that the new Emperor was likewise amiable; and unexpectedly finding him possessed of qualities which rendered esteem more desirable

than favour, freely gave way to his rising attachment. A chance acquaintance with the count Artois, which ripened instantaneously into a drinking, gambling, frolic-making friendship, procured him a peremptory invitation to the court of Versailles, where, by the charms and graces of the Queen, he was detained a willing prisoner five months every year. 'Philosophy and the military profession' brought him acquainted with Prince Henry of Prussia. To Frederic, and his successor, he was introduced on a visit to the Emperor, at his camp at Moravia. 'Sensible of his adoration of great men,' his Prussian majesty invited him to Berlin, where the attentions and esteem of the first of heroes overwhelmed him with glory. The friendly regard of two other monarchs of the north, he fortunately escaped—the little head of one, disordering the lively head of the other,' and releasing him from the insipid attentions with which he was to have been honoured, had he visited the courts of Copenhagen and Stockholm.\* With the King of Poland, and the Empress of Russia, he becomes connected by the marriage of his son Charles with a 'pretty little Polish woman.' He presumes to 'counsel' his majesty of Poland, and the connection ripens into intimacy: he travels into Russia to arrange with that court on the subject of the Masalsky estates, and the first thing he does, is to forget the object of his journey, because he thinks it indelicate to profit by the gracious manner in which he is solicited to receive favours. The confiding and fascinating simplicity of the great Catharine enchants him. It is her genius, he adds, which has conducted him to the silver shore of the Black Sea,—the stream which receives all the torrents of the Tezetterdan—the big walnut tress as ancient as the world—the temple of Diana—the rock of Thoas,—in fine, to the most beautiful and interesting spot of the whole globe: and then follows some more learning and some more rhetoric.

Now we have not copied this biographical outline for the sake of raising any uncourtierlike doubts, as to the success with which the illustrious writer has made out his explanation, or the correctness of his first principle, that he 'naturally hates constraint, and is careless about honours, wealth, and court favours.' We have inserted it chiefly for the purpose of apprising our readers of the singularly good com-

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\* The Prince omits in this place any reference to England; though there can be no doubt of his having graced this country with his presence. In a letter to the Empress of Russia, he complains punningly of the liberty of our press—having been knocked down, and very nearly taken on board a man of war.



pany into which we have now the happiness to introduce them : This is the correspondence of no ordinary mortal ; and we hope they will approach it with all the respect due to exalted rank and splendid connections.

The preface to these letters is written by the celebrated Baroness de Staël Holstein, and contains a number of desultory particulars, which could not so conveniently have been expressed by the prince in person ; such as, that he is acknowledged by all Frenchmen to be one of the most amiable men in France,—that he is perhaps, the only foreigner, who, instead of being a copyist, is become a model in the French manner ; that he understands men and things, by a sort of sudden inspiration ; that his fellow citizens, consider him as an ornament to their city, and boast of him as of a ‘ gift of nature ’ ; that his valour is brilliant and impetuous ; that he has lost a large fortune ‘ with admirable carelessness ’ ; and that, notwithstanding the natural gaiety of his temper, and the dread of appearing to be possessed of fine feelings after he had ridiculed them in others, he has been deeply affected by the loss of his eldest son—a circumstance, which ‘ renders the Prince de Ligne a true phenomenon.’ Madame de Staël further adds, that from a desire of transmitting to posterity some idea of a man, whose conversation has been sought by persons of the greatest genius, and by the most illustrious monarchs, as their noblest recreation—of painting alike the familiar and musing state of his mind—of perpetuating his delightful gaiety and well timed wit ; she has made this selection from his correspondence and detached thoughts.

The two first letters are addressed to the King of Poland in the year 1785 ; and are intended to satisfy the ‘ noble curiosity ’ of that monarch, with regard to the great and immortal Frederic. The Prince de Ligne, it should seem, was first presented to the Prussian hero in 1770, at the camp of Neustadt in Moravia, by the Emperor of Germany, during a temporary cessation of hostilities. Several curious particulars are related of this interview, in which the monarchs approached each other with all possible courtesy ; and then returned with fresh spirits to the old pastime of causing a number of tall, good-looking, two-legged animals, in coloured coats, to cut one another to pieces.—Our letter writer appears to have been a great favourite with Frederic, for the time being ; and has recorded, for the instruction of his royal correspondent, a good deal of the conversation to which he was witness. The king talks over his battles, discusses the merits of the generals opposed to

him, and indulges in his usual jokes on religion ; while the Prince is always ready on his part to admire the pleasantry, and throw in something in the shape of compliment. Our readers may take the following specimen.

‘ It was necessary to captivate his attention by some smart details, or else he slept away, or gave you no time to speak. The discourse generally began by the first vague sentences of common conversation ; but he always found means to render them interesting. Observations about rain and weather immediately became sublime, and never did any thing vulgar escape from his lips. He ennobled every expression. ‘ Did you ever see such a rain as that of yesterday ? Your good Papists will say—“ that comes from having a man without religion among us : what business have we with that confounded king, who is at least, a Lutheran ? ” I really think I brought you bad luck. Your soldiers very likely observed—peace is made, and yet we must be troubled with this devilish fellow.’\* ‘ Truly if your majesty caused the rain it was very wicked. Jupiter only may do so, because he always has good reasons for whatever he does. It would have been acting like him : after having caused some to perish by fire, he resolved to drown the others. But the fire is over at last—and I did not expect to escape unhurt.’ ‘ I beg your pardon for having so often plagued you with fire. I am sorry for it for humanity’s sake : but what a capital war for an apprenticeship ! ’ Vol I. pp. 14, 15.

After this there is a marked propriety in Monsieur le prince de Ligne’s indignation against those ‘ subaltern beings,’ those ‘ stupid defamers, who accuse this monarch of insensibility.’—Of his rigid integrity the following anecdote is related.

‘ One day, when they were less reserved, they talked politics. “ Every one cannot be guided by the same policy,” said the king. “ It depends on the situation, circumstances and power of states. What may suit me would not become your majesty. I have at times ventured a political fib.” “ What is that ? ” said the emperor laughing. “ It is for instance,” replied the king, with much good humour, “ to *invent a report* the falsity of which I knew would be detected at the end of four and twenty hours. But that was of no consequence ; the report had operated before its untruth was discovered.” ” pp. 25, 26.

In the next series of letters, addressed to Madame de Coigny, we are introduced to the Empress Catharine, whom, in the suite of his Germanic majesty, the prince accompanied in the celebrated visit to the Crimea.

‘ I still fancy I am in a dream, when on the back seat of a coach that holds six persons, and is a real triumphal car, decorated with emblems of diamonds, I find myself between two persons on whose shoulders, the heat often causes my head to fall, and on awaking, hear one of my travelling companions saying, I have thirty millions

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\* The Prince elsewhere remarks, (but he is not responsible for the coarse English) ‘ I thought he valued himself too highly on his being damned, and boasted of it too much.’



of subjects, as I am told, reckoning only the male population, and the other answering, and I two and twenty millions, counting all. I must have an army of at least six hundred thousand men from Kamschatka to Riga, adds the former, and the latter replies, half of that number is exactly what I want.' Vol. 1. p. 81.

'In our travelling coach we review every state and every great personage. Heaven knows how we treat them. Rather than sign the secession of thirteen provinces as my brother George has done, said the gentle Katharine, I should have shot myself. And rather than resign, as my brother and brother in law has done, by assembling the nation to talk of abuses, I know not what I should have attempted, said Joseph II. pp. 82, 83.

'Their imperial majesties sometimes felt each other's pulse about those poor fellows the Turks. Hints were dropped and then they looked at each other.—There was no reserve between these two great sovereigns. They told each other the most interesting things. 'Has your life never been attempted?—I have been threatened:—I have received anonymous letters;—Here is a confessor's story full of charming details unknown to the world, &c.' pp. 84, 85.

The discriminating manner in which these sovereigns distributed their favours, may be judged of from the following extract.

'For two months I have been throwing money away, which has often been the case with me, but not in the manner in which I did it here. What I distributed may amount to some millions. My way of proceeding is this. There is near me in the coach a large green bag, like that in which you will place your prayer book, when you grow a devotee. This bag is filled with imperials or gold coins of four ducats in value. The inhabitants of neighbouring villages, and even of ten, fifteen, and twenty leagues round, crowd to the road to see the empress. The ceremony they observe is curious. A quarter of an hour before her majesty comes up to them, they lay themselves flat on the ground, and rise again a quarter of an hour after we have passed by; it is their backs and their heads that kiss the ground, which I crush with gold in full gallop; and this happens ten times a day.' pp. 126, 127.

On returning from this excursion, the prince seems to have been employed in a diplomatico-military capacity. The 'hints and sagacious looks' about 'those poor fellows the Turks' had in due time ripened into resolutions. War was declared; but as it did not proceed with sufficient spirit, the Prince de Ligne hastened to the Russian camp to stimulate the sluggish faculties of Potemkin. 'My employment' he writes to the Emperor Joseph, 'is absolutely that of a nurse; but the child is tall, strong, and refractory.' The character of this strange being, is drawn with great force and discrimination, both in these letters and in those which follow, addressed to M. Segur. Several anecdotes are related of his extraordinary propensity to lying; his cu-



rious reliance on 'providence;' his fearless courage or rather insensibility; his childish fondness for stars and orders; and his unaccountable inconstancy and caprice. The following is a portrait more at large.

'I see a commander in chief, who looks idle and is always busy, who has no other desk than his knees, no other comb than his fingers; trembling for others, brave for himself; stopping under the hottest fire of a battery to give his orders: yet more an *Ulysses* than an *Achilles*; alarmed at the approach of danger, frolicsome when it surrounds him; dull in the midst of pleasure; unhappy for being too lucky; surfeited with every thing, easily disgusted, morose, inconstant, a profound philosopher, an able minister, a sublime politician, or like a child of ten years; thinking he loves God when he fears the devil, whom he fancies still greater and bigger than himself; waving one hand to the females that please him, and with the other making the sign of the cross; receiving numberless presents from his great sovereign, and distributing them immediately to others; gambling from morning to night, or not at all; preferring prodigality in giving to regularity in paying; prodigiously rich and not worth a farthing; abandoning himself to distrust or to confidence, to jealousy or to gratitude, to ill humour or to pleasantness; talking divinity to his generals and tactics to his arch-bishops; never reading, but pumping every one with whom he converses, and contradicting to be better informed; uncommonly affable or extremely savage; affecting the most attractive or the most repulsive manners; appearing by turns the proudest satrap of the east, or the most amiable courtier of Louis XIV.; wanting to have every thing like a child, or knowing how to do without, like a great man; sober though seemingly a glutton; gnawing his fingers' ends, or apples and turnips; scolding or laughing, mimicking or swearing; engaged in wantonness or in prayers; singing or meditating; calling and dismissing; sending for twenty aides-de-camp and saying nothing to any one of them; bearing heat better than any man, whilst he seems to think of nothing but the most voluptuous baths; not caring for cold though he appears unable to exist without furs; always without drawers, in his shirt, or in rich regimentals embroidered on all the seams; barefoot, or in embroidered slippers with spangles; crooked and almost bent double when he is at home, and tall, erect, proud, handsome, noble, majestic, or fascinating, when he shews himself to his army, like Agamemnon in the midst of the monarchs of Greece. What then is his magic? Genius, and genius, and still genius. Natural abilities, an excellent memory, much elevation of soul; malice without the design of injuring; artifice without craft; a happy mixture of caprices; the art of conquering every heart in his good moments; much generosity, graciousness and justness in his rewards, a refined and correct taste; the talent of guessing what he is ignorant of, and a consummate knowledge of mankind.' Vol. II. pp. 4—9.

The Prince details the operations of the army with true soldier-like indifference. The killing of a few *Spahis* he calls 'diverting;' and after the capture of Belgrade he writes—'As a soldier it was with great pleasure, as a philosopher it was with great pain, I beheld twelve thousand



bombs ascending in the air to fall upon the poor infidels.' The nicety of this distinction is admirable.

The character of the Turks is sketched just in the same lively manner as that of Potemkin. They are, says he, a compound of contrasts; 'active and lazy, profligate and devotees, refined and rude, dirty and clean, keeping in the same room roses and a dead cat.'

'The utmost they do is to smile: they answer with a nod of the head—with their eyes, arms, and hands, which they never move without dignity; but they hardly ever speak. There is no vulgarity either in what they say, or in their manners. The little servant of a janizary, though barefoot, barelegged, and without a shirt, is a coxcomb in his way, and has a more distinguished mien than the young noblemen of European courts.—Ignorant through idleness and policy, superstitious by habit and design, they are guided by a natural and happy impulse. What would become of the nations of Europe, had they a soap-boiler for a prime minister, a gardener for a high admiral, and a footman for a commander in chief? Where could you find people equally apt to fight on foot, on horse-back, on the water—dexterous at every thing they take in hand, and individually always intrepid? All ranks being mixed together and no distinction of classes prevailing, every one has a right to do every thing, and awaits the situation which fate has in store for him.' Vol. II. pp. 64—66.

The concluding portion of the correspondence is addressed to the Empress of Russia. The first thing we find in it, is an elaborate *éloge* on Joseph II. purporting, to have been written just after his death. This monarch's passion for regularity is well known—and appears to have held by him to the very last. 'He chose the prayers, and fixed the order in which they were to be read to him;' and, adds the illustrious writer, 'whilst he fulfilled his duty as a Christian, he seemed to arrange the concerns of his soul in the same manner he had always wished to conduct the affairs of his empire.' Several anecdotes are also related which strikingly indicate the busy intermeddling spirit by which he was possessed, and which rendered him unwilling to trust any thing to the hands of inferior agents, lest they should manage it unskilfully.

Of the rest of the letters, which appear to have been written at considerable intervals, it is not necessary, we conceive, to say much. They are not less marked with ingenuity than those we have already noticed: but the unvaried strain of adulation in which they are composed, becomes at last laborious and tiresome—not to mention the unfavourable impression which arises from the obvious insincerity in the writer, who never could have believed one tenth part of the fine things he has been at the pains to excogitate, and who must have had a most sublime idea of the credulity of an Empress, when he dared to express them.

With respect to the letters in general, though we by no means participate in the admiration of the French editor, we think upon the whole, they are not without interest of a certain kind. The personages who compose the brilliant circle into which we are admitted, most of them at least, have acted first rate characters on the stage of history; and it is unnecessary to remark on the pleasure which we naturally feel in being able to attach to such beings some sort of individuality—to view them divested of their theatrical trappings, and moving, if the thing be possible, unconstrained and undisguised. The letters, too, are distinguished by a flow of vivacity—an air of well bred gaiety—a sort of respectful presumption, and distant familiarity; qualities, which render the writer agreeable, though they are by no means sufficient to intitle him to esteem. The great aim, indeed, of our ingenious Prince, seems to be to keep his illustrious correspondents in good humour with themselves; and after witnessing the dexterity with which he makes his approaches, we cease to wonder at the uniformity of his success. He looks at mankind with an eye of great discrimination, and excels in that quick perception, which detects at once the constituent elements of personal character. With all this refinement, however, there is little real delicacy, and no warm tenderness of feeling—none of those kind sympathies without which friendship is but a name—no trace of emotions that deserve the name of virtuous—nor a thought which glances into a state of existence beyond the present. It is almost impossible, indeed, to conceive of human beings more thoroughly acquainted with the design of human existence, than the splendid group that we contemplate in the pages before us. They give their gay plumage to the wind, and sport in the sunshine—unconscious that they are enjoying but a momentary flutter over a dark and unfathomable abyss.

The ‘reflections’ which succeed the Letters, are somewhat in the manner of Rochefoucault. For our part, we have never been partial to this species of writing. Always endeavouring to be striking and original, the reflectionists, if we may so call them, bestow much more pains on the polish of the workmanship, than on the solidity of the material. They deal in half-views, and, side-glances of thought; give to an inconsiderable exception the prominence of a general proposition; trick out plain truths in the attire of paradox; and are perpetually mistaking minute verbal distinctions for comprehensive philosophical discoveries. We could select an abundance of examples from the *pensées* of the Prince de Ligne; but we think it would on no pre-



text be justifiable to condemn them out of the wretched translation before us.

The sketches of Rousseau and Voltaire, which conclude the book, are very lively and amusing, though they do not disclose any features of character in those celebrated 'philosophers,' with which the world was not already acquainted. The prince introduced himself to the former, by professing to admire his very ordinary and uninteresting collection of plants, and praising his cleverness at copying music—and then led him to talk on some topic in his writings; when 'he entered into details superior, perhaps, to what he ever wrote, and analysed the minutest shades of his ideas, with a discrimination of which too much writing would sometimes deprive him in solitude.'—From the account of Voltaire we extract the following scene.

'A dealer in hats and grey shoes entered the room all on a sudden. Voltaire, (who was so afraid of visits, that he confessed he had at all events taken physic, lest mine should prove tedious, and that he might pass for being ill,) instantly ran to his study. The stranger followed him saying: "Sir, sir, I am the son of a woman, for whom you wrote some verses."—"Oh! I can readily believe it, I have written many for many women. Good day to you, sir."—"Her name was Madame de Fontaine-Martel."—"Ah! so! sir. She was a very handsome woman. Your servant, sir,"—and he was on the point of shutting the door.—"Where, sir, have you acquired the elegant taste displayed in this saloon? Your house is beautiful. Did you build it?"—Voltaire then returned. Yes, sir; the plan is entirely my own. Mark this portico and that stair-case."—"The pleasure of seeing *Haller* has brought me to Switzerland."—Voltaire was going back to his cabinet.—"Sir, sir, it must have cost you a vast deal of money. What a beautiful garden!"—"As for my gardener," said Voltaire coming back again, "he is an absolute blockhead. I have done every thing myself."—"I do not doubt it. That *Haller* is a great man, sir."—Voltaire was walking again towards his study.—"How much time would it take to build a castle nearly as beautiful as this?" And Voltaire came back. In short they performed unawares the prettiest scene of a comedy, and the vivacity of the poet, his whims, his versatility afforded me many scenes still more comical. At times he was the man of letters, at others a nobleman of the court of Louis XIV. and at others the well bred gentleman." pp. 262—264.

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Art. VII. *A Connected History of the Life and Divine Mission of Jesus Christ*, as recorded in the Narratives of the Four Evangelists: with Notes, selected from the Short Hand Papers of the late Rev. Newcome Cappe. To which are added Reflections arising from the several subjects of each Section. By Catharine Cappe. 8vo. pp. 561. Price 12s. Longman and Co. 1809.

**M**RS. Cappe, the widow of the Unitarian minister whose name stands in this title, is well known as a lady of

considerable talents and acquirements, of amiable dispositions, and of enlarged benevolence. She here appears as a harmonist of the gospels; and though objections might be adduced to various articles of her arrangement, (which we believe she would not pertinaciously defend,) the work may answer as commodiously as most others of the kind; for the purposes which it professes—of connecting, when connection is useful or necessary, and of reciprocally illustrating the evangelical narratives.

The theological opinions of the Unitarian sect, are occasionally rendered prominent in the Notes and Reflections; but by no means so frequently as might have been expected; and never in a style of indecorous reproach against those, who are thankful that they “have not so learned Christ.” A passage from Mrs. C’s. preface, in reference to those points of important difference, well deserves attention.

‘I would beg leave further to remark, that if the ideas formed of the Christian dispensation, as here developed, are founded in truth, it will thence appear, that entire devotedness to the will of God, as exemplified in the conduct of our blessed Redeemer, (who “lived and died, and rose, and ascended, that he might be Lord both of the living and the dead,” and that we, “not being conformed to this world, might be transformed by the renewing of the mind into his image,”) is the very sum and substance of his religion; the sacred charter by which we hold both its present and future blessings. And would it not thence follow, which indeed appears to my mind a strong presumptive argument in favour of this conclusion, that as “Without holiness no man shall see the Lord,” so that with it, to whatever sect or party he may nominally belong, he may rest secure of the divine acceptance? I would add further, that were the justice and truth of this sentiment universally admitted, we should hear no more of those mutually keen reproaches for differences of opinion, on matters merely speculative, which envenom the pen of controversy, embitter the intercourse of society, keep Christians aloof from each other, and disgrace our common faith. Is it no argument in its favour, that the philosophical unbeliever might thence be induced to pause, perhaps to examine, and consequently to overcome his scepticism? that the ignorant blasphemer, driven from his strongest hold, would be compelled to withdraw his unhallowed triumphs? for whatever he might do in practice, he would not dare in the way of argument, to wage open war against a religion, whose sanctions were simply those of universal righteousness; against a kingdom which has for its sole object to put an end to all the wretchedness, sin, and misery, brought into the world by the prevalence of the selfish, the malignant, and the sensual passions; a kingdom which must finally subdue all other kingdoms, and which must necessarily endure, like its divine Author, from everlasting to everlasting.” pp. xi—xii,



Who can withhold cordial and warm approbation from the tenor and spirit of this impressive paragraph? And that any advocate of the orthodox faith should have used keen reproaches and envenomed pens against those whose prejudices, learned or vulgar, have rendered them hostile to the truth,—is matter of deep regret, and is unutterably injurious to the honours of the pure and holy doctrine of Christ. It is no palliation to refer to any instances of similar asperity or contempt, in the writings and sermons of the opposite party. The only return should be pity and forgiveness; especially as we regard their theological system as very inefficacious to the production of a real conformity to the meek and holy mind of Christ. But for those, who deem themselves believers in truths of sovereign efficacy to purify the passions, and sanctify our whole nature,—for them to transgress the rule of gentleness to all men, in meekness instructing those that oppose themselves, is a crime against their Master, and their cause, unsusceptible of any just defence.

Yet we cannot consent to regard the doctrines in controversy between the orthodox and their adversaries, as ‘differences of opinion on matters merely speculative.’ Were that the case, the calmness which we are solicitous to recommend, might be assumed without any virtuous motive: mere indifference might produce it. Our adherence to the positions of a really divine nature in the Messiah, of a perfect atonement for sin by the obedience and sufferings of his human nature, and of a divine influence in producing a holy heart and character,—is because we think that there is sufficient evidence in favour of those positions, and because we conceive that the objections of the Unitarians are capable of being rationally answered. The very nature of the topics shews that they are *not* ‘merely speculative,’ but that they are, in the strictest sense, *practical* principles, whose truth or falsehood is of the first importance to the vitality of holy obedience. With Mrs. Cappe’s remarks on holiness, as the sum and substance of Christianity, we heartily accord: but we have the most serious fears, that such holiness is not the growth of Unitarian opinions. We usurp not the tribunal of the Deity;—to whom alone the motives, means, and influences of every kind which could modify the faith of individuals, are unerringly known. But our reason teaches us that our doctrines are, if true, infinitely momentous; and the feelings of charity towards those whom we apprehend to reject the light and truth of heaven, imperiously require of us to “contend earnestly for the faith once delivered to the saints.”

The general cause of revealed religion is certainly under eminent obligations to a few among the Unitarian writers, for various and excellent labours in defence of its evidences, and for many historical and critical illustrations of its records. But when we have separated from their system all that belongs to our common Christianity, and examined the portion which remains as their proper and exclusive possession—that remainder appears to us a compound of strong prejudice, unfair, or at least mistaken statements of *our* sentiments, misapplied criticism, superficial reasoning, and hasty conclusions. Their *radical* error, we apprehend, is the non-admission of an *intrinsic* evil in sin. This must closely affect the moral feelings, as well as the decisions of the intellect; and is, therefore, an operative principle of great practical influence. It annihilates a just sense of the essential purity and eternal obligations of the divine law; it infinitely diminishes apprehensions of the penal consequences of sin: it presents few and weak motives to repentance, and seldom or never, we fear, has been the associate of that necessary qualification for the kingdom of heaven, which the scriptures call a broken heart and a contrite spirit: it supersedes all need of any intervention of the divine wisdom and power, for at once preserving the unstained honours of Jehovah's government, and securing the free pardon of transgressors: and, to be thoroughly consistent, it abolishes the reasonableness, the necessity, and the hope, of a divine influence to cure moral disorders of the soul, and form it to that "holiness without which no man shall see the Lord."

Whether the views at which we have thus glanced be just or not, it becomes our readers to examine for themselves—under a powerful and devotional sense of their accountableness to the Author of revelation for the use they make of the light which he has bestowed. If our remarks are founded in truth, they will obviously suggest some discriminating and cautionary principles, by the help and guard of which the volume on our table may be read with no inconsiderable pleasure and benefit, for devout and practical, as well as for critical purposes.

The lady's part of the work is, in our esteem, incomparably the best. There is an ingenuity, a simplicity, a sweetness, and often an originality, in her *reflections*, which render them very engaging and interesting. She does not offensively obtrude the peculiarities of her creed, but seems to take more pleasure in dilating on the practical and affecting topics, which are so powerfully enforced by the lovely character and the eventful history of the Blessed Redeemer. Our



readers will not regret the perusal of a specimen:—and many other passages of equal value might be pointed out.

‘If it be inquired, where was the use of such a series of miracles? Let the present ameliorated state of society in all Christian countries, though but nominally such, be compared with that of the Greeks and Romans, during the most splendid periods of their history, and then give the answer. Are our temples now defiled by the worship of Deities, more flagitious than the worst of human characters? Are our theatres filled with gladiators?—our eyes glutted by the agonies of the wounded, and our ears appalled by the shrieks and groans of the dying? Are our domestic servants, wretched slaves, over whom their tyrannic masters have absolute power, and whom they may torture or destroy with perfect impunity? No. Thanks be unto God, who through the mission of our Lord Jesus Christ, and the kingdom which he afterwards exercised, has banished from the dark catalogue of human crimes, enormities like these! But it is not in the code of national laws, in the palaces of princes, or the annals or conduct of statesmen, that Christianity must seek for her noblest triumphs. She must seek them in the humble walks, the sequestered shades of private life. There will she find, that humble but sincere and unobtrusive virtue, which seeks not the praise of men; that secret devotedness of the soul to God, which no human eye can perceive; that ardent aspiration after increasing holiness; that unwearied solicitude to promote human happiness, independant of every selfish consideration, which can alone constitute true excellence, and is productive of a calm serenity of spirit, a peace of mind, which the world, and the things of the world, can neither give nor take away. Here she will discover myriads on myriads of happy human beings, of all sexes, ages, parties, and conditions, training up, under her divine instructions, for glory, honour and immortality. Say then, were the miracles of the apostolic age, which laid the foundation of all these unspeakable blessings, an unimportant gift? Were they not of sufficient magnitude in themselves, and of importance in their consequences, to be interwoven continually, as we find, in fact, they were interwoven, along with every other topic, into all the discourses of our blessed Redeemer? Were they unworthy of the extraordinary interposition, for a limited season, of infinite wisdom and perfect goodness?” pp. 476—477.

‘As a matter of curious speculation, and as highly useful to throw some light on the human character; to demonstrate how liable it is to be misled by ambition and pride, and the inordinate love of power; it may be desirable to ascertain the real existence of such personages as an Alexander or a Cesar; to trace their direful progress through fields of desolation and carnage, to universal dominion; to observe them at length like the fiery meteor, which for a few moments had alarmed the astonished beholder, finish their appointed course, and then vanish for ever: but beyond this, what is the importance to us of this present day? what will be the importance to generations yet unborn, whether such mighty conquerors ever really had an existence? But is it of no moment to us, of none to our descendants, or rather, where is the human being who ever did, or whoever will exist, to whom it is not of the very first importance, to know assuredly, that a divine messenger, of the most transcendant and sublime virtue, after living a life of poverty and self-denial,

and submitting to a painful and cruel death, rose again from the dead? and this for the express purpose of demonstrating by his example, that death, although an awful revolution, is not the extinction of man?

When we look around, and see "that the grave is appointed for all the living;" when we observe generation after generation "appearing for a little time and then vanishing away;" do we feel no interest for others, no solicitude for ourselves, to learn the secrets of "the prison house?" If, when the watchman on the tower of Sion, discovered from afar the messenger bringing the much wished for news of deliverance from the Babylonish captivity, the holy prophet exclaims in pious rapture, "How beautiful on the mountains are the feet of the joyful messenger," (Isaiah lii. 9.) we surely may exult and triumph when we see the tomb of the Arimathean empty, see the chains of death burst asunder, and hear the joyful accents of the triumphant conqueror, "be not afraid;"—"go to my brethren and tell them that they shall see me again; and that behold I ascend unto my Father and to their Father, and to my God and to their God!" What a contrast! These men so justly celebrated, deluged the world with blood for their own gratification, that they might sit, for a few fleeting moments, on a gilded throne, raised on the ashes of slaughtered nations. The Son of God humbled himself to death, even the death of the cross, to wipe the tear of sorrow from the orphan and the widow; to exhibit an example of such perfect obedience to God, and of self-annihilation; to suggest such powerful motives to a life of sobriety, purity, and benevolence, that the whole human race, being eventually conformed unto his likeness, may at length be made partakers with him, of eternal blessedness and glory. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour."—"Blessing, and glory, and power, be unto our God that sitteth upon the throne, and unto the Lamb for ever and ever!" Amen—Hallelujah! p.532—554.

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Art. VIII. *A Letter to the President and Directors of the British Institution*; containing the outlines of a Plan for the National Encouragement of Historical Painting in the United Kingdom, by Martin Archer Shee, R. A. pp. 90. Price 2s. 6d. Miller, 1809.

MR. Shee, as might in some measure be expected from his professional pursuits, has formed a very lofty, and in our opinion, a very exaggerated idea of the national importance of the art of painting. He declaims with great animation against that unfortunate race of vulgar souls, who,

' without any real taste or sensibility, are not unwilling to be thought to possess those qualifications. They are disposed to admit the importance of the Arts, of which they have read a little, and perhaps heard a great deal; but impressed with certain commercial notions, they would regulate the powers of genius by the principles of trade, and cultivate the arts like a common manufacture....It must be observed also, that the utility which is conceded to the arts by this class of reasoners, is restricted to the most obvious and vulgar bounds. They consider them only as operating on the manufactures and commerce of a country—as contributing improvement to commerce, and polish to luxury—



as enabling us to excel our neighbours in the productions of our looms, and the taste of our furniture. The moral influence of the arts is entirely out of their contemplation. Their power over the minds and manners of mankind, makes no item in the gross estimate they have formed of their value. Their operation, as exciting to patriotism and alluring to virtue—as the stimulus and the reward of the sage and the hero—as promoting the true greatness and perpetuating the real glory of a people; all these considerations, which are the first and most important in an enlightened view of the fine arts, are never taken into the scale of vulgar computation, and are treated as the Utopian reveries of enthusiastic taste and fanciful refinement.’

And, in sober, phlegmatic seriousness, what are they else,—and to what other treatment are they intitled? Mr. Shee writes too well to be permitted to declaim in this strange and unsatisfactory manner. He must himself be sensible that all these fine phrases would assume a very different appearance, if he were under the necessity of taming them down to mere simple specific statements. Nothing is more easy than to rail and to praise in this loose and declamatory style, without offering one *tangible* argument, or making one steady point. It is a cheap and ready way of urging a favourite topic; but it is certainly unworthy of a man of Mr. Shee's talents; and we hope he will be judicious enough to avoid it for the future.

The main object of this pamphlet is to recommend, for the encouragement of British Art, the following scale of triennial prizes; which, at the hazard of incurring Mr. Shee's vehement indignation, as ‘vulgar’ and ‘commercial’ spirits, we must condemn as extravagant; and are persuaded that were Government to adopt the plan, its only effect would be, that the world would find itself ten times more pestered with hungry mediocrity, than it is even now—and that the public money would be lavished upon a set of worthless daubers. Mr. S. proposes to divide the candidates into three classes, according to the size and subjects of their productions; and he apportions the value of the prizes as follows.

<i>First Class.</i>		<i>Second Class.</i>		<i>Third Class.</i>	
1st. prize	£3000 !	1st. prize	£1500	1st. prize	£750
2nd. prize	2000 !	2nd. prize	1000	2nd. prize	500
3rd. prize	1000 !	3rd. prize	750	3rd. prize	300

Besides this he would give as a remuneration to the three best of the unsuccessful candidates—in the first class 500*l.* each; to the same number in the second class 300*l.* each; and to an equal number in the third class 150*l.* each!

On this plan, 13650*l*. will be triennially shared, in different proportions, between 18 individuals. In the course of 30 years, the sums distributed would amount to 136500*l*. and the number of rewarded artists to 180. Can Mr. Shee refer us to any similar period in the history of the arts, in which an equal number of men of ability has appeared, among whom so large a sum might have been worthily divided for a single picture each! If there ever have existed any such period, it can only have been when Raffaele and Michael Angelo were contemporaries. To such men the enthusiasm of admiration might have awarded a princely recompence; but a more sober calculation would have adjusted the claims of their followers by a narrower scale. We especially object to that part of Mr. Shee's plan which assigns large sums to *unsuccessful* candidates: this is preposterous; and its evident tendency would be to call forth the exertions of imbecility—to increase the insolence of mediocrity—but to damp the ardour, to destroy the *insulation* of genius.

The tendency of these remarks, we trust, will not be thought injurious to the arts—of which we persuade ourselves we are the real friends. We merely wish to see them keep their proper station. They are the fair objects of individual and corporate patronage; though we must still think, with deference to Mr. Shee, they have no just pretensions to 'national encouragement.'

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Art. IX. *Lectures on the Elements of Algebra*. By the Rev. B. Bridge, A. M. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics in the East-India College. Royal 8vo. pp. xii, 231. Price 12*s*. boards. Cadell and Davies. 1810.

WE congratulate ourselves and the public on having so soon to notice another mathematical publication from the hands of Mr. Bridge. The work, it is true, is purely elementary, and comprehends 'no more than what is commonly called the *first* part of algebra;' but its author is a man who thinks for himself, and writes in his own manner,—a manner, which, on the whole, we highly approve. His treatise, and especially the introductory lecture, is so drawn up as to render it peculiarly suitable to those who learn algebra without the assistance of a master. Our principal cause of regret is, that a writer so capable of conveying instruction with elegance and perspicuity, should scarcely have advanced beyond the threshold of his subject; and thus compelled the reader to turn to other treatises for information on the more curious and abstruse parts of the science.



The first two lectures describe the fundamental operations and rules; the third relates to fractions; the fourth to involution, evolution, and the binomial theorem; the fifth to simple equations; the sixth and seventh to quadratic equations; the eighth, ninth, and tenth to ratios, proportion, and variable quantities; the eleventh and twelfth to arithmetical and geometrical progression; the thirteenth to surd quantities; and the fourteenth to logarithms. When we say that most of these topics are discussed with Mr. Bridge's usual clearness and comprehensiveness, we say all that is necessary on the present occasion. A captious critic, indeed, might find some fault with the tenth lecture: but we would rather devote the little remaining room we can spare for this article, to the insertion of a very useful theorem and a few interesting questions on the subject of population, varying under given circumstances of birth and mortality.

**THEOREM.** Let  $(P)$  represent the population of a country at any given period:  $\left(\frac{1}{m}\right)$  the fractional part of the population which die in a year (or ratio of mortality);  $\left(\frac{1}{b}\right)$  the proportion of births in a year; then, if  $(A)$  represents the state of the population at the end of  $(n)$  years,

$$\log. A = \log. P + n \times \log. 1 + \frac{m-b}{mb}.$$

The rate of increase of population in one year  $= \frac{1}{b} - \frac{1}{m} = \frac{m-b}{mb}$ ;

$\therefore 1 : 1 + \frac{m-b}{mb} :: P : P \times 1 + \frac{m-b}{mb} =$  state of population at the end of the *first* year.

But it is increased every year in the *same* proportion;

$\therefore 1 : 1 + \frac{m-b}{mb} :: P \times 1 + \frac{m-b}{mb} : P \times 1 + \frac{m-b}{mb}^2 =$  state of the population at the end of the *second* year.

In the same manner we may prove, that the state of the population at the end of  $(n)$  years will be  $P \times 1 + \frac{m-b}{mb}^n$ .

Hence  $A = P \times 1 + \frac{m-b}{mb}^n$ ;

and  $\log. A = \log. P + n \times \log. 1 + \frac{m-b}{mb}$ .

From which we deduce,

$$\text{Log. } P = \text{log. } A - n \times \text{log. } 1 + \frac{m-b}{mb}.$$

$$n = \frac{\text{log. } A - \text{log. } P}{\text{log. } 1 + \frac{m-b}{mb}}.$$

$$\text{log. } 1 + \frac{m-b}{mb} = \frac{\text{log. } A - \text{log. } P}{n}.$$

Of the quantities  $A, P, m, b, n$ , any *four* being given, the *fifth* may therefore be found.

EXAMPLE 1. Suppose the population of Great Britain, in the year 1800, to have been 10 millions; that  $\frac{1}{40}$ th part *die* annually; that the births are to the deaths as 40 : 30; and that no emigration takes place during the present century; What will be the state of its population in the year 1900?

Here $p = 10000000,$ $n = 100,$ $m = 40,$ $b = 30,$ $m-b = 121$ $\therefore 1 + \frac{m-b}{mb} = \frac{121}{120}$	}	Now $\text{log. } A = \text{log. } P + \text{log. } 1 + \frac{m-b}{mb}.$ $= \text{log. } 10000000 + 100 \times \text{log. } \frac{121}{120}$ $= 7.3604200,$ $= \text{log. } 22930000$ Hence $A = 22930000$
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EXAMPLE 2. Suppose the population of France, in the year 1792, to have been 27000000; the *ratio of mortality* during the 18th century to have been  $\frac{1}{30}$ th, and the *number of births*  $\frac{1}{26}$ ; What was the state of its population in the year 1700?

Here $A = 27000000,$ $n = 92.$ $m = 30,$ $b = 26;$ $m-b = 196$ $\therefore 1 + \frac{m-b}{mb} = \frac{196}{195}$	}	$\text{Log. } P = \text{log. } A - n \times \text{log. } 1 + \frac{m-b}{mb}.$ $= \text{log. } 27000000 - 92 \times \text{log. } \frac{196}{195}.$ $= 7.2269858.$ $= \text{log. } 16864396, \text{ nearly.}$ $\therefore P = 16864396.$
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EXAMPLE 3. Suppose the population of North America to have been 5 millions, in the year 1800; in how many years will it amount to 16 millions; taking the *ratio of mortality* at  $\frac{1}{43}$ th, and the annual proportion of *births* at  $\frac{1}{24}$ th?

Here $A = 16000000,$ $P = 5000000,$ $m = 45,$ $b = 24;$ $m-b = 367$ $\therefore 1 + \frac{m-b}{mb} = \frac{367}{360}$	}	$n = \frac{\text{log. } A - \text{log. } P}{\text{log. } 1 + \frac{m-b}{mb}}$ $= \frac{\text{log. } 16000000 - \text{log. } 5000000}{\text{log. } \frac{367}{360}}$ $= \frac{.5051500}{.0083636} = 60.3 \text{ years}$
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EXAMPLE 4. The population of a province, in the year 1760. was estimated at 500000 persons; in the year 1800, it amounted to 720000; from the bills of mortality it appeared, that, upon an average,  $\frac{1}{50}$ th part of the population had *died* annually; no register had been kept of the *births*; What was the annual proportion of *them* during this period?

$$\begin{aligned} \text{Here } A &= 720000, \\ P &= 500000, \\ m &= 50, \\ n &= 40, \end{aligned} \quad \left\{ \begin{aligned} &\text{Log. } 1 + \frac{m-b}{mb} = \frac{\log. A - \log. P}{n}, \\ &\text{or, log. } 1 + \frac{50-b}{50b} = \frac{\log. 720000 - \log. 500000}{40}. \end{aligned} \right.$$

$$= .0039590 = \log. 1.009.$$

$$\text{Hence } 1 + \frac{50-b}{50b} = 1.009 = 1 + \frac{9}{1000},$$

$$\text{and } \frac{50-b}{50b} = \frac{9}{1000};$$

$$\therefore 50000 - 1000b = 450b,$$

$$\text{or } b = \frac{50000}{1450} = 34.4.$$

The annual proportion of *births*, therefore, was about  $\frac{1}{34}$ th.

But in any country, under *given* circumstances of births and mortality, the fraction  $\frac{m-b}{mb}$  is always a *given* quantity; Let it be represented by  $\frac{1}{p}$ ; then the relation between the four quantities  $A, P, p, n$ , is expressed by  $A = P \times 1 + \frac{1}{p})^n$ . If  $A = mP$ , we have  $mP = P + 1 \times \frac{1}{p})^n$ , or  $m = 1 + \frac{1}{p})^n$ ; and, taking the logarithm,  $\log. m = n \times \log. 1 + \frac{1}{p}$ ;  $\therefore n = \frac{\log. m}{\log. 1 + \frac{1}{p}}$ , and  $\log. 1 + \frac{1}{p} = \frac{\log. m}{n}$ .

From which we deduce the *six* following formulæ.

$$1. \quad \text{Log. } A = \log. P + n \times \log. 1 + \frac{1}{p}.$$

$$2. \quad \text{Log. } P = \log. A - n \times \log. 1 + \frac{1}{p}.$$

$$3. \quad n = \frac{\log. A - \log. P}{\log. 1 + \frac{1}{p}}.$$

$$4. \quad \text{Log. } 1 + \frac{1}{p} = \frac{\log. A - \log. P}{n}$$

$$5. \quad n = \frac{\log. m}{\log. 1 + \frac{1}{p}}, \text{ for finding the period in } \\ \text{which the population would be increased } m \text{ times.}$$

$$6. \quad \log. 1 + \frac{1}{p} = \frac{\log. m}{n}, \text{ for finding the rate } \left(\frac{1}{p}\right) \text{ at } \\ \text{which the population would be increased } m \text{ times in } n \text{ years. pp. 225—229.}$$

Will Mr Bridge excuse us for remarking, that we should have liked these Lectures on Algebra still better if they had been printed in common octavo, with a smaller type, and sold at *six shillings*?

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Art. X. *Lectures on Scripture Prophecy.* By William Bengo Collyer, D. D. 8vo. pp. 508. Price 12s. Williams and Smith, Conder, &c. 1809.

MUCH is conceded, both by general readers and critics, to an author's right of choosing, among the general modes in which a subject may be made to go into the substantial form of a book, the one most suited to his taste, his acquirements, or any particular purpose he may have immediately in view. Scripture Prophecy opens a field for many kinds of intellectual labour. The strongest understanding would find no small portion of life sufficient for investigating the nature and circumstances of the prophetic gift or spirit itself, contemplated distinctly, as it may be in a considerable degree, from the several prophecies that have evinced its existence;—for fixing the tests of a true and a falsely pretended prophetic spirit;—for ascertaining, or rather inquiring into, the different modes in which the human mind has been made to receive the prophetic illumination;—for examining or conjecturing in what degree, or whether in any degree, the prophet was permitted a more specific comprehension than his auditors, of the oracles which he uttered, and what would be likely to become the habitual state of his mind under the influence of the repeated visitation;—and for shewing, in a concentrated brilliaut point, the force of the evidence which true prophecy bears to the religion to which it belongs. Another large and really formidable division of the labours comprehensible within the wide scope of the subject, would be to take in an orderly series all the prophecies which are generally regarded, or which there is any apparently probable reason to regard, as having been fulfilled, and then to shew, after a wide and yet accurate research, how much there really is in history that bears a marked correspondence to each prediction. Another employment, of stronger interest, though



less utility, involving equal severity of labour, and requiring a much superior kind of talent, would be to make a rational estimate of whatever seems most like correspondence between prophecy and the state of the present times; and then to examine whether the train of prophetic figures, extending evidently to some future age, can admit, even in part, of any thing like a probable interpretation from such a series of events, as it might seem reasonable to calculate on as the consequence of the present state of things.—The subject gives ample room and licence for still another course of intellectual exercise, adapted to minds of less compass, less acquirement, and less fortitude for enduring what the wise man so long since pronounced to be ‘weariness of the flesh;’ and whose object, in the employment, may be of a less deep and permanent nature: and this would be to select the most memorable of the prophecies, of which the accomplishment is the least controvertible, and is long since substantially past,—to adduce and illustrate, in a general way, the most obvious of the facts constituting and verifying that accomplishment,—and to make the prophecy, and its fulfilment, thus briefly and perhaps sometimes loosely exhibited in conjunction, a set of topics or texts for a diversity of religious reflections, some of them strictly related and applicable to the subject which is taken for their ground work, and some of them but remotely or casually suggested by it. This mode of discoursing on scripture prophecy, though compared with the others, a slight and easy undertaking, may yet be made to convey, under the form of entertainment rather than disquisition, a great many useful and sometimes striking instructions. When, however, this mode is adopted, as in the present volume, we feel, of necessity some defect of propriety in the frequent repetition of the terms ‘discussion,’ ‘argument,’ and words of the same class; such terms being appropriate to a kind of mental process not so much called for in a work composed on the plan we have described, and plainly not practicable to any great extent in a work made up in so much haste, by a youthful author, and amidst a variety of avocations. We are not exactly informed what portion of his life Bishop Newton, in the full maturity of his mind, and with a large previous share of real learning expended on his book on the Prophecies; but we dare assume it as probable, that any given measure of composition cost him thrice the time that the same measure has cost Dr. Collyer. In saying this, there can be no danger of our offending Dr. C. as his good sense is perfectly aware that large volumes of ‘discussion,’ in any strict sense of such a term, are not producible with such rapidity, except by minds of most eminent and rare ability,—nor indeed always by them; as witness Mr.

Fox, and many other distinguished names. We are not in the smallest degree imputing to Dr. C. the vanity of deeming himself to have really produced, in so short a time, a work containing a great deal of argumentative investigation; only we think it right to hint at the inadvertency of too often using terms which would seem to imply such a quality in his composition.

It is unquestionably on his uncommon talent for illustration, by means of ideal painting, that he will wish chiefly to rest his reputation. We came to the present work prepared to receive a great deal of entertainment from this prominent characteristic of his writings. We were resolved to practise the utmost courtesy if we should find, as we could not be surprised to find, that in the same manner as magicians used to be constantly tempted to employ the enchanted wand, even on occasions where an ordinary implement would have answered the purpose, the orator had recourse rather too often to the favourite expedient, the efficacy of which had been so well proved;—if we should find metaphors, personifications, and highly coloured scenes here and there somewhat unseasonably, as we might think, interrupting and suspending the succession of thoughts simply instructive. It was an exercise of this benevolent feeling that repressed any sentiment of dissatisfaction which might arise at seeing the Introductory Lecture open with a magnificent and most elaborate metaphor, in contravention of the precepts and example of the greatest teachers and practitioners of eloquence, who have concurrently sanctioned it as a rule, that an explanatory introduction should begin with simplicity of thought and plainness of language. But in the most courteous temper of criticism there is no excusing such a commencement of an introduction as the following, without first making great allowances for juvenility.

‘ In entering the temple of revelation, one of the first objects which has attracted the attention of all ages, and which constitutes a grand support, is the pillar of prophecy. Like the celebrated obelisks of Egypt, it is covered with hieroglyphics, which the wisdom of man, and the skill of science, in their combined efforts, attempted in vain to decypher. There is one interpreter whose elucidations never fail to render the inscription intelligible. It is Time. His hand retraces all the figures before the eyes of succeeding generations; his interpretation is recorded by the pen of faithful, impartial history: and by comparing the commentary with the original, we are able to comprehend both the one and the other. This pillar is adamant, and resists the impressions of age. Its inscriptions were written by hands which have long since mouldered into dust; and by persons who did not themselves always understand what they wrote, nor were able to explain the characters which they formed; but the substance of them was dictated by God himself, and the column is his own workmanship. There have been many fruitless



efforts made to shake this monument of infinite wisdom, and to erase these lines of unsearchable knowledge: but the pillar remains unmoved, the lines unimpaired, and the whole uninjured either by malice or by years. The parts of this singular elevation which stand nearer the roof of the temple, are covered with an impenetrable cloud. The whole pillar was once equally involved; but time, who has rolled away the mist from its base, shall at the destined period unveil the remaining part of it; and while we shall be able to read the writing, he shall announce, with unerring perspicuity, the interpretation.'

Standing in an improper situation is not perhaps the only fault of this paragraph;—though it is highly laboured, carries certain marks of its author's approbation, and is indeed a fair specimen of the rhetorical part of his composition. As it is always desirable that, when an author founds his principal distinction on one particular mode of excellence, that excellence should be brought as near as possible to perfection, we may venture to hope that two or three very slight remarks, in the way of exception, on the figure placed thus prominently forward in the front of Dr. C.'s work, may contribute to induce him to study carefully the established laws of figurative composition.

It may be worth while to notice, in the first place, the faulty verbal construction of the first sentence,—‘objects which has:’—the antecedent to the relative ‘which,’ clearly is—‘objects’—and requires the verb to be in the same number.—‘In entering the temple of revelation:’—*What* enters? It would sound rather strangely to say that ‘all ages’ enter it; but unless this be the meaning, the first part of the sentence stands perfectly unconnected with the rest.—Prophecy constitutes so large a part of the very substance of revelation, that it cannot, in just proportion of figure, be reduced to the dimensions and office of a ‘pillar.’ But allow prophecy to be put in this form and office—and then we must observe that the figure has a fatal defect, inasmuch as that which is the *essence* of prophecy is represented by merely a *circumstance* of the column; it cannot be by its ‘hieroglyphics’ that the pillar supports the edifice; the figurative temple would stand unshaken though the hieroglyphics were effaced.—Is the ‘skill of science’ something *else* than the ‘wisdom of man?’—We question, but with submission, the propriety of the word ‘decypher’, as applied to hieroglyphics, for the same reason that we should not speak of *spelling* hieroglyphics: the verb expresses a specific operation, which is perfectly inapplicable to the specific nature of the object.—‘One interpreter—Time.’ It causes a confusion of ideas to personify, so as to confine to one exclusive place and agency, a thing that we must unavoidably think of as existing and operating



every where else at the same time. We think a correct personification should, while it continues before the mind, appear a competent organ of all those functions, the constant exercise of which we attribute to the thing personified. But we cannot dismiss our idea of time in the abstract, with its infinity of operations, while looking at a figure named Time, standing perpetually by a pillar in a temple, 'to retrace his figures to all succeeding generations.'—'His interpretation is recorded by history;' which seems to be saying, that history has been written precisely as explanation of prophecy, and that it is *of itself*, such an explanation, whereas history has no *necessary* reference to prophecy, being a record made, for the greater part, by men who never heard or never thought about the prophecies. Not history itself is the interpretation, but the result of the comparison made by the understanding between prophecy and history.—How can it be said that by means of this comparison we are 'able to comprehend both the one and the other?' We do not need it in order to understand history.—What is the difference intended between 'not understanding what they wrote,' and not being able to explain the characters which they formed?'—How is it meant that the 'column is God's own workmanship,' as a fact distinct from that of its inscriptions being 'dictated by him'?—If the word 'elevation' is adopted as a technical term, it is used without a knowledge of its meaning; if as a common one, its being used to signify a pillar is an unwarrantable licence.—Towards the end, the whole figure is again thrown into complete confusion by a 'cloud,' a 'mist,' which, it now appears was the cause, or a cause, of that unintelligibleness which we were at first taught to attribute to its being in hieroglyphics, and Time has now an inexplicable duplicity of operation in the discharge of his office.—Finally, what is meant by our being 'able to read the writing,' as a thing distinct from his interpreting it to us.

We are not conscious of the smallest defect of fairness in making these remarks. It seemed necessary to examine thus particularly some one portion of the eloquent part of our author's writing, in order to warrant ourselves to assert that a very great degree of improvement is indispensable. Though we could perfectly have trusted to Dr. Collyer's own candour, in making this general assertion, unsupported by any such examination, we could not be unaware that he, like every other author, may have injudicious friends, prompt to impute malice or want of sense to the much better friends who would exhort him to merit more discerning applause; and there is no silencing such persons but by a pointed proof of the existence of the alleged faults. The specimen placed so con-



spicuously at the head of the work, might well be supposed to have been regarded by the author as one of the best qualified in the volume to challenge and defy criticism; and we must be spared the unkindly task of shewing, that in most of his fine passages similar marks of immature judgement and hasty execution are apparent. We have no fear that he, or any other man of taste will maintain, that such incongruity of ideas is but a trifling fault, and is to be found in an equal degree, in analogous passages of our fine writers: on the contrary, he will perfectly agree with us, that not only a frequent occurrence of such a fault, but a very few instances of this degree of it, would amount to a forfeiture of any man's claim to that title.

Our space does not allow any formal examination of the several Lectures, or of any one of them.—Their subjects are—the nature and kinds of Prophecy—Scripture Prophecy distinguished from heathen oracles—the Prophecy relating to the Arabs—the Prophecies of dying Jacob—the Character and Prophecies of Balaam—the Prophecies of Moses respecting the former and the present state of the Jews—Prophecies respecting Babylon, Tyre, and the former and present state of Egypt—Prophecies respecting the Messiah—the Prophecy of Jesus Christ respecting the destruction of Jerusalem—Prophecies unfulfilled.

It is obvious that many of these subjects are extremely well chosen, as affording scope for a vast diversity of reflections, as relating to events of infinite importance to mankind, and as attended with little difficulty of proving the correspondence of the events to the predictions. The author, has however, very properly, felt it his duty not to be negligent in illustrating the proofs; and has shewn a laudable industry in perusing some of the works on ancient history, and in consulting biblical critics, to whom he is not and needs not be ashamed of acknowledging obligations, which it would be a shame for any biblical student to affect to avoid incurring. As to the peculiar nature of his work, however, he is rather too anxious to have the reader apprized, that the general conception of it is considerably original, and that he has an exclusive property, here and there, in the illustrations. Sometimes too he takes, we think, a little too much merit on the score of establishing positions which would hardly have been disputed, and makes a kind of shew of placing himself under a formal and serious responsibility, when the reader cannot perceive any hazard that he incurs. As for instance, having defined Prophecy to be 'the fortelling of future events,' he actually proceeds to say, 'it is our intention to abide by all the consequences deducible from the definition we have given, in the future

discussion of this important subject.' (p. 11.) There is an abundance of instructive, with a mixture of pleasing and even sometimes beautiful sentiments throughout the work, which, we repeat, is to be considered as having been intended as an assembling ground for such a miscellany, rather than as a set of dissertations on the prophecies. While perceiving and applauding the several points of excellence in the performance, we must say we like our author most, when he is enforcing, in a plain and serious style, some of the most obvious but solemn admonitions of religion; and least, when he is ambitious to be argumentative, or splendid, or pathetic. In *reasoning*, we are compelled to acknowledge that he is apt to be rather loose and inconclusive, though indeed generally in the right, in virtue of not having been the first reasoner in the order of time, that had handled the subjects. Many additional years, and much forced exercise, will be requisite to give the hard cold logical clench, to the gentle hand of our orator. Of the character of the *splendid* parts we have attempted a slight illustration, by means of a specimen already. We earnestly wish our sensibility would give itself freely forth to the scenes in the *pathetic* style. But we are unable to banish a certain perception of something very artificial in the management of those scenes. For one thing, occasions are sometimes evidently sought and contrived for presenting them; as in the instance of the amplified picture of the sufferings of the negro slave, in the third lecture. And these parts come in as pieces intentionally set, and wrought to be affecting, with a most studious accumulation of circumstances and touches. This is so unlike the workings of that genuine sensibility which has sometimes made eloquence irresistible! *That* sensibility emanates involuntarily, imparting a temporary softness, or fervour to the train of sentiments; the thinking faculty being for a while actuated by the passions, constrained to utter its thoughts in the form of emotions, but insensibly recovering itself again into the clear intellectual state. The eloquence that expects to captivate the passions, at least the passions of those who have learnt to use their understandings, must beware of all artifice, prettiness, and little sentimental conceits. This indeed is a principle so plain, and a maxim so trite, that our author could not have written such passages as the following in ignorance of it.

' Ah, let it not be said, he [the African] has no feeling—Look upon his countenance, is it not furrowed by tears springing from a sense of sorrow and of injury? His heart once beat with parental transport. The hut was precious to him which sheltered his children. He wept with his family when they wept, and rejoiced when they re-



joiced. What is there in the continent scorched by the sun's vertical rays that should so essentially alter Man? Pierce that arm—you will find blood circulating through it's veins and arteries, like your own. His limbs are as pliant, and his heart as warm.' p. 89.

' Recognise in the dying patriarch [Jacob] your own feelings, and learn that he is "flesh of your flesh" See how strongly nature lives with him! He has done with the things of time. They attract, they torment him no more. His earthly career hastens to a close. He is breathing the last sigh. One thought, and only one, is stolen from heaven, and it hovers over the dust of his departed family. Lay the map of the world before him, he regards not its empires—his eye glides over them in search of another object, it fixes upon a little obscure field, and there he buries his remaining earthly wishes. Remove that spot, and the whole globe is nothing to him; it excites no interest, it retains no further tie upon him. There his last reflections linger, till they are called to the skies.' p. 158.

But we think it is something rather more than an offence against the laws of good writing, when an oration, as in the following passage, can be pretty, affected, and fanciful, on such a subject as the death of Christ.

' When it is added "his [Judah's] eyes shall be red with wine, and his teeth white with milk," while the plenty and prosperity of Judah may be intended, it is not altogether inapplicable to Jesus. Suffering (more than once typified by wine) will make the eyes red, as well as the juice of the grape; and what agonies more likely to suffuse the languid orbs with that sanguinary hue, than the death of the cross? May not the whiteness of the teeth be an emblem of purity—the purity of the victim? I lay not particular stress upon this interpretation; nor shall I be greatly moved if it be pronounced fanciful; I would rather indulge in fancies which lead me to the Saviour, than in those which allure from him. I had rather meet him in imagination in every word of this prediction, than miss him as some have done altogether, who have not been able to find the Messiah in the whole passage. I had rather turn out of my way to introduce him, than avoid him when he crosses my path. If I forget thee, O Jesus, let my tongue cleave to the roof of my mouth! let these lips be sealed in the silence of the grave, rather than refuse the theme of thy sufferings and thy dignity. Thou who art Judah's offspring, and David's Lord, the life, the light, the energy of these scriptures, let me die rather than deny thee!' p. 144.

Equity would seem to require, that room should be afforded for some extracts of a quality which we more approve, taken from the parts where our author appears to aim exclusively at plain usefulness, dismissing for a while, a very short while, the ambition of fine writing. But such extracts would make no striking figure; and the author would by no means agree with us in thinking them specimens of the best parts of the work; for they would be



such passages as exhibit least of the peculiar characteristics which distinguish him as a writer.

We would exhort Dr. C. to take much greater pains with the construction of his sentences, which is too often loose and incorrect. On examining a number of them in succession, he will also find that their juncture is extremely imperfect, not only in what is required for a close connexion of thought, but in the mere grammatical management of connecting particles and phrases. These imperfect joinings cannot be concealed, and ought not if they could, by the thickest coating of rhetorical colour and varnish. We cannot need to repeat so trite a maxim, as that a most careful attention to correctness not only ought to precede all attempts at oratorical splendour, but is prerequisite to elegance, in the least ambitious sense of that term.

May we venture to caution Dr. C. against every thing that might be liable to be misconstrued into vanity and ostentation. This imputation, we are afraid, will be too likely to fix on a certain ceremonious self-reference with which he is apt to enter on any part of his subject; an air as if something very unusually important depended on '*our* discussion,' or as if the principle, perhaps often a familiar and commonly admitted one, had little chance of bearing any authority in the world till it has '*our*' sanction. In the last lecture, the conclusion of the course is spoken of in the kind of language in which we are used to mention very great and even awful events. We may also hint that *scholars* are not found uniformly designating the *edition* of every ordinary classic, from whom they happen to cite a passage; and that the large dead masses of Josephus's Greek might, without the smallest injury to the literary graces of the book, be supplanted by just so much of Whiston's translation.

To conclude, we hope this work will be useful to those readers who would not study more laborious works on the same subject—and at the same time, we are bound in duty to exhort Dr. C. to put himself under a long course of hard study before he writes another.

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Art. XI. *The Genius of the Thames*; a Lyrical poem, in two parts. By Thomas Love Peacock, 8vo. pp. 150. Price 7s. bds. Hookham, 1809.

THE notion of writing five score pages of verses, even though those verses should be 'lyrical', on the *Genius of the Thames*, struck us, on the very first glance, as somewhat remarkable; and produced indeed, an extreme anxiety to become familiar with a personage who had given occasion to such an exuberant quantity of composition in the shape of poetry. Accordingly we proceeded to cut



open the pages of this elegant volume with some precipitation. Much to our disappointment, however, after a good deal of painful research, we are still at a loss to ascertain the precise character and functions of the visionary gentleman in question. We learn, it is true, that he is 'crowned with sedges,' that 'tall reeds play around his temples,' that his hair is 'gemmed with liquid crystal,' and that he is to be seen in 'solemn guise by a willowy islet.' But for what imaginable purpose he is to be so seen, we are positively unable to conjecture. Ushered in with such magnificent preparation, he neither speaks one word nor performs a single action; but is unmercifully kept gasping out of his proper element, till the poet thinks proper to finish:—just as if a poor ghost should be conjured up in the first scene of a tragedy, by some harsh playwright in want of a chorus, for the sole and simple object of listening, during five long acts, to what the worthy *cothurni* have to utter in their own behalf.

In strict propriety, there can be no doubt that Mr. Peacock ought to have entitled his production 'The Thames,' for it is the river, not the genius, he has intended to celebrate. Even this designation, however, is if any thing too circumscribed; and we have, much oftener than once, been tempted to join in a very appropriate question, put somewhere by the poet to himself:

' But whither roams the devious song,  
While Thames unheeded flows along ?'

There is, indeed, in this performance little plan and less order. The first part, especially, is so loosely connected, as almost to bid defiance to the efforts of the analyst. There is something about the Thames, and something about most of the rivers in the known world: but the main part of the piece seems, most unaccountably, to be dedicated to the service of the Druids. The second division is a little more intelligible; the poet's ostensible object being to trace the course of the river from 'Trewsbury mead' to the 'wide expanding Nore.'

If Mr. Peacock's design in writing his lyrics, was simply to produce a series of mellifluous stanzas, we think he has succeeded admirably. There is scarcely one 'low word' in the whole performance; and most of his verses possess a flow and cadence that fill the ear very agreeably. But with regard to meaning he has been less liberal; and in many instances, we must be allowed to say, there is rather too broad a contrast, between the amplitude of the decoration

and the nothingness of the sentiment. Of this kind of writing one or two specimens will be quite enough.

‘ Ye phantoms of enraptured thought,  
By wild-inspiring fancy taught,  
That oft the care-worn mind employ  
In paths of visionary joy !  
Oh ! bring again your genial aid,  
In all your former charms arrayed ;  
As when you came with life and love  
The day dreams of my youth to bless,  
And led my sportive steps to rove  
Through fairy worlds of happiness.’ p. 8.

How the phantom of a thought is to employ care-worn minds in paths, or to bless day dreams, or to bring genial aid, or to lead steps through fairy worlds, we cannot profess to comprehend.

Misplaced elevation and injudicious ornament, it will be easily inferred, are the prevailing faults of the whole poem. Like a certain gay bird Mr. Peacock never moves without strutting ; and the excessive disproportion, which so often exists between the thought and language, produces a disturbance not very unlike what we feel, when the mock majesty of that gay bird is contrasted with his discordant scream.

Having noticed thus freely the faults of this performance, it is with much greater pleasure we remark, that it possesses, notwithstanding, considerable merit : and we are the more induced to augur favourably of the writer's powers, from observing that he is usually most successful where there is really most occasion for effort. The best part of the poem, we think, however objectionable it may be with regard to connection, is the ‘episode of the Druid.’—Soon after the destruction of the druidical order by the Romans, a youth of that nation is supposed to have lost himself in the depths of a forest, which forest is *supposed* also to be growing on the banks of the Thames. He is suddenly startled by a blaze of light :—

‘ And feelings, wild and undefined,  
Rushed on the Roman warrior's mind ;  
But deeper wonder filled his soul,  
When on the dead still air around,  
Like symphony from magic ground,  
Mysterious music stole : —  
The strains were sad : their changeful swell,  
And plaintive cadence, seemed to tell  
Of blighted joys, of hopes o'erthrown  
Of mental peace for ever flown,



Of dearest friends, by death laid low,  
 And tears, and unavailing woe.  
 Yet something of a sterner thrill  
 With those sad strains consorted ill,  
 As if revenge had dared intrude  
 On hopeless sorrow's darkest mood.' pp. 41, 42.

Proceeding onward the youth recognizes a Druid, and a furious contest takes place between them, in which, however, the Roman becomes at length victorious, and immolates his assailant at the altar where he was ministering.

' More ghastly pale his features dire  
 Gleamed in that blue funereal fire ;  
 The death mists from his brow distilled :  
 But still his eyes strange lustre filled,  
 That seemed to pierce the secret springs  
 Of unimaginable things.  
 No longer with malignant glare,  
 Revenge unsated glistened there,  
 And deadly rage, and stern despair :—  
 All trace of evil passions fled  
 He seemed to commune with the dead.' p. 44.

These extracts, it appears to us, are sufficient to prove, that Mr. Peacock can write, if he pleases, in Mr. Scott's best manner. We have, indeed, been long persuaded that such an accomplishment is of much easier attainment than many would suppose. There are several passages in this poem but little inferior in merit to those we have already quoted : but the signs of imitation are throughout rather too evident; and on many occasions the original is by no means improved in the copy.

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Art. XII. *The Blessedness of the Christian in Death*: two Sermons, occasioned by the death of the Rev. Richard Cecil, M. A. late Rector of Bisley, and Vicar of Chobham, Surrey; and Minister of St. John's Chapel, Bedford Row, London. Preached at the above Chapel; the First, on Sunday, August 26, the Second, on Sunday, September 2, 1810: by Daniel Wilson, M. A. Minister of St. John's Chapel, and Vice-Principal of St. Edmund Hall, Oxford. 8vo. pp. 78. price 2s. 6d. Seeley, Hatchard. 1810.

IN these Sermons we have a very able, useful, and interesting piece of biography; of which, however, we must give only a brief account, as the promised publication of Mr. Cecil's Life and Works will ere long come under our notice.

The text is Rev. xiv. 13. 'And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them:' which is judiciously discussed in three accurate divi-

sions ; ' the solemnity with which the blessing is announced, the persons to whom it belongs, and the particulars of which it consists.' The character of Mr. Cecil is then illustrated, first, as a *Man*,—then as a *Christian*, remarkable for faith, humility, candour, self-command, abstraction from the world, domestic virtues, and patience under peculiar afflictions—and, lastly, as a *Minister*, alike exemplary in the discharge of his public and private duties. The second Sermon gives a particular account of Mr. Cecil's last illness, and deduces several important lessons from a survey of his life and character.

The following, is one of the many striking passages which occur in this publication.

' As a man, his talents were of no ordinary cast. The leading feature of his mind was a dignified superiority, a certain innate grandeur of soul, which threw an air of decision and magnanimity over all his conduct. This produced in him frankness, generosity, disinterestedness, and a perfect contempt of all minor considerations when in pursuit of a great object. Besides this, his imagination was fertile, and his affections at once delicate and strong. His taste also, in all the arts, was refined : so that in poetry, painting, sculpture, and music, he was consulted by the first professional characters. The stores of his mind were copious. There was scarcely a branch of literature or science with which he had not some acquaintance. As he advanced in life, the vigour and boldness of his mind were controuled by a mature and discriminating judgment. He was wise, as well as determinate. He acquired a quick penetration into characters, a comprehensive knowledge of the world, an acute perception of propriety, and a felicity in discerning times and circumstances, and in seizing the opportunity. Next, however, to that greatness which was his main characteristic, the diversity of his powers, embracing those of the most opposite description, was remarkable. It is not uncommon to see his genius, his taste, his judgment, or his penetration, in different individuals ; but to find them, as in his case, all combined, is a rare occurrence. It might be doubted whether the decision or the wisdom of his character predominated. His friends inform me, that in his earlier years he was most remarkable for intrepidity, and in his declining years for wisdom. He had, besides, an inexhaustible fund of genuine humour. He not only caught instantaneously, in every object, the striking and distinguishing features ; but his perception of the ludicrous was delicate beyond conception. As the result of these various qualities, an inimitable originality stamped his whole character : every thing he thought and did was his own. There was an impression of something extraordinary and fascinating on all his conduct. It was wholly impossible for him to do a single thing without a touch of novelty, and grace, and dignity. In a word, I used to imagine I saw revived in him all the fine talents of his great ancestor, Cecil, Lord Burleigh, that distinguished ornament of the reign of Elizabeth.' pp. 22, 23.

As a specimen of the very instructive account of Mr. Cecil's ministerial character, we insert the following.

' In his public ministry, his statements of divine truth were *purely scriptural*. They were the doctrines of the church to which he belonged. His great topics were, the ruin, and the recovery of man ; his disease, and



his remedy ; his poverty, in himself, and the riches of grace provided for him in the Gospel. The greatness of his character raised him above the fetters of system. He called "no man master, for one was his Master, even Christ." He sometimes briefly described the scheme of salvation as, 'The recovery of a fallen creature to the favour and image of God, through a Mediator.' pp. 31, 32

• He was *simple* in all his religious views. It has sometimes been the case, that men of superior genius have corrupted, by human additions or perversions, the simplicity of truth. But nothing could be further from the conduct of our late beloved Pastor. Some persons may have possibly mistaken the richness with which he clothed all his ideas, for a studied refinement. But his aim was single. He absolutely despised a fastidious nicety. No subtleties, no metaphysical distinctions, no display of ingenuity, no attempt at novelty, no intention of deserting the beaten track of divinity, ever debased his discourses. A chaste simplicity, I have often heard him observe, was the highest attainment a minister could make.

His apprehensions of religion were *grand* and *elevated*. His fine powers, governed by divine grace, were exactly calculated to seize all the grandeur of the Gospel. The stupendous magnitude of the objects which the Bible proposes to man, the incomparable sublimity of eternal pursuits, the astonishing scheme of redemption by an incarnate Mediator, the native grandeur of a rational and immortal being stamped with the impress of God, the fall of this being into sin and poverty and meanness and guilt, his recovery by grace to more than his original dignity in the love and service of his Creator, filled all his soul.

• His *style of preaching*, partook largely of his characteristic excellences. His first object was to awaken and command attention ; in doing which he had an astonishing address. He next proposed his subject with strength and clearness. If any difficulties were connected with it, he stated them prominently, in the manner of Paley, and resolved them. His acute and penetrating mind then seized on the main topics of his argument. These he placed in an interesting point of view, and delineated, or rather touched them off, with a few masterly and powerful strokes. A lucid perspicuity shone throughout. His ideas, like the rays of the sun, carried their own light with them. Images and illustrations were at his command, and rendered his discourses not only instructive, but absolutely fascinating. They were living pictures. All was admirably grouped, and every principal figure stood off from the canvas. To confine himself to dry argumentative discussion, was impossible : he was not, he could not be didactic. The genius of the man broke through on every occasion, and guided and adorned the topics he handled. No ideas were presented naked and meagre, like the barren, leafless tree of winter ; all were clothed with luxuriance and verdure and fruitfulness. When his subjects were of the grander kind, and his powers were on their full stretch, there was a comprehension of mind, a native dignity, a sublimity of conception, a richness and fertility of imagery, which captivated and astonished his audience.' pp. 33—36.

We shall only add a few valuable hints, relating to the depression of spirits which this excellent man suffered for a considerable time, in consequence of the paralytic affection which at length terminated his useful life.

‘It may sometimes happen that our consolation is on the whole lessened by the excessive anxiety we discover in obtaining it. Solid peace is not to be found in enthusiasm. It is best waited for in the gradual improvement of our knowledge, humility, faith, love, simplicity, and holiness. Deficiency of religious joy, like a depression on the animal spirits, may be more effectually removed by infusing general health and vigour, than by strong and inflammatory cordials. With our growth in grace, our measure of comfort will, generally speaking, be on the increase; and, what is of vastly more importance, our religion will be substantial; it will stand the shocks of bodily, and even of mental, infirmity; and will remain, in all its fundamental qualities, in the midst of disease, anxiety, and woe.’ pp. 66—67.

These extracts render it superfluous for us to add any compliment to the successor of the departed saint, or to press upon our readers a perusal of this valuable publication. If any thing can detract from the pleasure of that perusal, it will be a surmise, that the accuracy of the biographer, has hardly been proof against the feelings of the friend.

Art. XIII. *The Stranger in Reading*. 8vo. pp. 207. price 7s. Richardson, 1809.

Art. XIV. *Letters to the Stranger in Reading*, by Detector. 8vo. pp. 217. price 5s. Black, Parry, and Kingsbury. 1810.

THE ‘Stranger in Reading’ is a work which probably few of our readers have had the misfortune to purchase or peruse, and which we most certainly, should not have descended to notice but for the valuable answer of Detector to which it has given occasion. The very insignificant writer of a production so utterly contemptible, appears to have assumed the mask of a ‘stranger’ for the unworthy purpose of traducing the character of the highly respectable town in which he is a resident, and of ridiculing Christianity under all the variety of forms in which it is professed around him. Indeed his desperate hostility to religion seems to have been his principal inducement for entering upon the trade of authorship; and Reading with all the sluggishness of its corporation, and the nuisances of its streets, would have passed uncensured, but for the singular fact—that its religious population is every hour increasing, and that religion forms the character, and gives the tone to the numerous benevolent institutions by which it is distinguished. In some measure, however, to conceal this leading object, the stranger professes to give a local description of Reading—to relate various facts illustrative of the character of its inhabitants—with a succinct biographical sketch of the literary men which it has produced—and a history of its literary and religious societies. But his geography is slovenly and inaccurate; his statement of facts contains a little truth mixed up with a surprising quantity of misrepresentation; his biography is plagiarism; and as for his account of the literary institutions and religious societies of Reading, it is unfair and slanderous in the extreme. Of his unblushing attacks on Christianity in general, there is a pretty fair specimen at p. 153, where he asks,

‘What *benefit* would arise to the inoffensive, harmless natives [of



India] by their becoming *Christians*? Would they be better men? No! More honest or more humane? No! What then must be the consequence of this proselyting system, but to introduce discord where harmony exists? and to disturb the peace of families? as is experienced here about justification by faith,—the new birth,—putting off the man of sin, and a hundred more absurdities of the like sort.'

The Letters by Detector (which we understand are the production of the Rev. H. Gauntlet) are highly creditable to their author, and possess more than a merely local interest, as they treat on a variety of topics connected with human happiness; but we are afraid they must not expect to meet with a very extensive reception on account of the vile quality of the performance to which they are professedly an answer. We could indeed have wished that the worthy author had left the 'stranger' entirely out of the question, and had given the public a view of Reading, and its highly valued institutions, without entering the field of controversy with an adversary from whose defeat he can derive no honour.

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Art. XV. *An Address from a Clergyman to his Parishioners.* By R. Valpy, D.D. F.A.S. Rector of Stradishall Suffolk. Second Edition, 8vo, pp. 190. Price 4s. 6d. Longman and Co. 1811.

IN this sensible and unassuming publication, Dr. Valpy has, in compliance with the persuasion of some clerical friends, whose judgement he respected, presented the general reader with what was originally intended for the use of his parishioners—a short abstract of the exhortations which he has been in the habit of delivering from the pulpit 'for the direction of their faith and practice.' Unavoidably detained from his people, during the greatest part of the year, he hoped by this means to give himself 'an imaginary presence among them.' 'Could I presume, he adds, that the following sheets will be found of sufficient importance to deserve your continued regard, I should feel in the decline of life, at the approach of that period which time is rapidly bringing to my labours, a most soothing reflexion, that you will not forget me; but that, when you no longer listen to me from the pulpit, you will hear me from the grave.'

Of a work written under such impressions as these—so unequivocally intended to 'promote the glory of God, and the salvation of mankind,' we cannot but desire to speak favourably; and we freely own, that Dr. Valpy has brought together, in the limits of this address, much important truth—clearly stated, successfully illustrated, and enforced with earnestness on the consciences of his readers. Yet we must be allowed to regret, that when considered as a compendium of theological doctrines, as well as of moral precepts, there should not be in this otherwise valuable production, a more distinct exhibition of the peculiar discoveries of Christianity. In treating, for example, of the all important doctrine of justification by faith—after having represented the atonement wrought out by the death of Christ, as the only foundation of a sinner's acceptance before God, Dr. V. appears to us to convert faith and repentance into the conditions of justification, and preparations for Christ's reception, in a way that would lead his readers to conclude that justification is in some sense not of



grace but of works. In proving, too, the obligation of a holy life upon Christians, the worthy author recurs to the untenable supposition that by 'the works of the law', which the Apostle speaks of, as having no justifying power, the works of the ceremonial and not the moral law are intended; and we are sorry to observe the notion of Paley, and some others, cited without disapprobation—that there may be persons who need no regeneration.

It is not our wish, however, to multiply instances of this kind; and we think we should but ill imitate the candour and liberality so conspicuous in the pages before us, were we to dwell upon these imperfections with asperity. It would give us real pleasure, were this work to receive from the hand of its very respectable author those radical changes and improvements, which would enable us to recommend it as well calculated to subserve the useful and important ends, for which its publication was undoubtedly designed.

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Art. XVI. *A Sketch of the Campaign in Portugal.* 8vo. pp. 48. Price 1s. 6d. Murray. 1810.

THIS Pamphlet has very much the air of being published by authority. It undertakes the arduous task of defending Lord Wellington against his friends: for we must think that he would have suffered very little of the obloquy and ridicule to which this writer alludes, but for the absurd and contemptible extravagance with which he has been extolled by mercenary partizans. The policy of the pamphleteer is as cautious as that of the general. He takes good care not to expatiate on the splendid victory of Busaco, which he merely mentions in the following terms. 'It is needless to enter into any details of *this affair*, further than to state that while the enemy's force was considerably weakened, the spirits and confidence of the Allies were infinitely increased by the courage and steadiness displayed by the Portuguese troops.' The same prudence is observable in speaking of the devastation of the country, which is so powerfully described and reprobated in the French papers, and which they nevertheless assert to have been very incomplete.

'As an additional security, exertions had been made to *deprive the country* through which the enemy was to pass, and that which he would at last be compelled to occupy, *of those resources* which otherwise would have been of great advantage to him. It is obvious that it is extremely difficult, if not *impossible*, to render such a measure *completely efficacious*. But Lord Wellington, *knowing* that the enemy had advanced without any magazines, and that in pursuance of the arrangements which had been previously made, the enemy's rear would be extremely harassed by the Portuguese militia; *felt persuaded* that the more he could draw the French into the heart of the country, and the longer he could retain them there without exposing his own army to hazard, the more *difficult* would their situation become, and the more unequal would they prove to subsequent operations.' pp. 19, 20.

Lord Wellington appears to deserve the praise of having kept a large, *perhaps* a superior, French army in play for a considerable length of time: and those who confine his pretensions to this species of merit, and at the same time commend, as they justly may, his vigilance, promptitude, prudence, and skill, are most assuredly his wisest friends.



Art. XVII. *Observations on the Climate, Manners, and Amusements of Malta*; principally intended for the information of invalids repairing to that Island for the recovery of health. By William Domeier, M. D. of the Royal College of Physicians, London. 8vo. pp. 116. Price 4s 6d. Callow. 1810.

THESE observations comprise a sufficiently ample and minute account of the 'climate, manners, and amusements of Malta.' We recommend them not only to those readers who think of repairing to Malta for the benefit of their health, but to those also who can find entertainment in absurdity and bad English at home.

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Art. XVIII. *The Advantages which Religion may derive from Learning*. A Sermon, preached before the Friends of the Protestant Dissenters' Grammar School, at Mill Hill, at the Rev. Mr. Gaffee's Meeting-house, New Broad-street, January 10, 1810 By James Bennett, of Romsey, Hants. 8vo. pp. 44. Price 1s. Conder. 1810.

ONE of the charges which a certain bigoted set of writers are very fond of bringing against the Dissenters is, an antipathy to literature. They frequently assert, with a degree of confidence that would seem to imply the most careful investigation and exact knowledge of their subject, that these people are not only very ignorant, and almost destitute of learning and taste, but despise the advantages they are not happy enough to possess; that they deny the necessity or utility of human instruction to Christian ministers, renounce human reason in matters of religion, and actually prefer those preachers who are weak and illiterate. The recent establishment of an institution on the plan of our great public schools, among so rude a race, will no doubt be regarded with astonishment; and if the contempt which these writers profess is mingled with any portion of pity, they will be highly gratified to witness so bold a step towards civilization; and should they be induced to proceed further, and inspect some of the literary efforts of these Bæotians, as, for example, the Sermon before us, their benevolent satisfaction may be in some slight degree abated, on finding their own performances outdone.

The title of Mr. Bennett's Sermon conveys an idea of its purport and design, which is not exactly correct. His object is, in treating upon the words, '*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds*,' (Acts vii. 22.) first, to point out the Hebrew legislator as an example of the union of religion and learning, then to display in his success, and in that of the Reformers, two striking instances of their utility when so united, and lastly, to recommend the institution in question, as tending to promote, in connection, the respective interests of both. We shall insert a few sentences in reference to the reproach we have already mentioned.

'On the advantages of *learning* I found my further appeal to you, in behalf of your newly-formed institution. You profess to separate from the Establishment on scriptural grounds, rejecting all human authority in religion, and affirming that the Bible is the religion of Protestant Dissenters. Shall we, then, continue confessedly deficient in the means of biblical learning, and resort to national establishments, of which we disapprove, for our knowledge of that very book to which we profess superior deference? No; you feel that something was wanting to complete the ac-

ter and secure the interests of our churches. They have long paid to education for the ministry an attention which has reflected on them the highest honour. Even under the iron sceptre of the last of the Stewarts, academies for the dissenting ministry were filled with young men, who rushed into the places of the nonconformists whom death put out of the combat; saying of scorn, proscriptions, fines, imprisonments, exile, and death, "None of these things move me." This spirit has been kept alive to the present day; so that we may challenge Christendom to produce in any communion superior evidences of care to provide for the Christian ministry. From the commencement of Charity and Sunday Schools, these institutions have abounded among Dissenters; nor have our churches been deficient in providing for the aged and indigent. Nay, we have not only contributed largely to send the gospel into the villages, where our countrymen were sitting in darkness; but among us was kindled the flame of missionary zeal which has encircled the globe, and startled the demon gods that brooded in perpetual night over the islands of the antipodes. A Dissenter was the father of the Missionary Society. It was highly suitable that the same valued and venerable person should be the first to address you, in behalf of an institution, which shall wipe away (I had almost said) our only remaining blot. pp. 25, 26.

On the whole, this is an able and interesting discourse; it displays considerable powers both of thought and language, extensive information, correct principles, and fervent piety.

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Art. XIX. *The natural defence of an insular Empire earnestly recommended; with a sketch of a plan to attach real Seamen to the service of their Country.* By Philip Patten, Admiral of the White. 4to. pp. 106. Price 10s. 6d. Hatchard, 1810.

ADMIRAL Patten is of opinion that the navy of Great Britain is treated by those *terræ filii* who have the management of state affairs, with very culpable neglect. He has therefore thought it advisable to 'recommend,' with great 'earnestness,' what he conceives to be 'the natural defence of an insular empire'—and to give 'the sketch of a plan to attach real seamen to the service of their country.' The *fomes* of his discontent appears to be, that the direction of the board of admiralty, should ever be entrusted to any but 'real seamen;' and yet when we consider the qualifications which the worthy admiral expects to find in a 'director of the supreme power of our navy,' we freely own his anger appears to us a little misplaced. Is it to be supposed that a thoroughbred seaman should have time to become accurately acquainted with 'the condition of the sea force of every maritime power, together with the progress each has made in warfare upon the water';—should undergo a complete course of 'Geography, in the most extensive meaning of that word';—should possess a 'not doubtful' knowledge of fortification and engineering; should be instructed in 'every means to communicate words or ideas, when they cannot be made known by the voice or by signs';—or should be intimately conversant with 'the law of nations,' 'and with the general state of the relations in which the different governments of the world stand to each other'—not to mention 'the excellent constitution of the British government,' and 'the pre-eminent advantages of the insular situation of Bri-



tain?' If all these accomplishments be really indispensable to a First Lord of the Admiralty, and that First Lord must also be a 'real seaman'—we can only beg leave to express our wonder, how the navy of Great Britain has by any possibility contrived, for any given portion of time, to keep its head above water.

Another topic of the gallant veteran's declamation is, the undue prevalence of parliamentary influence in naval appointments. In his 'plan' he proposes to increase the number and pay of subaltern officers, and to institute a society of seamen for the purpose of voluntary registration.

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Art. XX. *A Winter Season*; being an attempt to draw from the Storms of Winter, some Observations, which may warm our Hearts amidst its cold, with divine love and true benevolence. To which is added an Essay on the good things of this Life. 8vo. pp. 203. Price 5s. 6d.

SO singular an incongruity prevails between the quaint thoughts and stately diction of this performance, that it does not seem to bid fair for extensive circulation among any class of readers. Were it not notorious how very small a portion of actual observation is sufficient to set up a descriptive writer, that part of the preface would not be read without surprise, in which Mr. F. informs us that, 'from about two years of age he has never seen either the beauties of spring, the charms of summer, the luxuriance of harvest, nor the sublimities of winter.' As the production of a blind man, we think 'the winter season' displays considerable ingenuity; some of the 'improvements' are not inappropriate; and an amiable, though somewhat whimsical cast of piety pervades the whole. To gratify the admirers of Lord Shaftesbury, we insert the first paragraph of Part V.

'Now from the south, the thaw with whirlwind's speed, leads forth his force, to raise the grievous siege; and hence with boisterous winds, and heavy rains, gives battle keen to all the powers of frost, who in their turn, repel the dreadful charge, with volleys great, of desperate hail and sleet: Thus suffering Nature, rent betwixt the two, weeps mighty floods down from her mountain cheeks, which swells the imprison'd rivulet 'tween the hills, and bursts her icy bands with horrid crash: the brooks grow mad; while rivers foam with rage, dashing o'er all their banks large flakes of ice, and haste to tell their briny mother, thaw is come, who claps her hands with glad terrific roar, o'erwhelming ships with all their shrieking crews.' p. 245.

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Art. XXI. *Reflections on the Shortness of Time*; A Sermon suggested by the general mourning for her Royal Highness the Princess Amelia, and delivered at the Octagon Chapel, Bath, on Sunday, Nov. 11. 1810. 8vo. pp. 32. Price 1s. 6d. Rivington. 1810.

DR. Gardiner appears, in this Sermon, to have imitated 'the manner of the ordinary of Newgate;' we think he has succeeded very well, and though a pulpit is not exactly the place for such a joke, we should have given him a good deal of credit for his humour, had not the idea been anticipated by Goldsmith.

## ART. XXII. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent and probable price of such works ; which they may depend upon being communicated to the public, if consistent with its plan.*

## GREAT BRITAIN.

Wm. Jacob, Esq. has in the press, in a quarto volume with plates, Travels in Spain, in letters written in 1809 and 1810 ; containing an account of the manufactures, commerce, productions, &c. with biographical anecdotes, and a view of Spain under the Mohammedan dominion.

The Rev. Johnson Grant will shortly publish the first volume of a Summary of the History of the English Church, and of the Sects which have separated from it, from the earliest periods to the reign of James the First.

A Translation of the Life of Prince Eugene, in one vol. 8vo. will appear early in this month, by the translator of the Life of Fenelon.

Mr. J. Britton's Architectural Antiquities, No. XXIII., forming the fifth of vol. 3, contains seven engravings, representing the architectural details of Roslyn chapel, Scotland, viz. windows, canopies, brackets, pedestals, columns, pinnacles, &c. also a geometrical elevation of the east end, and a perspective view of the interior eastern aisle. It comprises also a history of that singular edifice, together with an account of St. George's chapel, Windsor.

Mr. Dutton has in the press, and will speedily publish, a new edition of Martyn's Georgics.

To be published in a few days, in 8vo. price 12s. in boards, a Dissertation on the Prophecy contained in Daniel, chap. ix. verse 14 to 27 usually denominated the Prophecy of the Seventy Weeks. By G. S. Faber, B.D. Rector of Redmarshall, Durham.

Mr. Benjamin Gibson, Vice-president of the literary and philosophical Society of Manchester, and surgeon to the Manchester Infirmary, will shortly publish, illustrated by plates, Practical Observations on the Formation of an Artificial Pupil in several deranged States of the Eye ; to which are annexed, remarks on the extraction of soft cataracts, and those of the membranous kind, through a puncture in the cornea.

VOL. VII.

Mr. Trotter of Montalta near Wicklow, has in the press, an Account of the Travels of the late Mr. Fox, Lord St. John, and himself, in Flanders and France, during the late short peace ; with a variety of letters of Mr. Fox, and circumstantial particulars of the last four years of his life.

Mr. P. Bulow of the Royal Military Academy, is about to publish a Collection of Mathematical Tables, among which are some to facilitate the solution of the irreducible case of Cubics.

The Rev. T. F. Dibdin has in the press, in an octavo volume, the English Gentleman's Library Companion, being a guide to the knowledge of rare, curious, and useful books in the English language, appertaining to British literature and antiquities.

Mr. Hamilton Bruce is preparing an elaborate work, from authentic sources, giving a detailed account of all the Scottish families of note, from the peopling of Scotland by the Scythians to the present æra ; also a copious account of the different Scottish monarchs, and their existing posterity.

A Report of the late Mr. Fox's Speeches in the House of Commons from his entrance into parliament in 1786, to the close of the session in 1806, is preparing for the press.

The Asiatic Annual Register, volume the tenth, for 1808, is nearly ready for publication.

The Rev. E. Cooper will shortly publish a second volume of Practical Sermons ; and also a new edition of the first volume.

The new edition of the Biographia Dramatica, in three octavo volumes, is now in the press.

A new edition of Dr. Stukeley's Account of Richard of Chaucester, and of his works, with a copious commentary, is preparing for the press.

New editions of Mrs. Helme's Translation of Campe's Columbus, Cortez, and Pizarro, with her last corrections and improvements, will appear in a few weeks.

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Dr. Millar, lecturer on *Materia Medica* in the university of Glasgow, has in the press, *Disquisitions in the History of Medicine*, exhibiting a view of physic, as observed to exist during remote periods, and among nations not far advanced in refinement.

Dr. Joseph Reade, of Cork, has in the press, *Critical and Practical Observations on the Diseases of the inner corner of the Human Eye*, with a new arrangement and method of cure.

Mr. W. Moore, of the Royal Military Academy, is preparing for the press a *Treatise on Fluxions*, with the various applications of that science.

Mr. Winch has nearly ready for the press, the *Flora of the counties of Northumberland and Durham*, of which the *Botanist's Guide* through those counties may be considered as a *Prodromus*. It will comprise about 2000 indigenous plants, and be illustrated by some coloured engravings from drawings made by Mr. Sowerby.

A new work is preparing by Mr. Peter Nicholson, on the *Mechanical Exercises of Carpentry, Joinery, Bricklaying, Masonry, Turning, &c.* with plates of the various tools used in each branch of business, and other figures explanatory of the principles and practice of the several arts. This work is drawn up on the plan of the familiar but obsolete work by Moxon, the plates are numerous, and the work will be ready for publication early this spring.

An elegant work with plates in aquatinta, from drawings by Mr. Lugar, Architect, of *Plans and Views of Buildings*, executed by him in England and Scotland, several of which are in the castellated style, with accurate Views, of the situations, will soon be ready for publication.

Sir John Carr has in forwardness for publication, *Descriptive Sketches of the South East Parts of Spain*, and the islands of Majorca, Minorca, Sardinia, Sicily, and Malta, during a tour in those countries in 1809 and 1810, accompanied by engravings of views taken on the spot.

Mr. Pratt purposes to bring forward early in April, the *Poetical Remains of Joseph Blackett*, with appropriate engravings, and a portrait and memoirs of the author. To be published for the benefit of his aged mother and orphan child.

Mr. Ackerman will publish on the 1st of April, the first part of an historical and descriptive work, entitled *Westminster Abbey and its Monuments*, which is designed to be completed in sixteen monthly parts, forming two volumes elephant 4to. illustrated with 66 coloured plates, from drawings by Messrs. Pugin, Huett, and Mackenzie. The letter-press will give a history of that interesting fabric, with all its necessary circumstances, from the earliest notices of it to the present time; the plates will represent the several exterior elevations of the structure and perspective views of all its distinct interior parts, and also those monuments which are most distinguished for beauty of design, skill of workmanship, and the eminence of the persons to whose memory they have been erected; the latter will be accompanied with biographical sketches and such historical details as are connected with the subject.

Early this month will be published in one volume 4to. illustrated by two large maps, *Exploratory Travels through the Western Territories of North America*; comprising a voyage from St. Louis, on the Mississippi, to the sources of that river, and a journey through the interior of Louisiana and the north-eastern provinces of New Spain. Performed in the years 1805, 1806, 1807, by order of the government of the United States. By Zebulon Montgomery Pike, Major 6th Regt. U. S. Infantry.

James Peller Malcolm, F.S.A. has nearly ready for publication in one vol. 4to. *Anecdotes of the Manners and Customs of London*, from the Roman Invasion to the year 1700; including the origin of British society, customs, and manners. A general sketch of the state of religion, superstition, dresses, and amusements of the citizens of London, during that period. To which are added, illustrations of the changes in our language, literary customs, and gradual improvement in style and versification, and various particulars concerning public and private libraries.

The Rev. John Mitford, A. B. will publish in a few days *Agnes, or the Indian Captive*; a poem in four cantos, with other Poems.

A volume of *English and Latin Poems*. By E. B. Impey, Esq. is nearly ready for publication.

FRANCE.

M. C. A. Walckenaer, author of the Description of Spiders, and the *Fauna Parisiensis*, is engaged in a Natural History of Spiders, which will extend to three hundred plates; they are designed, engraved, and coloured, by the most celebrated artists of the capital; and accompanied by descriptions, in Latin, French, English, and German, of all Species of Spiders, whether already described by Naturalists, or hitherto unnoticed, with their Synonymes, and their Habitudes. Three numbers are published, ten plates in each. (*Histoire naturelle des Araneides*. 5 fr. per No.)

The Annals of the Museum of Natural History, have reached their sixtieth number, having been continued five years. Twelve numbers are published annually in quarto, at a subscription of sixty francs per annum, or on fine vellum paper, one hundred and twenty francs, at Paris. The principal contents of this work, are the various Discoveries in Natural History, as they occur.

GERMANY.

M. J. B. Tromsdorff has published at Erfurt, the commencement of his Essay, towards a general History of Chemistry. This Essay was inserted in continuation in the successive numbers of the Journal of Medicine, conducted by this author during the years 1803, —1805. It is now reprinted as a separate work. Three parts are published containing 400 pages.

The same gentleman has in a course of publication at Erfurt, a periodical work entitled the General Chemical Library of the nineteenth century. It consists of criticisms on all new works published on that subject; and the last number contains a methodical review of the Chemical Literature of France, England, Holland, Sweden, &c. from 1800 to 1810. (*Allgemeine chemische Bibliothek*, &c.)

M. G. C. Meyer, has published a series of Tables of Practical Chemistry, intended for the use of Physicians, Apothecaries and Students. (*Praktisch—Chemische Tabellen*, &c. Erfurt.)

MM. And. Staecz and de Muhlfeld, have published a Mineralogical Description of Lower Austria. (*Mineralogisches Taschenbuch*, &c. 8vo. pp. 394. Vienna.)

MM. H. Klaproth and F. Wolff have published two volumes of a Dictionary of Chemistry: they contain letters A to J. (*Chemisches Woerterbuch*, &c. 8vo. per 5 rxd. Berlin.)

M. C. C. Leonhard has commenced at Frankfort, an annual register of Mineralogy, and the discoveries continually occurring in that science. It consists of various memoirs and papers on subjects connected with mineralogy—miscellanies—necrology—literary intelligence, and correspondence. (*Taschenbuch für die gesammte Mineralogie*, &c. 8vo. pp. 400 plates. In 2 fl. 45 ker.)

The same author has published a Manual of general Topographical Mineralogy. (*Handbuch einer topographischen Mineralogie*, &c. 2 vol. 8vo. pp. 480. 3 fl.)

M. F. B. Vietz has published three volumes on Botany, containing Plants used in Medicine, in Domestic Economy and in Manufactures, with the description of their method of using them. The first two volumes contain the indigenous medicinal plants: in the third, the plants for household use, and manufactures, are contained from *Acanthus* to *Amygdalus*, arranged in alphabetical order. The author has followed the system laid down by Murray, although the botanical science has been much improved since that was published (*Abbildungen aller Medizinischen, Oekonomischen, and Technischen Gewächse*, &c. 4to Vienna)

M. P. S. Pallas has published his fourth fasciculus of his description of plants imperfectly known: it contains the classes *Polycnema*, *Corisperma* and *Camphorosma*. (*Illustrationes plantarum, imperfecte vel nondum cognitarum, cum centuria iconum, recensente P. S. Pallas. fasc. IV. folio. Leipsic.*)

M. G. Crome has commenced the publication of a Collection of German, *Lichens*, collected, examined, and described by himself. They are published in the form of an herald, properly dried and pasted on paper. Three numbers are published—the first containing sixty specimens, and ninety pages of explanation—the second thirty, and forty eight pages—and the third an equal quantity. (*Sammlung deutscher Laubmoose*, &c. 4to.)

M. C. A. Buhle has published three numbers of a work, intitled 'Instructive and Entertaining Dialogues on the



first four Classes of the Animal Kingdom: each number is accompanied by a box of figures of animals cast in pewter, by M. Fischer, engraver, copied from the best originals. (*Unterhaltungen über das Thierreich*, &c. Halle.)

Professor C. L. Willdenow, is proceeding with his account of the Rare Plants cultivated in the Garden of the Berlin Royal Academy. He has published seven numbers in large folio, containing eighty-four plates. (*Hortus Berolinensis sive Icones et Descriptiones plantarum minus cognitarum horti regii academici Berolensis*, auctore C. L. Willdenow. Berlin. p. VII. 4 rxd 4 gr.)

M. J. G. Muller has published at Leipsic, Memoirs of the Reformation. The following is an outline of the subjects. General considerations on the Reformation—epochs of the Reformation—necessity of an alteration in the Church at that period—principles on which the Protestants acted as to the organization and possessions of the Church—progress of the Reformation—means employed to accelerate it—characters, manners, principles, opinions, and acts of the Reformers—conduct of their opponents—endeavours of those who wished to conciliate the contending parties—and consequences of the Reformation. (*Denkwürdigkeiten aus der geschichte der Reformation*, 2 vol. 8vo. 3 rxd, or on English paper. 4 rxd.)

M. J. J. Loos, author of an esteemed life of Paracelsus, has published the biography of Van Helmont, extracted from his own writings.

M. G. A. Galetti has published at Leipsic, a work on Geography, intitled, A general Description of the World: it consists of geographical, historical, and statistical tables of all the states of Europe, considered as to their situation, extent, constitution, population, &c.; it is illustrated by twenty coloured Maps. (*Allgemeine Weltkunde*, &c. 8vo. 5 rxd 4 gr. or without the maps 2 rxd. 12 gr.)

M. Artaria has published at Vienna, on four sheets, a Map of Hungary, Croatia, Slavonia, and Transylvania, with the latest observations. (*Alpina novissima specialis et posterum regnorum Hungariæ, Croatia, Slavonia, et magni principatus Transylvaniae; juxta accuratissimas observationes geographicas, adhibitisque certissimis veritatibus fontibus et novissimis postarum libris delineata*)

The same Bookseller has published

a Map of the possessions of the House of Austria in Italy, since the peace of Luneville. (*Nuova carta degli stati della casa d'Austria in Italia, dopo il trattato di pace di Luneville, delineata da J. E. S. sulle più precise recenti astronomiche osservazioni e altre sorgenti le più autentiche ed incisa da F. Reiser.*)

M. H. Ernst has published the fifth and concluding volume of his Practical Instructions on the art of constructing Mills, designed for the use of Millers and Carpenters; it contains eighteen plates and tracts of mills for sawing stone—tobacco-mills—paper-mills—gunpowder-mills—lead-mills (for paint)—mills put in movement by the tide. The work concludes with a brief history of mills in general. (*Anweisung zum praktischen Mühlenbau*, &c. Vol V. 1 rxd 16 gr. Leipsic.)

M. H. C. Koch has published at Leipsic, in octavo, a Portable Dictionary of Music, for the use of Professors and Amateurs. (*Kurzgefasstes Handwörterbuch der Musik*, &c. 2 rxd.)

MM. J. A. Bergk, C. Haensel, and J. Baumgaertner, have published at Leipsic, the first volume of the Asiatic Magazine, containing accounts of the manners, customs, sciences, arts, trades, manufactures, opinions, religions, climate, soil, animal, vegetable, and mineral productions, &c. of Asia. This volume, published in four numbers, contains twenty-four coloured plates, chiefly taken from English works, some however are from originals, furnished by Hanoverian officers in the English service (*Asiaticks Magazin*, vol. 1. 4 parts, pp. 180. pl. coll. 24. per 6 rxd.)

#### HOLLAND.

MM. E. Scheiding, and J. J. Grænewoud, have published the first part of a Hebrew and Chaldee Lexicon. (*Lexicon Hebraicum et Chaldaicum manuale in codicem sacrum veteris Testamenti*, cura Eberardi Scheii, et J. J. Grænewoud. Præmissa est epistola ad virum illustrem J. D. Michaelis. Pars I. 4to. pp. 378. 4 rxd. 4 gr. Leyden.)

M. Curt. Sprengel has published the first volume of his *Historia Rei Herbariæ*: it is divided into four books, each again subdivided into several chapters, on the following subjects. 1. *Prima rei herbariæ rudimenta*. 2. *Rei herbariæ incrementa*. 3. *Rei herbariæ decrementum*. 4. *Rei herbariæ renatis literis instauratio*. 8vo. pp. 12.

## ITALY.

Sig. L. Brugnatelli has published a corrected and augmented edition of his *Elements of Chemistry*, according to the latest discoveries, intended as a public course of instruction at the university of Pavia. The first edition appeared in 1795. (*Elementi di chimica, appoggiate alle più recenti scoperte*, &c. 4 vols. 8vo. Pavia.)

## POLAND.

M. Stanislas Staszic has published a memoir read by him before the Society of the Friends of Science at Warsaw, on the *Georgony* of the Mountains of ancient Sarmatia, or modern Poland. He designs to publish in continuation, a series of observations on the natural history of the Carpathian Mountains. The present treatise relates to the plains of the country, the chain of the Kahlenberg mountains, that of Beskid, and the Bielaw Mountains. (*O Ziemiorodztwie gór dawniej Sarmacy*, &c. 8vo. 2 plates.)

## PRUSSIA.

M. J. Schulz has published the second and third volumes of his *Elements of Mathematics*, containing *Mechanics*, *Optics* and *Astronomy*. (*Kurzer Lehrbegriff der Mathematik*, &c. pp. 450 and 430. 8vo. plates, 3 rxd. 6 gr. Königsburg.)

M. A. Bwrja has published his fifth and last volume of his *Astronomy*. The subjects treated in it are, eclipses, transit of Mercury and Venus, eclipses of sa-

telites, Saturn's ring, comets, tides, winds, and lastly, a series of astronomical tables. (*Lenhbuch der Astronomie*. Vol. V. 8vo. pp. 317. per. 1 rxd. 16 gr. Berlin.)

M. S. T. Hernbstaedt, has commenced a work, entitled, *Archives of Chemical Agriculture*, it consists of a collection of the principal inventions, discoveries, observations and experiments, natural or chemical, relating to rural economy. The treatises are originally composed for the work, extracted from larger works, or selected from other periodical publications. (*Archive der Agriculture-Chemie*, 8vo. Berlin.)

M. M. L. Engelman has published an *Essay on the theory and practice of Bleaching*; in which he gives a detailed account and description of the properties of the various articles necessary in this process; water, potass, lime, &c., and describes the method employed in Silesia, of bleaching by the oxygenated muriatic acid. (*Chemische-praktische Bleichkunst*, &c. 8vo. pp. 128. pr. 8 gr. Glogaw.)

## SWEDEN.

MM. G. Hisinger and J. Berzelius have published the first volume of a work on *Natural Philosophy, Chemistry, and Mineralogy*: it contains eight *Memoirs* on *Mineralogical Chemistry*, by MM. Berzelius, Ekeberg and Hisinger, comprising analyses of Cerite, Automolite, Pyrophysalite, &c. (*Afhandlingar i fysik, kemi och mineralogi*, &c. vol. 1 8vo. Stockholm.)

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### CORRESPONDENCE.

There is something so irresistible in the grave earnestness of the following remonstrance, that, greatly as it must detract from our critical reputation, we cannot refrain from communicating the greater part of it for the entertainment of our readers.

'Accidentally meeting a friend a few weeks since, he gratulated me on the uncommon notice you were pleased to give to my little dwarf child, "the Mixture" in page 655 No. 7. for July last. I therefore procured it; and I confess my vanity was so far excited as to shew it to some others; who made me this reply, "you are wags—and are amusing yourselves at my expence, &c." I doubted their ideas, thinking the gravity of a REVIEWER would forbid such a conduct, and that irony, if such was intended, should *in some manner* be apparent; or how would it be distinguishable from unqualified praise.'

Our worthy correspondent, after assuring us that 'such are not his ideas of us, but the very contrary,' then proceeds to defend, with considerable acuteness, certain modes of expression, which we had presumed, in the critique alluded to, to censure as 'inaccurate.'

'If,' he continues, 'you admired the personification of *ruin*, a word or two more would have aided your intentions, and infused corresponding admiration. I could not but smile that you so readily trace me to my admirable original. I can truly say I no more thought of Homer, in the lines referred to, than Homer of me. As you rather complain of the denouement, and add, it was impossible for the poet to get "quite over this hedge of a difficulty without lacerating his allegory. &c.", I hope it will not be offensively taken my remarking critics may expect criticism, as those who play at bowls are reminded to look for rubbers; so whilst harmony and good temper are maintained, I refuse not to give, or take, as the case may be. Such, had you duly considered all things, I think you would not have made the above remark, or necessitated me to justify the expression, "playing too deep or gambling is pernicious," notwithstanding 20,000*l.* may at one period be obtained thereby. That sum can be no equivalent for the loss of the undermentioned, viz.

Placing in business and storing a shop well	-	2000
And gave him a thousand pounds beside	-	1000
His wife's fortune	-	1000
10 Years successful trade, averaged at 1000 <i>l.</i> per annum		10000
16 Years of neglected and dwindling trade, which gradually from	}	2400
1000 <i>l.</i> a year diminished to little or nothing, average 150 <i>l.</i>		
Now and then a <i>small prize</i> , total amount, supposed	-	600
Legacy at his father's decease	-	10000
Legacy at his wife's father's decease	-	5000
Total amount	-	32000

I hope this statement, which is not an extravagant one, will fully demonstrate the correctness of my expression, and prove the allegory, &c. has not yet sustained the smallest scratch whatever; not to say any thing, because not reducible to pounds shillings and pence, of the distress of his family, and the constant anguish his own turmoiled mind must have been subject to, and that for 16 years.—Lastly, I think your remark about the 'execrable printing' is in too strong language. I very well know it is faulty; but upon the whole, it might have passed without so strong a rebuke.

I am gentlemen with great respect, &c. A. C.

\*\*\* Unexpected hindrances have compelled us to defer the conclusion of the article on the Controversy respecting the British and Foreign Bible Society, to our next number.

# THE ECLECTIC REVIEW,

For MARCH, 1811.

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Art. I. *The Curse of Kehama*: By Robert Southey. 4to. pp. 376.  
1l. 11s. 6d. Longman and Co. 1810.

IN endeavouring to come as near as we can to a right judgment on this performance, it will perhaps be best to let a brief abstract of the story precede the substance of the remarks we may venture to make. If they should happen to intermingle with this analysis more than we at present intend, we shall only be so much the less tedious in the latter part of the article.

It may first be noticed, that the *time* in which the events forming the action of the poem took place, is not brought within the reach of conjecture, by any circumstances bearing a relation to any known period of history. The action bursts on us without introduction or preparation, proceeds in perfect disconnexion from all contemporary agency, and in a moment shuts up, in a manner that not only does not leave a possibility of guessing at a sequel, but gives the impression that there can *be* no sequel. The magnificent and monstrous fable comes up to our view and goes down again, just after the manner of one of those temporary islands, which have been sometimes thrown up by submarine volcanoes, and, having risen with tremendous violence and fulmination, and exhibited a fiery and portentous appearance for a short time, have sunk at once, and left all the space mere sea, as it was before. Indeed the story, though consisting, for perhaps the greater part, in a representation of human action and feelings, is so perfectly foreign to any thing actually and simply human, that there would have been absurdity in affecting to connect it with real events, and to give it a place in chronology. It is enough for the reader to be certain as to the two extreme dates of the period, somewhere in which these matters happened. The crimes and miseries here described, are evidence that the transactions related must have taken place within the *Cali-yuga*, the fourth or iron age of the Hindoos, which commenced



about five thousand years ago; and it should be equally evident, we think, that they cannot have taken place so lately as the middle of the last century; certainly not since the battle of Plassey; because it is impossible that such a person as Kehama should have been in India at that time, without coming in collision with Colonel Clive, who would have saved Seeva the trouble of interfering to put him down.

The poem opens with a grand funeral procession through the streets of the 'imperial city,' supposed to be in some part of Hindoostan, and the capital of the dominions of Kehama, who bears the apparently inadequate denomination of 'Rajah.' It was the funeral of Arvalan, his son, who, in attempting violence to the beautiful and virtuous daughter of a peasant, had been struck dead at one blow, inflicted in the agony of desperation by her father. The procession which conveys and attends the dead miscreant to the pile prepared without the city, is very long, is in the night, has the gloomy splendour of an almost infinite number of torches, roars and clatters with a dreadful noise of all manner of vociferation, from the whole vast multitude combined with all big-sounding instruments, and is described with eminent vigour of conception and language; an effectual hint of which may be given, by citing the lines descriptive of the appearance of the dead prince.

'In vain ye thunder on his ear the name!  
 Would ye awake the dead?  
 Borne upright in his palankeen,  
 There Arvalan is seen!  
 A glow is on his face,... a lively red;  
 It is the crimson canopy  
 Which o'er his cheek the reddening shade hath shed.  
 He moves, ... he nods his head, ...  
 But the motion comes from the bearers' tread,  
 As the body, borne aloft in state,  
 Sways with the impulse of its own dead weight.' p. 4.

Kehama comes in view, for the first time, following immediately his dead son, but not calling his name, nor joining the funeral song. With great propriety he is made to be silent, abstracted from the tumult, pomp, and thundering clamour, and grimly occupied with his own thoughts; while the beholders were secretly gratified to see their tyrant a sufferer, and not one person in all the prodigious multitude really lamented the fate of his son. After him come the two wives of Arvalan, 'young Azla,' and 'young Nealliny,' prepared, the one voluntarily, the other by constraint, to share with him the burning pile. They are attended by their re-

lations, and followed by a train of richly decorated slaves, the appointed victims of the same fire. The two persons that come next, guarded by bowmen, are the objects of most extreme curiosity, and the only objects of sympathy, to the spectators. These are the peasant and his daughter, named, in a taste sufficiently odd, Ladurlad and Kailyal. The procession reaches the bank of the river; the bier is set down near the funeral pile, which is built of sandal wood, and bestrewed with myrrh and ambergris; the music and outcry cease; a ceremony is performed in the way of ascertaining that the body is really dead; it is absolutely dead; then

—‘with a doubling peal and deeper blast  
The tambours and the trumpets sound on high,  
And with a last and loudest cry  
They call on Arvalan.’

Azla calmly takes her seat on the funeral pile, and sustains the head of Arvalan in her lap: Nealliny, who has not yet been one month a bride, is forced to the fatal situation, and bound to the dead man, in spite of her struggles, the desperate agony of which is described with a frightful vividness. Kehama's torch, followed by those of the Brahmins, sets fire to the pile, which is built in a kind of pit, so as to be below the level of the ground; the band of victims join in a frantic dance round it, and one by one fall into the devouring flames. The clamour and instruments of the furious rout at length sink into silence, and leave the roaring of the fire alone to be heard.

Amidst this stillness, more hideous than even the preceding tempest of noise and madness, Kehama performs, alone, some funeral rites, and calls on his son. Unexpectedly Arvalan answers and appears to him, but in such a manner as to be unheard and unseen by any one else. They hold a mournful and infernal dialogue. The son expostulates upbraidingly with his father, whom the poet makes him call ‘Almighty,’ for not having performed something of more value to his expelled and unhappy spirit, than this vain funeral pomp. Kehama retorts in anger, reproaching him for the folly of contriving to lose, by means of a stake and a peasant's arm, a life which had been ‘spell-secured’ against disease, fire, and sword. The son answers in deep complaints of misery, and implores his father to exert his irresistible influence to invest his sensitive spirit with a security against the malignant impressions of the elements, to fix him in a favourable condition in defiance of the gods, to endow him with power, and to give him the gratification of witnessing a



fearful revenge,—of which delight Kehama promises him he shall have his fill.

‘ So as he spake, a glow of dreadful pride  
Inflamed his cheek, with quick and angry stride  
He mov’d toward the pile,  
And rais’d his hand to hush the crowd, and cried,  
Bring forth the murderer!’—p. 15.

Ladurlad comes forward obedient to the call. But Kailyal seizes and clings to a wooden image of Marriataly, the favourite Hindoo goddess of the poor, grappling with such almost preternatural force, that the guards cannot drag her from it. And here comes a piece of gross impiety. The Christian poet (unless the appellation is really meant to be disclaimed) formally and seriously puts himself in the attitude of a devout pagan, and in his own person apostrophizes this member of the Indian pantheon, in language of reverence and kindness.

‘ Didst thou, O Marriataly, see their strife?  
In pity didst thou see the suffering maid?  
Or was thine anger kindled, that rude hands  
Assail’d thy holy image? . . . for behold  
The holy image shakes!’ p. 16.

The bank of the river, where this deadly struggle is maintained, gives way; and the idol, and its *protégée*, and her savage assailants, are all flung into the deep stream. Ladurlad remains to receive the concentrated wrath of the ‘Man-Almighty,’ as Kehama is gravely styled—not now by Arvalan, who might be supposed thus to apply the title of divinity consistently with his pagan principles, but by the poet himself, with a scandalous acceptance of those principles. Having fixed for some time, in silence, and with total disregard to the few pathetic expressions by which the victim implores lenity, the tyrant pronounces a curse, in the following terms:

‘ I charm thy life  
From the weapons of strife,  
From stone and from wood,  
From fire and from flood,  
From the serpent’s tooth,  
And the beasts of blood:  
From Sickness I charm thee,  
And Time shall not harm thee;  
But Earth which is mine  
Its fruits shall deny thee;  
And Water shall hear me,

And know thee and fly thee ;  
 And the Winds shall not touch thee  
     When they pass by thee,  
 And the dews shall not wet thee,  
     When they fall nigh thee :  
 And thou shalt seek Death  
     To release thee in vain ;  
 Thou shalt live in thy pain,  
 While Kehama shall reign  
     With a fire in thy heart,  
     And a fire in thy brain ;  
 And Sleep shall obey me,  
     And visit thee never,  
 And the Curse shall be on thee  
     For ever and ever.' pp. 18, 19.

The incongruity between the cantering, jingling versification of this anathema, and its formidable import, and still more the portentous aspect and dreadful attributed power of the personage who utters it, is too obvious to require remark.

An instantaneous shock through the frame and soul of Ladurlad, evinces the efficacy of the curse. He remains awhile fixed to the spot, in a state of mind partaking both of stupefaction and dreadful consciousness : but the spectacle will be best exhibited in the poet's own exquisitely descriptive lines.

' There, where the Curse had stricken him,  
     There stood the miserable man,  
 There stood Ladurlad, with loose-hanging arms,  
     And eyes of idiot wandering.  
     Was it a dream? alas,  
     He heard the river flow,  
 He heard the crumbling of the pile,  
 He heard the wind which shower'd  
     The thin white ashes round.  
     There motionless he stood,  
     As if he hop'd it were a dream,  
 And fear'd to move, lest he should prove  
     The actual misery ;  
 And still at times he met Kehama's eye,  
 Kehama's eye that fasten'd on him still.' p. 19.

We have made this quotation, partly in order to take an occasion, (which however there are a great number of passages in the work that would equally, and some of them still more pointedly, have afforded,) of noticing two things in which no poet surpasses Mr. Southey. One is, the introduction of circumstances which, while slight in themselves, are adapted to give the reader a lively impression of reality



in the situations created by the poet—marking even the less obvious of the perceptions, by which that reality is evinced to the persons represented as in those situations. This is happily done, in the present instance, by the sound of ‘the crumbling of the pile,’ and the ‘showering round of the white ashes.’ This kind of beauty, recurring frequently, as it does throughout Mr. S.’s poetry, shews an imagination, in which all the ideas that are nearly related, are strongly associated. The other excellence is, that he conceives in its most specific form, and perfectly expresses in few words, the state of feeling appropriate to any imagined situation. We are content to cite as an instance, though the poem contains many more perfect ones, the passage near the end of the above extract,

‘ *And fear’d to move, lest he should prove  
The actual misery.*’

From this state Ladurlad is roused, by the recommencing noise of the funeral orgies. He moves away from the spot, unobstructed, for the crowd every where shrinks from around him with horror; and as he recovers from his amazement, his consciousness the more perfectly verifies the full reality and weight of the curse.—But it is time to notice, that the poet gives us the hint, even by a motto in the title-page, that Kehama has rather *taken himself in* by pronouncing this curse; and in the course of the narrative it is made to confer many unthought-of advantages on the victim, amidst his misery, and recoils with vindictive operation on its author. Its first effect in Ladurlad’s favour is, that, water being harmless to him, he easily rescues his daughter, whom he descries floating down the river, clinging, in a state of insensibility, to the wooden idol. The scene that follows, displaying the wild exultation that for a few moments beguiles his misery, the appearance of his insensible daughter, his efforts to recover her, her gradual restoration to consciousness, her expressions of surprise and congratulation at finding her father alive and free, his hasty movement of impatience and anguish at hearing them, and the manner in which she is affected by the speedy and unquestionable proof of his dreadful calamity,—is in all respects eminently beautiful. Its exquisite tenderness, and its most accurate and lively painting, make the reader almost insensible, for the time, to the anti-pathetic influence, if we may so call it, of the absurd leading principle of the fable. The same powerful conception of an uncommon state of feeling, and the same rich delineation of the visible circumstances of the

scene, prevail through the next portion of the narrative, which describes the two sufferers lying on the ground almost all the day, absorbed and almost immoveable in misery. As a piece of evening devotion, Kailyal erects and worships the idol goddess; and the poet appears to help her in this service with all imaginable cordiality, expatiating for her in grateful and pathetic terms on the benignity of this heathen deity. Kailyal's devotion, however, does not amount to a persuasion that it will be of any use to remain in the neighbourhood of her idol; and, though it is night, she leads her father to wander away, at the direction of chance, hopeless of all relief, and careless of the danger indicated by well-understood signs of the recent ravages of tygers. His torment becomes more intense, as he recovers the perfect possession of his thoughts and consciousness, and as the experimental proofs accumulate, which verify, progressively, the reality and extent of the curse. At length they recline against the root of a tree, Ladurlad making a most resolute effort, for his daughter's sake, to repress the outward signs of his misery; and she fondly but fearfully wishing to attribute his stillness to a mitigation of his sufferings, permitting the short oblivion of sleep. Through complete exhaustion, she sinks into an uneasy slumber, which her father perceives; and, anxious not to oppress her with the sight of his hopeless misery, and aggravate it to himself by seeing her made a constant sharer, by being a witness, of it, gently withdraws from her, and on gaining a little distance, runs impetuously away. She awakes—vainly calls after him—and with the impulse of agony rushes forward in the direction in which she believes him gone; but a temporary cloud of extraordinary density, sometimes experienced in the east, has made the night so utterly dark, that she cannot see the ground, and is stopped violently by the bough of a tree: she leans on it in a state of overwhelming misery. All this is told and described in a manner so exquisitely pathetic, with so deep a knowledge of the human passions, and with such a striking prominence of all the images, as still completely to overpower the effect of the reader's sense of the absurdity of a representation of sufferings from an impossible cause.—The scene that immediately follows, in vigour of conception, and the power of giving by words such features and aspects to imaginary objects, as almost to make us expect we shall immediately have them glaring on our eyes, surpasses our previous estimate of the force of even Mr. Southey's genius.—Kailyal is leaning against the tree in anguish, and in perfect darkness.



'Twas like a dream of horror, and she stood  
 Half doubting whether all indeed were true.  
 A tyger's howl loud echoing through the wood,  
 Rous'd her; the dreadful sound she knew,  
 And turn'd instinctively to what she fear'd.  
 Far off the Tyger's hungry howl was heard;  
 A nearer horror met the maiden's view,  
 For right before her a dim form appear'd,  
 A human form in that black night,  
 D'stinctly shaped by its own lurid light,  
 Such light as the sickly moon is seen to shed,  
 Through spell-rais'd fogs, a bloody baleful red.

'That Spectre fix'd his eyes upon her full,  
 The light which shone in their accursed orbs  
 Was like a light from Hell,  
 And it grew deeper, kindling with the view.  
 She could not turn her sight  
 From that infernal gaze, which like a spell  
 Bound her, and held her rooted to the ground.  
 It palsied every power!  
 Her limbs avail'd her not in that dread hour.  
 There was no moving thence;  
 Thought, memory, sense, were gone;  
 She heard not now the Tyger's nearer cry,  
 She thought not on her father now,  
 Her cold heart's blood ran back,  
 Her hand lay senseless on the bough it clasp'd,  
 Her feet were motionless;  
 Her fascinated eyes  
 Like the stone eye-balls of a statue fix'd,  
 Yet conscious of the sight that blasted them.

'The wind is abroad,  
 It opens the clouds;  
 Scattered before the gale,  
 They skurry through the sky,  
 And the darkness retiring rolls over the vale.  
 The stars in their beauty come forth on high,  
 And through the dark-blue night  
 The moon rides on triumphant, broad and bright.  
 Distinct and dark'ning in her light  
 Appears that spectre foul.  
 The moon-beam gives his form and face to sight,  
 The shape of man,  
 The living form and face of Arvalan!...  
 His hands are spread to clasp her.

'But at that sight of dread the maid awoke;  
 As if a lightening-stroke  
 Had burst the spell of fear,  
 Away she broke all frantically and fled.'

There is no pretending to assign a *ne plus ultra* to the powers of poetry, that is of human genius, with respect to greatness and originality of conception, nor to say that even Milton can absolutely never be exceeded; nor is it as an example in this kind that we have transcribed this passage: but we are confident that in the power of aggravating a bold conception, by concentrating in it all the ideas, and none but the ideas, that can give it an intenser force, each of these ideas at once being perfect, in itself, and perfectly combining to give augmented vigour to the principal one,—and also in the felicity of expression, poetry has no possibility beyond it. A reader who has any power of imagination, returning, after a quick glance over the whole scene, to a more pointed attention to each of the lines by which it is presented, or rather created, will be struck and arrested by several of them, as by some touch of fascination. He will feel, that he has never seen more perfect instances of images starting alive through the diction, if we might so express it, than in the lines—‘Distinctly shaped by its own lurid light’—‘And it grew deeper, kindling with the view’—and the two lines suggesting the simile of the eyes of a statue. If the poem contains hardly another passage of such superlative excellence, there yet are many that are but little inferior; and the critic cannot well find any language that would be extravagant in the expression of admiration of the genius displayed in them.

In this extremity, the pagan providence fails not to interpose again for Kailyal; and this time it is in the form of ‘Pollear, gentle God,’ into whose fane, fortunately just at hand, the maid had run to take sanctuary, close pursued by Arvalan, who was in the very act of seizing her, in the temple, when ‘the insulted God,’ that is absolutely the image, shaped with an elephant’s head,

‘Caught him aloft, and from his sinuous grasp,  
As if from some tort catapult let loose,  
Over the forest hurl’d him all abroad.’

If it is asked, how the ‘spectre’ of a dead man could be the subject of this mechanical feat, the poet signifies that it had, at this time, assumed by some means a substantial ‘fleshly’ form. Now as there are in our own and the neighbouring countries spirits as vile as Arvalan, also inhabiting and actuating bodies, the moral of this part of the fiction is, plainly, that the part of the world where there are temples to Pollear is, for that reason, a much preferable country for unprotected maidens than this where Christianity forbids any such sanctuaries.—It would have been in perfect consistency if the poet had



here, as in a former instance, called forth his own sensibility to perform, in Kailyal's name, an act of adoring gratitude to the heathen god: but the maiden's terror is made to overpower her piety. 'She tarried not to see what heavenly power, had saved her in that hour.' She hastened away, and stumbled and fell senseless under the shade of a manchineil.

Thus far we have witnessed a remarkable triumph of powerful genius. The curse of the 'Almighty Rajah' is a fancy, to which no force of poetry, ever displayed by mortal man, could give any, even the faintest shade of semblance of serious reality or possibility—or excite for one instant, in any cultivated English reader of mature age, any other sentiment than what is naturally awakened at a pure perfect absurdity, especially when fabricated and gravely offered to us by an European writer of our own times; and yet, in following the effects, consistently imagined, of this malediction, we are compelled, by main force of admirable poetry, to take thus far, an odd sort of concern in the fate of its supposed victims. This compulsory spell falls on us again in its original force, for a while, at several stages in the progress of the story.—Its power is completely broken on our coming up to the manchineil tree above-mentioned. For Kailyal, when nearly dead under its pernicious shade, is taken away by a benevolent deveta or genius, whimsically denominated a Glendoveer, and borne up to the abode of Casyapa, the 'Sire of Gods,' on Mount 'Himakoot,' which,

'From mid-earth rising in mid-Heaven,  
Shines in its glory like the throne of Even.'

It is a place of semi-celestial beauty and salubrity; and the maiden, laid near a sacred fountain, which testifies more than a lover's joy on touching her hand, gradually revives; and thinks herself passed by death into heaven, while Ereenia, the deveta, holds an explanatory conversation about her with his father Casyapa. After much is said on both sides, Ereenia resolves, and as soon as he notifies the design has the sanction of the 'Father of the Immortals,' to convey her to the Swerga, the heaven of Indra. He instantly calls a 'Ship of Heaven,' a vessel 'instinct with thought,' self-moving, and having at its prow the living head of an angel. The maiden is placed in it: Ereenia, on wing, accompanies the voyage; and they soon reach the Swerga, the strange and beautiful scenery of which explains the whole object of the poet in sending Kailyal on this adventure. In her hearing Ereenia has a dialogue with Indra, whose appearance announces a mingled kindness and austerity. They discuss the measures that ought to be

adopted to avert the danger threatened to the Swerga itself by the dreadful power and designs of Kehama; the deveta venturing to reproach the god for want of decision and exertion, and expressing his determination to represent the state of the universe to Seeva himself, the highest of the gods. Indra has no objection to this, but signifies in manner gentle yet peremptory, that the maid, as being a mere mortal, though a most virtuous and amiable one, cannot be a permitted inhabitant of the Swerga; and she herself most earnestly entreats to be sent back to the earth, to be the companion, and if possible the consoler, of her miserable father. But Indra directs that she be conveyed to Mount Meru, a place, he says,

‘Below our sphere, and yet above the earth;’

to which her father also shall be brought to meet her, enjoying, for a short interval, a full exemption from his sufferings.

Our author has made a strenuous and unrelaxing effort to spread all the colours of poetry over all this portion of the fiction; and it is very mortifying to think how much instructive pleasure might have been given by a rational application of about half as much beauty of images and versification, as he has here succeeded in throwing away on this mythological inanity. Not only is this beauty wasted lamentably in being expended on such a futile and most ridiculous piece of heathenism; it is also injured, *as* beauty, by the nature of the subject, considered merely as matter of poetical exhibition. The subject being made up of gods, devetas, super-terrestrial mountains, sky voyages, Swerga gales, groves, and lakes, has a shewy uniformity which precludes all relief of poetical light and shade. All is fine, and gaudy, and splendid, in every direction. The whole vision is presented in one richly-coloured glare. The mind is dissatisfied, and soon tired, with this sort of beauty; in the same manner as the eye of a person who at noon-day in summer stands on a bare eminence, without any kind of recesses or shades, and looks round on a landscape all burnished with a perfectly unclouded sunshine.—There is one very spirited and ingenious attempt to break the tameness of this magnificence, by forcing or bewitching the elements into such a kind of combination and harmony, in the Swerga, as they have never been induced to consent to in the world allotted to Adam's people—where water and fire were less intended, as it should seem, for a playful self-construction into palaces, than for the uses of mills, steam-engines and kettles, cookery and washing.



' On that ethereal Lake whose waters lie  
 Blue and transpicuous, like another sky,  
 The Elements had rear'd their King's abode.  
 A strong controuling power their strife suspended,  
 And there their hostile essences they blended,  
 To form a palace worthy of the God.  
 Built on the Lake the waters were its floor;  
 And here its walls were water arch'd with fire,  
 And here were fire with water vaulted o'er:  
 And spires and pinnacles of fire  
 Round watery cupolas aspire.  
 And domes of rainbow rest on fiery towers,  
 And roofs of flame are turretted around  
 With cloud, and shafts of cloud with flame are bound.  
 Here, too, the Elements for ever veer,  
 Ranging around with endless interchanging;  
 Pursued in love, and so in love pursuing,  
 In endless revolutions here they roll;  
 For ever their mysterious work renewing:  
 The parts all shifting, still unchanged the whole.  
 Even we on earth, at intervals descry  
 Gleams of the glory, streaks of flowing light,  
 Openings of heaven, and streams that flash at night  
 In fitful splendour, through the northern sky.' pp. 65, 66.

It will be acknowledged that, as to all that belongs to diction and numbers, nothing can exceed the felicity of this passage; and that in point of elegance of architecture, there is probably no other living professor of the art of poetical building that could have framed, of the same materials, so beautiful a fantasy of a structure, for Absurdity to hold its residence in, and laugh through the ethereal windows at dull Philosophy. But since it is presumable that the poem was meant for reading here in this world, even on this earth, we cannot but hold it an injudicious licence of genius, thus to represent water and fire as absolved from all the laws which we see them invariably observing, positively, and with relation to each other, in this world, where neither poets nor heathen gods have prescribed their mode of action. Admitting readily, and even adding our testimony, that in the Swerga, the temper and conduct of water and fire are exactly such as here described, we cannot see any good use of an attempt to make the people of this world discontent with the less playful, more obstinate, but perhaps, after all, more serviceable spirit and deportment, of our own fire and water.

As the scenes and persons of the Swerga cannot enchant any reader for one instant into a dreaming visionary mood, there would be no finding patience to stay there till the end

of the adventure but for the sake of seeing what is to become of Kailyal, who is always and every where so lovely and magnanimous, that some very small degree of interest survives to linger about her, even in the Swerga,—notwithstanding our perfect faith in an averment that falls from Indra, in one of his speeches, that no mortal has any business there. The character of Ereenia, the good genius, is formed of a certain measure of absolute goodness, without any complexity of moral constitution, or any very marked peculiarities. It is, if we may so express it, just so much pure light defined into a shape by a single outline. His personal form, his wings, and his movements, have every grace they could receive from a poet who can write such lines as the following :

‘Of human form divine was he,  
The immortal youth of Heaven who floated by,  
Even such as that divinest form shall be  
In those blest stages of our onward race,  
When no infirmity,  
Low thought, nor base desire, nor wasting care,  
Deface the semblance of our heavenly sire.’

While Kailyal is conveying to the paradise of Mount Meru, we are suddenly set down in the presence of Kehama, who having already sacrificed ninety-nine consecrated horses, at so many successive periods, is approaching the moment for offering the hundredth, as a sacrifice, of which the effect is to be nothing less, than to wrest the Swerga from the possession of Indra. In this curious coupling of causes and effects, the Hindoo poets fully authorise their European rival, who begins his preface by adverting to this point.

‘In the religion of the Hindoos, which of all false religions is the most monstrous in its fables, and the most fatal in its effects, there is one remarkable peculiarity. Prayers, penances, and sacrifices, are supposed to possess an inherent and actual value, in no degree depending on the disposition or motive of the person performing them. They are drafts upon Heaven, for which the Gods cannot refuse payment. The worst of men, bent upon the worst designs, have in this manner obtained power which has made them formidable to the Supreme Deities themselves and rendered an *Avatar*, or Incarnation of Veeshnoo the Preserver, necessary. This belief is the foundation of the following poem.’

The preparations for the sacrifice are managed with great address to stimulate expectation, and yet prevent the smallest surmise of what is really to happen. There is a very fine description of Kehama's waiting for the moment, rising, going to the altar, and taking the axe, while the wild horse is made to approach by two vast lines of archers, who gradually close in and contract the area in order to impel him on. He



must not have been profaned by the touch of any human hand ; for that would destroy the merit of the sacrifice. Just before the fatal moment, a man darts into the area, through the lines of archers, unhurt by a shower of their arrows, seizes the horse's mane, leaps on his back, and with frantic cry and gestures gallops round the area, while the tyrant clasps his hands in agony. Here the poet again triumphs imperially over, at once, the unfortunate quality of his subject, and the repugnance of his coldest reader, who is surprised into exultation by this sudden intervention of Ladurlad, empowered for this vengeance on the tyrant, solely through the effect of the tyrant's curse. Ladurlad, however, is disappointed in his hope that the Rajah's anger would inflict death. In his utmost fury Kehama is not betrayed to forget that this would be a favour. As the greatest possible revenge, he dismisses the offender under the continuance of his curse ; but makes a horrible massacre of the archers for not having prevented him from forcing through their ranks.

The sufferer, wandering away, goes unconsciously in the direction to his own former habitation. Entering its melancholy solitude, looking at the flowers in the garden, and at the marriage bower, finding the domestic fowls that Kailyal used to feed flocking around him, and hearing the sounds of thoughtless mirth from a distant crowd of people, he is made to feel a succession of afflictive emotions, excellently conceived and discriminated, and intermingled with images, most happily painted, of the various objects which excite them. Being powerfully reminded of Kailyal, he pours out a fervent prayer for her to Marriataly ; and our worthy venerators of the Hindoo gods will be excessively affected and grieved, that it should be precisely in this act of 'religion' that he is broken in upon by the 'fiendish' visage and laugh of Arvalan, scoffing at his prayer. He glances round for some instrument of offence, and happens to find the very stake with which he had disembodied that fiend ; but it is ineffective against the 'impassive shade,' which renews its laugh, and concentrates, without the aid of a lens or mirror, a quantity of sun-beams, making the focus fall on Ladurlad with such a power as to reduce the stake instantly to ashes, the man himself however being, by the 'fire in his heart and brain,' rendered invulnerable to all other fire. But Arvalan next raises a storm of sand which overwhelms and almost suffocates him wherever he turns. Down in a moment comes Ereenia with his hanger drawn, sends the fiend, who is represented as *not* impassive to this attack, howling away ; then calls the 'Ship of Heaven,'

and Ladurlad is instantly in the delicious gardens of Mount Meru, where he finds his daughter and his wife.

It may be worth while to notice, in passing, that Mr. Southey, in adopting some of the Hindoo fictions, neither regards himself as under any obligation to keep in view the general scheme of the mythology, nor acknowledges the duty of strictly conforming to the orthodox standard in his manner of exhibiting these detached parts. He takes out any piece of fiction that he can most advantageously turn into English poetry, leaves out of it whatever he dislikes, adds whatever he pleases, and, for the convenience of versification, transforms the most venerable and established names. Thus all the bearings of these fantastic scenes and objects, as relative to the Brahminical system, are confounded, and indeed totally lost. When, in imitation of a much greater genius, he takes Christians to the top of an exceeding high mountain, Himakoot, for instance, or Meru, he not only fails to shew, in regular perspective, all the kingdoms of the Hindoo mythological world, and the glory of them; he also fails to enable the tempted spectator to form any judgement, or probable guess, as to the boundary and the cardinal points of the wide scene, and as to the real locality, relatively to these points and to one another, of those objects which are made visible above the mist that covers all but so much of the immense region, and gives a dubious colour to what it does not conceal. Here we are, as we are told, on the top of Himakoot, or Hemacuta, and yonder appears what we are told is the more elevated top of Meru, and somewhere beyond the clouds is the Swerga; but we are made never the wiser, as to what parts of the Purana universe these lofty and magnificent positions occupy or constitute—as to what there is contiguous to them or between them—or as to the degree of excellence of one above another. Now, though, in so far as the tempter's object, the captivating of the spectator's mind by the beauties and wonders of the heathen scenery, is defeated by this exhibition of broken and misrepresented pieces, which no human imagination can combine into a picture, we are sincerely glad; yet we think the said tempter has herein flagrantly violated the just laws of poetry. It is surely required, of an European poet at least, that when he undertakes to figure forth scenes and personages, he should have in his mind some defined economy of existence, to which they may belong; that the circumscription and principal lines of this economy should be clearly brought and kept within the view of his readers; and that the fictions should be in strict conformity



with the laws of this economy, and capable of being so referred to their proper place in it, as that the reader's mind can glance from one to another, and from each of them over the whole breadth of the system, with a ready apprehension of *whereabouts he is*, if we may so express it, in this poetical world, at each successive stage of the fictitious relation. It may be a matter of perfect indifference whether the ideal economy, within which the poet chooses to place the scene of his action, be one of the heathen mythologies; or be formed of parts drawn from several of them, and so modified as to combine into one consistent scheme; or be formed of a combination of some parts of them with creations of the poet's own fancy; or be purely and entirely a creation of that fancy. All this may be left to his choice or caprice, the only grand indispensable rule being, (we are here setting aside all moral and religious considerations) that whichever of these he chooses, he must make it an intelligible and orderly economy—a world of which the reader's mind can comprehend the general constitution, the disposition and relation of the parts, and all the chief arrangements. This rule has been so little regarded in the present work, that, in trying to follow out the fiction, the reader often finds himself *in no world at all*. His imagination labours and despairs amidst a chaos of large crude fragments of Hindoo mythology, (exhibiting indeed in this broken state not a more complete disorder than they would if put together) intermixed with pieces of this real world of earth, and not brought in the least degree nearer to a congruous or intelligible scheme by being, many of them, transformed from the genuine Hindoo absurdity, into a spurious absurdity of the poet's own. In short, there will not be one person among all the readers of this work, that, on coming to the close of it, after having most attentively followed the poet to Himakoot, to Meru, to the Swerga, to the 'Worlds' End,' and to Padalon, will find his imagination possessed of any thing like a comprehensive view of these scenes, with what they respectively contain, disposed in their relative order, and forming one grand scheme.—This would be fatal, infallibly, to the interest of any work of the greatest possible genius. There may be the greatest admiration of beautiful parts, there may be also the strongest perception of the richness of imagery spread over the whole chaotic assemblage; but in spite of all this, the mind will revolt irrecoverably from a work which confounds its best exertions to form within itself the order of the scenes which the work calls it to contemplate. It is barely worth while to observe, that all the great epic poets, (of Europe,

we mean) of ancient and modern times, have maintained, in their representations of ideal worlds, that principle of order which requires even the boldest and wildest creation of fancy, to be shaped according to a systematic and comprehensible scheme. Were it possible that any reader, while displeased at formless exhibition of unjoined pieces of mythology, should yet be so captivated with the quality of the material, as to resolve that he absolutely *will* know something about the *system* from which these precious but here adulterated fictions have been obtained—it will be fair to suggest the question to him, whether he is sure of fifty future years of life, and health and leisure; whether, being sure of that, he can be confident of his unconquerable perseverance so long in daily laborious research; and whether, this also being out of doubt, he is certain that no worthier use could be made of his life. Even if he were content to live without a knowledge of the system, and his curiosity aspired no further than to a clear and full understanding about the Swerga and Mount Meru, it is right he should be apprised of the previous necessity of securing himself a long vacation from business and all other studies; as he will find that our erudite orientalists are exceedingly reserved in their communications about the Swerga, and will be convinced, on looking into a most learned essay in the eighth volume of the Asiatic Researches, that the questions respecting the locality, the shape, the occupants, and the precincts, of Mount Meru, will demand an investigation several years long at the least. The ordinary doctrine, given out in a very vague way, calls the Swerga the heaven of Indra, and makes Meru the north pole and polar regions, where this same Indra has a delightful paradise, a splendid palace, a junta of gods, a stupendous elephant, and a car which the poet professes to have taken as the model for his ‘Ship of Heaven.’ Whether there be any ices there, but what are prepared in cellars to regale the gods in hot weather, and whether the Swerga is to be found any where else than in the park and gardens round the palace, is not deposed with any thing like the precision which is desirable in such important questions.

It is probable enough, however, that Ladurlad cared as little as we do *where* this mount Meru should be, so long as he there felt himself comfortably out of the reach of Kehama. We find him rid of his sufferings, and with delightful sensations rushing in upon him on all sides. One of the first of them is from his hand being in the water of a ‘blessed Lake,’ on the bank of which the Glendoveer lays him down. This lake is formed by the Ganges, at a middle stage of its descent



from heaven. The whole course of the descent is traced in meanders and cascades of most elegant verse; and the poet relates, in his own person, and with a religious gravity, the origination of this river from the sweat which started on the face of Seeva, in the moment of his fright at the dreadful effect produced on the universe in consequence of the shutting of one of his eyes by the finger of his spouse Parvati, in her wanton playfulness. We will transcribe the lines to shew what progress Mr. S. judges the people of this island to have made in good sense and good taste, by the aid of all their schools, colleges, churches, and libraries.

‘ A Stream descends on Meru mountain;  
 None hath seen its secret fountain;  
 It had its birth, so sages say,  
 Upon the memorable day  
 When Parvati presumed to lay,  
 In wanton play,  
 Her hands, too venturous goddess, in her mirth,  
 On Seeva’s eyes, the light and life of Earth.  
 Thereat the heart of the Universe stood still;  
 The Elements ceas’d their influence; the Hours  
 Stopt on the eternal round; Motion and Breath,  
 Time, Change, and Life and Death,  
 In sudden trance opprest, forgot their powers.  
 A moment, and the dread eclipse was ended;  
 But, at the thought of Nature thus suspended,  
 The sweat on Seeva’s forehead stood,  
 And Ganges thence upon the world descended,  
 The Holy River, the Redeeming Flood.’ p. 94.

A blooming bower appears to spring up of a sudden (the poet says the ‘earth builds it up’) round Ladurlad, his daughter, and the Glendoveer. Yedillian, the beloved wife whom Ladurlad had long since lost by death, is added to the happy company, with circumstances of extreme tenderness; the description of which is followed by a declamation, in a somewhat inferior style, on the continuance, perfection, and perpetuity of love after death. Kehama’s victim, in this happy sojourn in a region beyond the power of the curse, does not forget that he is soon to feel again its malignant force. But Ereenia enlarges splendidly on the power and goodness of the gods, the Avatars of Vishnoo, and the certainty of a final triumph and recompense to invincible virtue. And, notwithstanding that it is declared expressly, at the distance of only two pages, that ‘all in Heaven and Earth’ but this very Ladurlad, had ‘stood mute in dolorous expectation’ on the occasion of the sacrifice which Kehama had so nearly completed,—notwithstanding this, Ladurlad, in contemplating

the power and justice of the gods, becomes wonderfully strong in 'Faith;' a quality or virtue which, as we can recollect, appears with grand distinction in a Book which was sent to drive pagan gods and their worship from the earth, and which therefore, we submit, will give little tolerance to a language like the following, as applied by a poet, instructed in Christianity, to a supposed confidence in Vishnoo and Seeva.

' So to Ladurlad now was given  
New strength and confidence in Heaven,  
And hope and faith invincible.' p. 102.

' Thus was Ladurlad's soul imbued  
With hope and holy fortitude.'

' Faith was their comfort, faith their stay.' p. 103.

While Ladurlad is thus edified by contemplating the gods as to be *his* deliverers from Kehama, the gods are edified and comforted marvellously in contemplating him as having been *their* deliverer from the identical Kehama. Sundry of them approach, in the air, the happy bower, to look at this saviour of the divine immortals from a Rajah of flesh and blood. As might be supposed, however, their attention is almost as much attracted by the charms of their deliverer's pretty daughter; and having learnt a little of the characters of those gentry, by means of translations of parts of the Hindoo 'Sacred Scriptures,' we are warranted in attributing her safety to any thing, rather than their gratitude or their honour. Perhaps they were looking forward apprehensively to the next hundredth horse of Kehama; the accomplishment of which sacrifice indeed it would hardly be worth Ladurlad's while to defeat by another opportune intervention in favour of such a set of villains. From whatever cause, they forbear all injury or insult in the present instance; except that it is fairly impossible for Camdeo, the god of love, to deny himself the sport of aiming just one couple of shafts at Ereenia and Kailyal. The former is struck with the arrow, but calmly and sincerely derides the archer. At the instant that the other shaft is pointed at Kailyal, the string breaks, fortunately for her, as it is meant to be intimated, but rather unaccountably, as it is made of *bees*, linked together by the legs. The pieces of this broken bow-string dart away instead of the shaft, to Kailyal, and delighted play and 'buzz about her.'

Mischief is aimed at the inhabitants of this delightful abode from another quarter. Arvalan, after being sent off hacked and howling by Ereenia, had recourse, not for the first time, to Lorrinite, a dreadful enchantress, demanding to



be informed where he might find his escaped prey, and to be furnished with arms and armour of proof against her celestial guardian. It may well be believed he can hardly make a demand which she cannot satisfy, when it is seen by what means she discovers to him Kailyal's asylum.

‘ At this the Witch, through shrivell’d lips and thin,  
Sent forth a sound half-whistle and half-hiss.

Two winged Hands came in,  
Armless and bodyless,  
Bearing a globe of liquid crystal, set  
In frame as diamond bright, yet black as jet.  
A thousand eyes were quench’d in endless night,  
To form that magic globe; for Lorrinite  
Had, from their sockets, drawn the liquid sight,  
And kneaded it, with re-creating skill  
Into this organ of her mighty will.  
Look in yonder orb, she cried,  
Tell me what is there descried.’ p. 116.

What he describes, is, of course, a picture of the top of Meru, with its bower, and the happy inhabitants, each of whom he instantly recognises. He takes the arms and armour of infernal fabric brought by Lorrinite, and eagerly ascends her car of adamant, fixed over the backs of two mighty dragons, which, directed by him, dart upward with inconceivable force. He is in sight of the palace and bowers of Indra, and exulting in demoniac anticipation, when, coming to a level with the zone of adamantine rocks round Mount Meru, the car is seized and drawn by an irresistible attraction: the dragons cannot take it upward another inch: they, and it, and the demoniac, drive, and whirl, and rage away, till they dash against the rocks; and the miscreant falls ten thousand thousand fathoms, pitching into ‘an ice-rift, ’mid the eternal snow.’ ‘There,’ as the poet says ‘let him howl,’

‘ Groan there, . . and there, with unavailing moan,  
For aid on his Almighty Father call.’

We think this catastrophe is a little emblematical of the fate of genius, when exerting its vigour on such subjects as this. Can the poet imagine a possibility of pleasing any one mortal by all this idle devilment? He cannot know so little of the intellectual taste of the times, as to suppose that, because there are some cultivated readers who are disposed to look into the romance and poetry of the darker ages of Europe, and are considerably interested in observing what silly monstrosities, in the way of magic, apprenticeship of devils to witches, and a hundred various modes of infernality, were capable of being made popular amidst the wretched

barbarism and superstition of those times, therefore a new story of the same sort, made up and told, with the same earnest gravity, in the year 1810, can excite any other sensations than the most intense disgust and contempt. It is in a poet's power, as we are certified by the present instance, to effect his own transmigration back into a monk or minstrel of the rudest age, or even into an ancient Brahmin poet-laureate to the thirty-three millions of gods. But really in that case he must be contented to sing to his adopted contemporaries. He will not be able to take back with him his actual contemporaries of the nineteenth century—excepting, perhaps, Messrs. Twining and Scott Waring. Assuredly, the generality of the people of these times will peremptorily decline putting themselves into a condition to be delighted with the story of a woman, plainly a real human female, who, at the price of delivering herself up to a legion of 'fiends', was empowered to command their services for all malicious operations; who, by her connexion with them, became a kind of living embodied 'hell', shooting from her eyes a quintessence of 'venomous' spirit which blasted all animal and all vegetable life; whose approach made the 'dry and mouldering bones in the grave' 'sweat with fear;' who formed, for the purpose of human destruction, a league with the *Calis*, the 'Demon Queens,' presiding over the Hindoo cities, and a partnership with 'Sani, the dreadful god, who rides abroad upon the king of the ravens,' to relieve him in the toils of killing; who directed with her finger or her word the operation of earthquakes, plagues, locusts, floods, and drought; who could make a magic oracle-glass of the extracted 'liquid sight of a thousand human eyes;' whose stable was a den of yoked dragons; and who had and did many other most prodigious things, according to the evidence given in this volume. To think that amidst the beams of the sun and moon, the light of the Christian religion, and the sense and philosophy of modern Europe, a genius like Mr. Southey's should be solemnly employed in business like this!

It will be most proper, we think, to reserve the remainder of this eventful story, and our intended general remarks on the poem itself, for the next number.

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Art. II. *Sermons and Extracts*, by Edmund Outram, D.D. Public Orator of the University of Cambridge, and Rector of Wootton-Rivers, Wilts. 8vo. pp. 65, and 288. Cadell and Davies, 1809.

WE cannot better state the design of Dr. Outram's *outré* volume, than by introducing the general table of its contents, as it appears in the title. 'I. *Two Sermons*: 1. On



‘ the increase of Separatists, &c ; preached at the primary  
 ‘ visitation of the lord bishop of Salisbury, 1808, and publish-  
 ‘ ed by desire of his lordship and the clergy. 2. On lay-  
 ‘ ing the foundation-stone of Downing College ; preached  
 ‘ before the University, and published by desire of the Vice-  
 ‘ chancellor, heads of houses, and other members of the se-  
 ‘ nate. II. *Extracts*, illustrative of the pretensions and de-  
 ‘ signs of those who have of late, either wholly or in part,  
 ‘ deserted the established church ; made chiefly from the  
 ‘ writings of Arminian and Calvinistic methodists.’

As we wish to confine the attention of our readers to the main subject of inquiry in this singular publication, we shall get rid of the *second* sermon as expeditiously as possible, by remarking that it has no connexion whatever with the other parts of the volume ; that it is a solecism in language to call it a sermon, because it is utterly devoid of religious sentiment ; and that as an oration it is to the last degree meagre and puerile. The *first* discourse is more worthy of our regard, on account of the peculiar importance of its subject, and the vast collection of scattered and disjointed fragments by which its various positions are ostensibly supported. On the question respecting the reasons or the right of separation from the ecclesiastical establishment of our country, we shall obtrude no discussion : the neutrality of our work forbids it, and the allegations of Dr. Outram do not necessarily involve any inquiry on the subject. The principal scope of his assertions and references, is directed to those doctrinal opinions and religious feelings, which the separatists consider as forming no part of the grounds of their secession, but as identified with the essential peculiarities of christianity itself. In making this statement, we by no means intend to assert, that all those opinions, and the feelings arising out of them, have the genuine warrant and stamp of sacred authority. With the “ gold, silver, and precious stones,” we confess there is much “ wood, hay, and stubble ;” and if the flame which destroyed these articles of flimsy texture, did no injury to the form and substance of the more valuable materials, we should not regret the conflagration. But, while error and imperfection are the properties of humanity, we may expect the purest system of truth to receive some corrupt admixture from their defiling contact. It cannot be supposed, that just ideas of the proportions and symmetry of that system, of the true relations of the parts to each other, and of the combining principles by which the “ whole is fitly framed together,” should be possessed by every individual among those who sin-

cerely admire and zealously defend it. The archetype, from which a man may derive the shape and appearance of his conceptions, may, in many instances, differ widely from the original and natural configuration of things; and to a more rational observer they may appear monstrous and deformed. Still the main features of resemblance may be preserved: that truth which sanctifies and saves, may be, with all its unnecessary adjuncts, the operative principle of action—the basis of character—the “rejoicing of the heart.” Such, however, is often the accidental connexion of these imperfect and erroneous opinions with the doctrines of inspiration itself, that, in trying to effect their separation, the mildest treatment will always be found the most successful. Apply the severe caustic of satirical and censorious exhibition, and in removing the excrescence, you will endanger the vital interests of religion. A superficial observer, who has little principle, and less sense to guide his inquiries, will be apt to blend in one mass of confusion the precious and the vile, and direct his hostility or derision against both. On the mind of the man who has formed the unhappy association in question, it is more than probable the effect will be to increase, rather than diminish, his attachment to his exceptionable peculiarities. The remonstrance of a friend might have slackened his hold of them, but the opposition of an enemy will give firmness and tenacity to his grasp. It may have a still more pernicious influence. He may at length imagine his errors to be as sacred as truth; and confound his enthusiasm with his devotion. In either case, the effect is a consummation to be dreaded. It confirms in one instance the power of irreligion, and augments in the other the force of prejudices, which only the genial influence of kindness could dissolve.

In the sequel of our remarks it will be seen from what motives and with what intentions the ‘*Sermon and Extracts*’ by Dr. Outram were published to the world. He approaches armed at all points, and with a mien of the most resolute hostility. On no previous occasion, we will venture to affirm, has the public orator of the University of Cambridge, displayed so much of the ardour and profusion of his eloquence. Fascinated by the attractions of episcopal grandeur, he seems to have summoned memory, invention—all the faculties, in short, conducive to oratorical effect, and centered them in one splendid effort. As Longinus says of Cicero, ‘like a wide conflagration, he devoured and spread on all sides,’ till, at length, ‘by successive additions of proper fuel, he was nourished up to a raging violence.’ He tells his reve-



rend auditory of the 'boundless enthusiasm' of the separatists—their 'sectarian animosity and ambitious zeal:'

'They labour,' he says, 'to attract and allure by every novel mode of expression and gesticulation; by harangues and invectives, addressed not to the reasoning faculty, but to the senses and passions; by representations of the new birth, and exhibitions of its pangs, often painful to the feelings of humanity, or disgusting to common decency and common sense.' 'Discarding the narrow policy of avowing themselves as an insulated sect, they at once projected a mighty hierarchy, that should swallow up almost every religious denomination in itself: an empire of conscience, *that should be not less extensive than the warmer passions or insatiable appetites of mankind!* To enforce their pretensions, by the reputation of superior sanctity, they renounced the *harmless pleasures, and useful gratifications* of society.' 'They retired with their hearers to the trackless wilds of inward feeling, and the dark defiles of metaphysical perplexity. Secure in these retreats, they issued forth their decrees. They proclaimed the *indulgences and rewards*, that awaited the sons of guilt and wretchedness, who should at the very last extremity receive the doctrines which they preached. They published their pretensions to a divine mission, and even to *miraculous gifts*. They boasted, like the sectaries of former days, that they were to be regarded before all others as the people of God:—as men for whom the storm was stilled, and the weapons of destruction turned aside.'

Again, in a style of eloquence transcendentally sublime, and big with horror inexpressible, he reminds us of the 'frantic yells of fanaticism,' and represents that fanaticism as a

'wild and discordant mass of sentimental proofs and metaphysical artillery; which may indeed burst forth and bear down all before it, *but will be soon lost in clouds and darkness, and leave millions of unhappy sufferers, eager to embrace the overtures of any champion, who shall deride the name, and detest the sovereignty of Christ!*' pp. 26—34.

From these 'extracts' we may easily learn, what is the temper of Dr. Outram. Through the distorting medium of prejudice, the simplest facts start up before him into immeasurable enormity. Admitting the truth of *his* representations, one would imagine that the 'separatists' had formed a systematic confederacy against the empire of reason, the dictates of conscience, and the throne of God. They are impostors and enthusiasts of the worst description—combining in their character all the subtlety of the one, with the force and energy of the other. Their influence is as pernicious as their designs. The fair fruits of morality are withered and blasted by their touch. Claiming the highest privileges, they are guilty of the lowest vices, and deserve nothing but derision, contempt, and extirpation! Is it possible, we seriously inquire, that the public orator of Cambridge, should believe his own inflated exaggerations? Or has the 'raging

violence' of his rhetoric, carried him beyond all the bounds of soberness and truth? There is, to be sure, an effervescence of feeling, a redundancy and amplitude of description, which we tolerate in a professional declaimer, whether he is the advocate or the antagonist of a cause. An impartial and reflecting hearer is always prepared to make those needful qualifications and deductions, which the contrariety or deficiency of evidence may require. He knows that, according to oratorical licence, much more is said than is meant; and that allowance must be made for those hyperbolical expressions, which the ardour or irritation of the moment may inspire. Probably by this rule of interpretation, we are to understand the rhodomontade of Dr. Outram.—A Sermon indeed is a solemn affair. The sanctity of the place, and the object for which the assembly is convened, seem to demand the most rigid government of every feeling—and the suppression of every statement inconsistent either with truth or propriety. A conviction of the responsibility of the preacher, should, one would think, be predominant over every inferior consideration, and subdue the temper and imagination to its sacred rule. In the case before us, however, we witness a total violation of congruity, and all its corresponding feelings. The preacher is lost in the 'public orator.' The pulpit becomes a forum, where we behold a clamorous disputer on one side of the question saying all the hard things in his power, in the finest style of abuse, against an obnoxious party—and in the hearing of biassed and partial judges, who, as soon as he has finished his articles of impeachment, thank him for his harangue, and request him to make it public for the good of the community. If the reverend declaimer really *believes* all he has alledged; if he thinks the separatists have indeed projected the mighty scheme of domination, which seems so much to alarm him—that, as public bodies of dissentients, they pretend to miraculous power—that millions of men will become unhappy sufferers through their intriguing machinations—and that, at length, these same separatists are to be considered as insidious, disguised enemies to the Christian faith, virtual and effectual auxiliaries to the hosts of infidelity, against the name and sovereignty of Christ:—If the doctor can credit *bona fide* these monstrous accusations,—we have nothing to do, but to leave him to his credulity.

For our own part, we can honestly aver, that we are neither 'Arminian' nor 'Calvinistic methodists'; though we avow with cordial sincerity our attachment to those doctrines, which both these sects profess to receive, as according with



the articles and homilies of our national church. We are free to confess, that each party may hold opinions not entirely consistent with those standards, and may in some instances maintain them with pertinacity and prejudice. But we think that their *general* agreement with the explicit sentiments of our venerable reformers, should itself be a sufficient reason for the exercise of christian charity; and should, at any rate, shield them from that overwhelming contempt and obloquy, with which they have been assailed by such ecclesiastics as Dr. Outram. Where the dim vision of that reverend orator beholds nothing but palpable deformity, from which he shrinks with horror and disgust, we can see much to make us "rejoice." Their zeal indeed, like that of others, may not be always "according to knowledge;" and they may have, no doubt, their portion of bigotry and malevolence. Still they are "going about doing good." The Dr. himself must have seen or heard of some instances of unquestionably useful exertion, by which the "sinner has been turned from the error of his way," and those who before were pestilential, by their habits and example, have become "holy in all manner of conversation." Let such instances of success be willingly acknowledged, and the moral influence of their labours, on the lower classes of society in particular, be attentively considered; and though they may not "walk with us," far from calling down fire from heaven upon them, let us rejoice that "Christ is preached," even by the uncanonical sons of nonconformity and methodism. Had the sentiments of Dr. O. been congenial with this spirit of comprehensive liberality, he would not have sallied forth with the torch and the war-whoop of persecution. Instead of appealing to the worst passions of human nature, and employing the language of studied insult and angry irritation, he would have tried to conciliate, when he could not convince; and have lessened rather than widened the breach between the church and the separatists. Some wily dissidents will even feel obliged to him for his provocation. They will confirm themselves and their adherents in attachment to the cause they have espoused; and succeed in converting the neutrality of the timid and irresolute into avowed opposition, by reminding them, that their enemies will give no quarter to any whom they have once suspected, but consider them as, after all, only 'false brethren, who under the mask of friendship are draining the very vitals of our establishment.' Such intemperate advocates as Dr. O. always ruin the cause they mean to serve, and promote designs which are precisely opposite to their own.

The large collection of *extracts*, occupying nearly three hundred pages of the volume, is made chiefly from the letters of Whitfield, the journals of Wesley, and the Evangelical and Arminian magazines. Occasionally, some quotations are introduced from a few Scotch divines and English episcopalians, supposed to be favourable either to the 'Calvinistic' or 'Arminian methodists.' The various topics to which these extracts refer, are regularly arranged in thirty one sections, and are considered by the compiler as a systematic detail, of what the separatists believe and practise. On some of the points thus illustrated and exemplified, we have no hesitation in conceding, that much ignorance, prejudice and fanaticism were abundantly manifested. *Fas est ab hoste doceri* is an old maxim,—and we hope the present generation of methodists will profit by the exhibition. Whatever good, however, they may derive from this exposure, they will feel no gratitude to Dr. Outram. A sense of obligation is annihilated by avowed hostility, even when it is indirectly productive of advantage. On other subjects respecting which their opinions are here disclosed, they will feel neither the conviction of error, nor the consciousness of shame. Garbled and mutilated as most of the passages are, in which some of their most important sentiments are recorded, they will rejoice in any testimony, however feeble, to their value and efficacy. If every statement be not distinguished by scholastic accuracy, they will recollect by what venerable authorities the doctrines themselves have been supported, and by what force of reasoning they have been defended; and this will console them amidst all the imperfections of modern advocates.

It must immediately strike a reflecting person, on the most cursory perusal of these extracts, that the mode of attack is extremely disingenuous and ignoble. Severed from their connection in the documents from which they are taken, we are deprived of that which is essential to the forming a correct estimate of the whole. Besides, it is the easiest thing imaginable to construct a series of charges against an individual or a party, if insulated quotations, arranged too at the caprice of the accuser, are to constitute the basis of proof. On this principle of arraignment, we might impeach the sacred writers themselves. And here, by the bye, we are reminded of a passage in the beginning of the first sermon, in this very volume of Dr. Outram, which is applied, and with great propriety, to the false method of interpreting the scriptures, by resting doctrines on single and unconnected quotations.

'When men have once devoted themselves to their darling tenets they



argue as if they had yet to learn, that what seems to be absolute in expression is often conditional in sense; that, in many instances, where the whole stress appears to be laid upon some one leading principle, it is not to the exclusion of those moral effects or kindred virtues, with which it is generally declared to be connected. They scruple not to interpret without reference to the immediate context, which would, if properly attended to, lead to the true import of the passage; or else, without regard to other passages, which, if the interpretation contended for be established, must be either to the greatest degree depreciated, or utterly neglected.' pp. 2—3.

It is impossible not to perceive the pertinent application of this censure to the Doctor himself. The rule for which he contends is founded on self-evident principles—and is obviously just as requisite to a right understanding of merely human, as of inspired authors. We are therefore not a little concerned to observe it so glaringly violated by the compilation before us. Were we disposed to follow the example of Dr. Outram, we might present to the world a collection of 'extracts illustrative of the opinions, pretensions and designs of those who' never 'deserted the established church, made chiefly from the writings' of bishops, rectors, vicars, and curates. Amongst those whose attachment to the hierarchy was never doubted, we could find as great diversity of sentiment, on almost all points of doctrine and practice, as ever separated the various classes of non-conformists from each other. We should find some as arrant fanatics as any that belong to the Quixotic corps among the methodists, and others as heterodox as the "rational dissenters." Should we compile from the works of Hall, Ken, Hooker, Tillotson, Clarke, Whitby, and Fellowes, a system (if such heterogeneous materials could be formed into a system) of religious opinions, what a 'discordant mass of sentimental proofs and metaphysical artillery we should combine 'together! How soon we should be lost in 'clouds and darkness!'

It excited in us little surprise to find the Doctor himself a *doctrinal* dissenter from the 'established church,' and admitting opinions in direct opposition to the uniform tenor of its articles and liturgy. The idea of justification by faith alone, seems to be as obnoxious to him, as it is to many of our modern dignitaries; notwithstanding the explicit language of scripture, and the accordance of all the reformed confessionals on this important subject. We contend as earnestly as Dr. O. for habitual and operative piety,—or a principle of holiness, intimately and inseparably connected with true Christian faith. But we must not confound the principle with its effects. Nay we hesitate not to assert, that though true faith is certainly and invariably productive of moral

purity, it is not, even *as a principle* of holy action, that it becomes the medium of acceptance in the sight of God. Its efficacy in that relation is derived, not from its inherent virtue or positive influence, but from the object to which its exercise is directed, and the wise constitution of the plan of human redemption. "It is of faith," says the apostle Paul "that it might be of grace." But how can the pure unmerited favour of God, which is the only scriptural idea of *grace*, be manifested in the Christian economy, if acceptance depend, either exclusively or in part, on the sincere obedience of an imperfect creature? Here, be it understood, we are speaking of *acceptance* only, and not of final salvation. In order to the future enjoyment of the "heavenly inheritance," there must not only be that which constitutes our claim and title, but, what the sacred writers emphatically term a "meetness for it." Hence arises the necessity of moral qualification, not that we may *obtain* the favour of God, but that we may *enjoy* it. This is not an arbitrary distinction, assumed to meet the necessities of a system; but, in our view, distinctly implied, and repeatedly expressed in various passages of the new testament. Faith, in relation to the former object, is the sole exclusive medium of justification, and in connection with the latter, "worketh by love, purifieth the heart, overcometh the world," and thus constitutes the principle and source of Christian holiness. 'True it is,' says Archbishop Leighton, 'that faith purifies—and all 'graces flow from it; but in this work of justifying the sinner, 'it is alone, and cannot admit of any mixture.' 'It is a childish 'cavil' affirms one of still higher authority, the judicious Hooker, 'wherewith in the matter of justification our adversaries do so greatly please themselves, exclaiming that 'we tread all Christian virtues under our feet, and require 'nothing in Christians but faith, because we teach that faith 'alone justifieth; whereas, by this speech we never meant to 'exclude either hope or charity, from being always joined as 'inseparable handmates:—but to shew that faith is the only 'hand which putteth on Christ for justification, and Christ, 'the only garment which covereth the shame of our defiled 'nature, hideth the imperfection of our works, preserveth us 'blameless in the sight of God; before whom otherwise, the 'weakness of our faith were cause sufficient to make us 'culpable, yea, to shut us from the kingdom of heaven.' Would to God our "ecclesiastical polity" were always defended by such advocates as Hooker! We should not then have heard of such a purely heathenish exhortation as



that which Dr. O. would deem proper to address to a dying penitent:

‘He must improve to the utmost the short interval, during which he may yet be spared, to labour for that faith and holiness, without which there is no ground of hope: *but he must be left to the heart-searching wisdom, or uncovenanted mercy, of Almighty God.*’ p. 7.

We must refer our readers to archdeacon Daubeney, for an explanation of this passage. ‘Uncovenanted mercy’ is a favourite phrase of modern usage, and is to be considered as the dernier resort of those who, it seems, can derive no hope from the “everlasting covenant, ordered in all things and sure.” Where is the scriptural warrant for assuming that there is, or ever will be a dispensation of uncovenanted mercy, or mercy irrespective, and without the limits of the covenant of grace? Does not St. Paul assure us, that if the Christian sacrifice be rejected, there remaineth no other, but a dreadful foreboding of unmingled judgement? And who is authorized to intimate the future possibility of mercy from any other source? If this be not supporting the hope of final impunity, and encouraging the procrastination of a sinner, we are completely deceived respecting the meaning and tendency of this mysterious phrase.

We had thought of noticing those parts of Dr. Outram’s performance, in which he gives an undisguised statement of his views on the subject of *toleration*. If the separatists are really the monsters he has portrayed, we do not wonder at his willingness to restrain them within the narrowest limits. In the sermon, he expresses his unequivocal approbation of a sentiment, delivered, it appears, by the present bishop of Salisbury, in a charge to the clergy of the diocese of Exeter; that ‘toleration is not power.’ What the ‘author and first publisher of this important rule’ understood by it, it is not difficult to ascertain: and the Dr., therefore, as the echo of his diocesan, hopes that

‘those in authority, to whom it properly belongs, will be disposed to lend all reasonable aid; that they will give due attention to every rational expedient which has been proposed for our support; that they will, above all, weigh well with themselves, or submit to the great councils of the nation, whether it be not indispensably necessary to provide effectual safeguards against false brethren—who are draining the very vitals of our establishment.’ p. 33.

These allusions to measures now projecting are pretty obvious—and ‘clearly illustrative of the opinions, pretensions, and designs’ of Dr. Outram. On the nature and extent of religious toleration we shall ere long take an opportunity of delivering our sentiments at large. In the mean time, we

conclude our notice of the publication before us, by expressing an earnest desire that the 'great councils of our nation' will beware, lest they injure by their touch the sacred palladium of religious liberty—that 'effectual safeguard' against the intriguing machinations, and sectarian designs of an ambitious priesthood—that safest prop of the hierarchy itself—that most expedient policy of suppressing fanatical extravagance, by leaving it to the unchecked counteraction of free discussion—that surest bond of civil union amidst religious discordances—and that permanent support of a constitution, whose rallying point is liberty, and whose protecting influence should be bounded only by the limits of the empire.

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Art. III. *The Life of Apollonius of Tyana*; translated from the Greek of Philostratus, with Notes and Illustrations, by the Rev. Edward Berwick, Vicar of Leixlip, in Ireland. 8vo. pp. 492. Payne. 1810.

FEW persons, we imagine, will be at the pains to read this book—notwithstanding that it gives an account of as many events at variance with the ordinary course of nature, as could conveniently be crowded together in a similar compass; and contains, too, several just observations on common life, and entertaining sketches of natural history. It can hardly be expected, however, to supplant the novels of Leadenhall-street; and no one, we are tolerably certain, will shut up the Spectator or the Rambler, to listen to the lessons of Apollonius on the conduct of life—or lay down Buffon to obtain amusement from his biographer's descriptions of animated nature. Mere extravagance will never recommend a book to those who retain the ordinary use of their faculties. It is the inimitable wit of Cervantes that gives such a charm to Don Quixote, and the cynical satire of Swift, that reconciles us to the wonders of Lilliput and Brobdingnag.—As some of our readers, however, who will not be at the trouble of perusing the marvellous performance before us, may yet be curious to know the design with which it was composed, as well as the nature and authority of its relations, we shall endeavour to afford them a little satisfaction on each of these particulars.

Some men of great learning have pretended that the life of Apollonius was written for the purpose of bringing into discredit the history of the life and miracles of our Lord Jesus Christ. But in this supposition we can by no means bring ourselves to concur. We are persuaded, indeed, that if certain enemies of Christianity, both ancient and modern, had not judged this farrago of fables useful to carry on their



insidious warfare, no such design would ever have been attributed to Philostratus. It is evident he was a fond admirer of the sage of Tyana, and was not a little displeased that so eminent a Pythagorean should enjoy but a doubtful reputation. Having received from the empress Julia Doma, certain records of the 'travels, opinions, discoveries, and predictions' of Apollonius, purporting to be written by his attendant Damis,—the sophist (for so was Philostratus called on account 'of his superior eloquence') began, in compliance with the wishes of the empress, to compose a book, which, while it might gratify his patroness, and display his own skill in the art of rhetoric, would procure for his favourite philosopher a more profound and general veneration, than had fallen to the lot even of Pythagoras himself. That such really was the design of the writer, is confirmed both by his own assurances, and the testimony of antiquity—and is in perfect consistency with the stories, the strain of the composition, and the sentiments of the work;—all which, it is obvious, are formed in imitation of the life of Pythagoras, but bear no resemblance to the evangelical narratives.

Philostratus has succeeded in describing a man, who, if not superior to Pythagoras in wisdom, passed, at any rate, through more extraordinary scenes. The circumstances attending his birth promised a life of wonders; and as it is authoritatively stated, that 'of the manner of it no one should be ignorant,' it would be inexcusable, even in a cursory abstract, to omit mentioning, that, after having been announced by 'the Egyptian God Proteus,' it took place in a meadow, and was ushered in by a chorus of swans. It was not long, we are told, before our hero 'gave signs of great strength of memory and persevering application,' and discovered also an extreme nicety in 'using the Attic dialect.' His father, therefore, who was a man of fortune, resolved to send him, at the age of fourteen, to Tarsus for the purpose of education. But the spirit of the young sage was indignant at the inhabitants of this city, who used 'to sit like water fowl' on the banks of the Cydnus, being 'fonder of fine clothes than the Athenians of philosophy;' and he retired therefore to Ægæ, with his master Euxenus—a person who, it seems, was much better versed in culinary mysteries, than in morals or metaphysics, and was only capable of repeating a few philosophical sayings in the same way 'as birds know what they are taught by men.' Apollonius supplied the want of a competent instructor, by diligently frequenting a temple of Esculapius, and, before he was sixteen, became an enthusiastic admirer of Pythagoras, after whose manner he determined to live. This re-

solution was punctually observed. At the age of twenty, having, by the death of his father, come to the possession of a 'considerable fortune,' he distributed the greater part of it to his elder brother and other relations, and immediately subjected himself to the five years preparatory dumbness, so rigidly enjoined by the Samian sage;—no inconsiderable grievance to one who was by nature so communicative as Apollonius. 'He was wont to say,' indeed, 'that this kind of life was often very irksome, forasmuch as during it he had many things to say which he did not say, and heard many things of a disagreeable nature which he affected not to hear.' To lighten, therefore, as much as possible, the severity of his quinquennial penance, he endeavoured to make himself understood by gesticulations; and several incidents are recorded which really indicate a very superior degree of pantomimical expertness.

Having duly fulfilled the law of silence, our hero resolved to visit the sages of India, and on his way to converse with the magi of Babylon and Persia. Previous to his departure he had collected several disciples; but as they did not happen to be of so vagrant a disposition as himself, he arrived at Ninus in Commagena, in company with only two of his own domestics. Here, however, he fell in with his future *Boswell*, one Damis—whose character, as the ornate composition of Philostratus is almost solely derived from his 'commentaries,' it may not be impertinent to elucidate by an extract.

'The Ninevite soon became attached to Apollonius, and being fond of travelling, said, Let us go—God shall be your guide, and you shall be mine. I think I may serve you on the journey, for if I know any thing, it is the road leading to Babylon, together with the towns and villages on the way, wherein can be found any accommodation, it being not long since I returned from thence. I am, besides, acquainted with the languages of the barbarians, namely, the Armenians, Medes, Persians, and Cadusians. But, my friend, returned Apollonius, I know them all myself, though I never learnt them. Whilst Damis stood in amaze at what he heard: do not be surprised, continued Apollonius, at my knowing all tongues, for I know the very thoughts of men, even what they do not say. When Damis heard this he adored him, considering him as a demon. He then became a proselyte to his opinions, and whatever he learnt from him, he did not forget. This Assyrian had some eloquence, though from his education among barbarians, ignorant of all the rules which constitute elegance in writing. Yet his observation of whatever was either said or done in company, was acute, and he kept an exact account of all that passed, which appears from a book he wrote called the *Apolloniana*.—Damis was desirous to learn every thing of Apollonius, and as desirous to put down in his book every circumstance, however minute and trifling. The answer he made to one who condemned this kind of writing was neat and apposite. It was to an envious, impertinent



fellow who said that there were some things he wrote of Apollonius, well enough, particularly his opinions and sayings, but that the crumbs he collected, put him in mind of the dogs that eat of whatever falls from their master's table. To this criticism Damis made the following reply: if the Gods have feasts, and eat at them, they have also attendants who wait on them; and whose business it is to take care that none of the ambrosia be lost. Such was the friend and companion by whom Apollonius was accompanied during a great part of his life.' pp. 31—33.

Recollecting that Apollonius could hardly be thirty when he set out on his travels, we are a little surprized to find that, at this early period, his fame was diffused among Greeks and Barbarians—from the pillars of Hercules to the extremities of India. Such, however, it appears was the fact; inso-much that on the mere strength of his name, he every where met with better treatment than other wandering sages have been able to procure by royal letters, and costly presents. On his arrival at the gates of Babylon, the golden image of the king was held out to him to worship—a mark of submission never dispensed with, except in favour of the Roman ambassadors. Apollonius, however, upon being apprised of the ceremony, merely said, 'This man whom you worship, if he is so fortunate as to be praised by me for his virtue and goodness, will acquire honour enough'—and with these words, to the great amazement of all the loyal by-standers, passed through the gates. The King, though an oriental, did not resent this independence. On the contrary, he confessed he was 'more pleased with his coming than if he had the wealth of India and Persia added to his own;' and vehemently pressed him to accept of 'apartments in the royal palace.' This favour however, the philosopher declined; and after examining the curiosities of Babylon, and 'saying what he thought sufficient to the Magi, (whom he found wise but not in all things) he said, Come Damis let us pursue our journey to the Indians.' The reader who is disposed to follow them in this expedition, will find the substance of their conversation on the road reported at considerable length. These dialogues are mostly of an argumentative cast; and if they were not so manifestly 'embellished' by the hand of the sophist, we should have no hesitation in subscribing to the opinion of bishop Parker, that Apollonius had picked up Damis as a kind of Sancho to exercise his wit upon, as, adds the bishop 'we find him on all occasions 'not only baffling the esquire in disputes, but breaking jests 'upon him, which he, (the esquire) always takes with much 'thankfulness and more humility, still admiring his master's 'wit but more his wisdom.'

In their way to the Hill of the Sages our travellers halted at the court of Phraotes, a prince who had been educated by the



Gymnosophists, and who was little inferior to them in wisdom. Apollonius as usual was well received, and obtained on his departure a letter of recommendation to Iarchas, the president of the Gymnosophistic college. On arriving at the far-famed hill of wisdom, the strangers, though charged with expectation, were by no means disappointed, but on the contrary quite overcome with wonder and astonishment. These Sages were as much superior to Apollonius, as Apollonius was to his obsequious commentator. Indeed the faculties of our philosopher appear to have been considerably impaired in this excursion. On his introduction to Phraotes, he was obliged to make use of an interpreter, having pretended to an universal knowledge of languages, it should seem, merely to astonish the poor Ninevite. And though in the outset he was familiar with 'the language of animals,' and 'knew the very thoughts of men;' yet he is now perfectly amazed at hearing Iarchas relate 'the whole history of his life.' The hill itself abounded in curiosities. It was defended on all sides by an immense pile of rocks; and on these rocks were to be 'seen the traces of cloven feet, beards, faces, and backs'—indicating the discomfiture of 'Bacchus and his Pans' in a rash assault. On the top of the hill were two vessels of black stone, out of which the sages were accustomed to dispense rain and wind. On occasion of a 'refreshment' at which the king of the country was present,

'Four Pythian tripods (such as are used by the priests of Apollo at Delphi) came forward, like those described in Homer. Then advanced cup-bearers of black brass, like the Ganymedes and Pelopses of the Greeks. The earth strewed herbs under them much softer than our beds. Bread and fruits, and the vegetables of the season, together with the dainties used at second courses, came of themselves, each in order, better dressed than what they could be by our cooks. Of the tripods, two of them handed about wine, and of the remaining two, one handed about warm water, and the other cold. The cupbearers of brass mixed the wine and water for the company, in equal proportions, which they presented to every man in small cups, as is customary at our feasts,' pp. 156, 157.

Nor were the conversations at all deficient in the marvellous. Discoursing on the doctrine of the metempsychosis, Iarchas assures his guests, that he is a new edition of king Ganges, son of the river of that name; adding that he 'could enumerate many actions of this man, were he not afraid of speaking in his own praise;' and Apollonius is not only brought to confess, that he came out originally 'as pilot of an Egyptian vessel,' but relates with circumstantial minuteness his 'principal exploit' in that character—namely, the over-reaching 'a nest of pirates.' Sometimes Iarchas took upon him to deal out



prescriptions, and perform what are here humourously called 'miracles.' In order to eject a spectre, 'who had got possession of a house, and kept it without one sentiment of truth and honour,' he composed a letter 'containing many things enough not only to alarm, but terrify him.' The president, also, cured a man who had 'dislocated his hip-bone,' and 'a woman who had had seven difficult labours.' Of the prescriptions, the most memorable, we think, is that which has for its object to produce a distaste for wine. 'Observe where the owl builds her nest, then rob it of its eggs, and make your child eat of them after being gently boiled.' In the wording of this useful recipe there is doubtless some ambiguity; but we can by no means agree with those who maintain that it is the 'child' who is meant to undergo the operation of 'boiling'; since, in that case, we are satisfied, the 'eggs' would be superfluous.

Having spent some months in company with the sages, 'during which time he acquired whatever knowledge they had, fit for public or private use,' Apollonius returned to Asia Minor. As it would have been to the last degree lamentable, however, for a person who could expel demons, heal diseases, predict future events, call up ghosts, and raise the dead, besides being adequate to the curing of mad dogs and the taming of satyrs, to have confined the exercise of these accomplishments within the limits of a single city or province, our hero continued for some time itinerating over different parts of Greece—visiting temples, restoring to its original purity the worship of different divinities, disseminating the wisdom he had imported from India, and acting with great applause, on sundry occasions, in his character of wonderworker. Leaving Greece he next crossed over to Italy, and, in spite of Nero's known enmity to philosophers, visited Rome—where, however, his stay was not of long duration. He then travelled into Spain, to view the pillars of Hercules, and after some time proceeded to Egypt. His principal undertaking here, was an expedition to the Ethiopian Gymnosophists; but he found them much inferior to those of India, of whose reputation, indeed, they were extremely jealous; and he was upon the whole a good deal dissatisfied with his reception. As the following incident which happened on his way back, is pronounced by Philostratus to be that which cast the 'greatest lustre on his travels,' and to be 'in truth their great feat,' our readers shall not be defrauded of the sophist's account of it.

'Apollonius and his companions stopped in a small village in Ethiopia, where, whilst they were at supper, they amused themselves with a variety of conversation both grave and gay. On a sudden was heard a confused

uproar, as if from the women of the village exhorting each other to seize and pursue. They called to the men for assistance, who immediately sallied forth, snatching up sticks and stones, with whatever other weapons they chanced to find, shouting all the time as if some violence was offered to their wives. All this hubbub arose from a satyr having made his appearance, who for ten months past had infested the village. This satyr was very fond of women, and, as was said, had been the death of two, whom he had seemed most attached to. The moment Apollonius perceived his friends were alarmed at this, he said, don't be terrified, it is only a satyr who is saucy to the women. By Jupiter, said Nilus, he is one whom our college of Gymnosophists have been unable to make desist from such improper conduct. For my part, said Apollonius, there is but one remedy to be used in cases of such kind of insolence, and is what Midas had recourse to. He was himself of the race of the satyrs, as appeared plainly by his ears. A satyr once invited himself to his house, on the ground of consanguinity, and whilst he was his guest, libelled his ears in a copy of verses, which he set to music and played on his harp. Midas who was instructed, as I think, by his mother, learnt from her, that if a satyr was made drunk with wine and fell asleep, he recovered his senses and became quite a new creature. A fountain happening to be near his palace, he mixed it with wine, to which he sent the satyr, who drank till he was quite overcome with it. Now to shew you that this is not all mere fable, let us go to the governor of the village, and if the inhabitants have any wine, let us make the satyr drink, and I will be answerable for what happened in the case of the satyr of Midas. All were willing to try the experiment, and immediately four Egyptian amphoras of wine, were poured into the pond in which the cattle of the village were accustomed to drink. Apollonius invited the satyr to drink, and added, along with the invitation, some private menaces in case of refusal. The satyr did not appear, nevertheless the wine sunk as if it was drank. When the pond was emptied, Apollonius said, let us offer libations to the satyr, who is now fast asleep. After saying this, he carried the men of the village to the cave of the nymphs, which was not more than the distance of a plethron from the hamlet, where after shewing them the satyr asleep, he ordered them to give him no ill usage, either by beating or abusing him; for, says he, I will answer for his good behaviour for the time to come. This is the action of Apollonius, which by Jupiter, I consider as what gave greatest lustre to his travels, and which was in truth, their great feat.' pp. 348—350.

After his return from Ethiopia, he continued roaming about the country, till some of his speeches exposed him to the suspicion of Domitian. He was, in consequence, summoned to Rome; and notwithstanding the remonstrances of Damis and one Demetrius, whom he met with on the way, he obeyed the summons. He even composed a most elaborate defence—which his foresight, however, did not enable him to perceive it would be impossible to deliver. When brought to trial, he intimidated the emperor by the boldness of his replies, and then vanished from the tribunal. The same day



he appeared to Damis and Demetrius at Putcoli, a town about the distance of three days journey from Rome, confessing, indeed, that his miraculous despatch had made him drowsy. The moment Domitian was murdered, he saw, in vision, the whole transaction at Ephesus, and exclaimed amidst a crowd of his disciples 'strike the tyrant, strike.' Desirous of 'persuading Damis that he should live for ever,' he took care to send him out of the way before his death; and here, therefore, the journal of the Ninevite abruptly concludes. The age of our philosopher is uncertain; as 'some say he was above four score, others above four score and ten, and there are some who say his age exceeded one hundred years.' With regard to the manner of his death, Philostratus had not ascertained whether he died in Ephesus, or 'made his exit in Crete,' or disappeared at Lindus.

Such is the 'Life of Apollonius;' which we should at once dismiss as the monstrous offspring of a distempered fancy, did not the use which industrious unbelievers have, at various times, made of some particulars which it contains, lay us under a necessity of adding a few considerations with regard to its authority.

All relations of miracles involve a degree of improbability: but the nature of these relations may either neutralize this improbability so far, as to induce us to believe them, on the testimony of competent witnesses, or increase it to such a degree as to justify us in rejecting them, without troubling ourselves to examine the authorities alledged in their favour. If miracles are said to be effected according to the usual course of things—if, for instance, a man is said to acquire the faculty of prescience by abstemiousness, or the knowledge of human thoughts by feeding on 'dragon's liver,' or if we find him professing to tame orang-outangs by the agency of wine; it is quite needless to go into an investigation of such accounts, inasmuch as similar experiments are not observed, in the present day, to afford similar results. If it is reasonable to suppose that human affairs are under the management of infinite wisdom, and that we shall be treated in a future state of existence according to our behaviour in the present, it is also reasonable to expect the deity will interpose to inform us of it, in a way adapted to influence our practice. Miracles said to be wrought as proofs of this interposition, which it was previously reasonable to expect, we may be obliged to credit on the testimony of witnesses, whose knowledge and veracity cannot be suspected; while those which are said to be wrought for no purpose whatever, unless to serve as the embellishments of a story, or to procure admiration for a man who is otherwise sufficiently wonder-



ful, may be rejected, without ceremony, as owing their credit to human ignorance, or credulity, or artifice. The multitude of gods and demons, who in former ages were supposed to interfere in human affairs, are now universally regarded as imaginary beings, who derived their existence from the fears of superstition or the fictions of poetry. Miracles, therefore, which suppose the existence of these non-entities, or which are represented as being effected by their influence, whatever authority may be adduced in their support, can be nothing else than mere fables. Now, as all these circumstances combine to aggravate the original improbability, inherent in every miraculous relation, in the case of the supernatural achievements of Apollonius, we might, as already observed, without more ado, pronounce them the illusions of enthusiasm or the deceptions of artifice. But there are others, as already observed, who being of a *sceptical* turn, think them intitled to more respect. We shall, therefore, as a work of supererogation, proceed to examine the shadow of evidence introduced to support the miraculous events of this book.

In determining on any relation we hear, it is proper to consider whether it be the design of the relater to amuse or to instruct—to divert us for the moment, or give us information according to the best of his knowledge. Now a *probable* account is all that Philostratus pretends to furnish. But in his time there was a general belief in the power of demons, and the prevalence of miracles. Such men as Apollonius is represented to be, were universally considered as endowed with supernatural powers, and capable of altering the course of nature. Philostratus found it necessary, to invent miraculous events, or make use of such as were already invented, to give his work a character of verisimilitude. There is about the same difference, then, between Philostratus and the evangelists, as between an ordinary romance-writer and a grave historian.

But if it be supposed that it was not the design of Philostratus to gain the admiration of men, by imposing on their credulity, still his knowledge of what he relates is incompetent. He wrote at least a century after any of the events took place which he records. He was not an eye witness, and must have collected his information from the common sources of history. His pretensions on this head, to be sure, are sufficiently imposing.

‘ The history I mean to give of the man, has been drawn in part from the cities wherein he was held in high esteem, in part from the temples whose long disused rites he restored, in part from what tradition has preserved of him, and lastly from his own epistles, which



were addressed to kings, and sophists, and philosophers—to Eleans, Delphians, Indians, and Egyptians, all written on the subject of their deities, countries, morals, and laws: it being his constant practice to redress whatever he found wrong.' p. 5.

But let us examine this. A little after the fore-cited passage, he says,

'The work may be of use to the lovers of literature, inasmuch as it will introduce them to the knowledge of things with which they were before unacquainted.' p. 7.

Now this acknowledgement destroys the whole credit of his narrative. For the miracles he ascribes to Apollonius were not done in a corner. The most celebrated cities of the Roman empire were the theatre of his operations. These events, of which information might have been had in every city, must have been no secret to men of inquisitive minds. Tradition that begins to make a noise after the silence of a hundred years, seems disinterred for no good purpose; and is, certainly, a very insufficient substitute for an intelligent, credible witness. Apollonius was perfectly versed in the ceremonies of heathen worship—and composed a book on sacrifices. He might have corrected abuses, or revived obsolete ceremonies in some of the numerous temples he frequented: but it required no miraculous powers to restore the 'purity' of superstitions, in which the priests were so much interested, and to which the common people were so much addicted. If the ministers of those temples, related miracles performed by Apollonius, (which, however, does not appear,) little credit is due to their testimony, as they could only publish reports at the fourth or fifth hand, which might originally have been propagated by persons of suspicious veracity. The correspondence of Apollonius, indeed, assumes a more serious appearance. But such letters as Philostratus has made use of, (and the rest have perished,) instead of giving sanction to the miracles attributed to the Tyanean, are perfectly innocent of attesting any fact whatever.

We should have had a very meagre history of Apollonius, if Philostratus had drawn his materials entirely from the forementioned sources. He gives the following account of more ample supplies.

'There was a certain man named Damis, who was well read in philosophy, a citizen of the ancient Ninus, who became one of the disciples of Apollonius, and wrote the account of his travels, wherein he set down his opinions, discourses, and predictions. A person nearly allied to Damis introduced the empress Julia Augusta to a knowledge of his commentaries, which till then were not known; as I was a good deal conversant in the imperial family from the encouragement given by

the empress to rhetoric and its professors, she commanded me to transcribe and revise these commentaries, and pay particular attention to the style and language; for the narrative of the Ninevite was plain, but not eloquent. To assist me in the work, I was fortunate in procuring the book of Maximus the Ægean, which contained all the actions of Apollonius at Ægæ, and a transcript of his will, from which it appeared how much his philosophy was under the influence of a sacred enthusiasm. I also happened to meet with the four books of one Mera-genes, which were not of great value on account of the ignorance of the writer.' pp. 6, 7.

The testimony of Maximus, however, is of no value, as his work only recounted the actions of Apollonius during his residence at Ægæ. Meragenes, besides the ignorance here ascribed to him, was by no means an admirer of Apollonius, and is even supposed to have published reports to the discredit of our wonderworker. The only voucher for the miracles of Apollonius, then, is the journal of his man Damis. Now, a strong suspicion arises that the whole of this was a forgery. Such relations as composed the commentaries ascribed to Damis, would be very much to the taste of such a woman as the empress Julia; and it would be going too far to suppose that she put perplexing interrogations to those who made her so grateful a present. But even if the journal of the Ninevite actually fell into the hands of Philostratus, it is impossible for us to distinguish the narrative of Damis from the additions of the sophist; since, anxious for the credit of his rhetoric, he is careful to inform us that he took great liberties with it in 'revising and embellishing.' Besides, if we were assured that Damis on all occasions spoke what he thought the truth, yet this does not preclude us from suspecting that he was grossly deluded. As Apollonius deceived Damis in several instances, and Damis had only the testimony of his master for the most extraordinary events which he has recorded, we can easily attribute to the craft of Apollonius, or the ignorance and credulity of Damis, all the wonders detailed in this book. These wonders are entirely destitute, then, both of internal and external evidence, and we may regard the attempts to press them into the service of infidelity, as the feeble efforts of a desperate but malignant cause.

With regard to Mr. Berwick, who has invested the life of Apollonius with an English garb, his design appears to be laudable, and he has executed it with credit to his judgement and reading. His translation is in general easy and flowing, and possesses somewhat of the air of an original; but his language is not always grammatically accurate, and is sometimes disfigured by uncouth modes of expression. 'The consequence was that all &c. run,' 343. 'He ordered his hair and beard to be cut off



and to be sent back to prison loaded with irons.' 415. 'I reasoned on the force of *fate*, and said, *its* decrees are so unchangeable that if *they* decreed' 462. 'I *would* not like &c. the temples, to *where*, &c. 447. Mr. Berwick has illustrated the work with notes, partly taken from the translation of Olearius, and partly furnished by himself; but has withheld the useful addition of a general index. On the whole, we fear he is not likely to meet with a reward suitable to his patience and industry; as English literature would have sustained very little loss from not having a translation of so silly and absurd a book, as 'the Life of Apollonius of Tyana.'

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Art. IV. *Philosophical Transactions of the Royal Society of London for 1810. Part. II.*

(*Concluded from p. 138.*)

IT is with sincere pleasure that we find Mr. Davy still availing himself of the distinguished advantages of his situation, and of the resources of his unrivalled skill and ingenuity, to solve the most difficult and interesting problems in that science to which he has already contributed so many wonderful discoveries, and in the history of which his name will hereafter be associated with those illustrious individuals, who have successfully explored the regions of philosophy, and intitled themselves to the admiration and gratitude of succeeding generations. The fourteenth paper in this part of the *Philosophical Transactions* gives an account of his

*'Researches on the Oxymuriatic Acid, its Nature and Combinations; and on the Elements of the Muriatic Acid: with some experiments on Sulphur and Phosphorus, made in the Laboratory of the Royal Institution.'*

The composition of muriatic acid, has long been considered one of the most curious objects of experimental research; and the facts detailed in this memoir, afford an instructive example of the pernicious influence, even upon minds accustomed to rigorous inquiry, of viewing objects, however familiar, through the medium of an established general theory. Scheele, the great discoverer of oxymuriatic acid, considered it as muriatic acid freed from hydrogen. Nor was it until Berthollet had made a number of important experiments upon it, and had concluded it to be a compound of muriatic acid and oxygen, that Scheele's theory was abandoned in favour of one, which was thought to afford a beautiful illustration of the Lavoisierian theory—but which now appears to rest solely on hypothetical grounds. As the oxygen, according to this theory, was always supposed to be

attached by very slight affinity, it could not but surprize Mr. Davy to find, that charcoal, ignited even to whiteness in oxymuriatic or muriatic acid gas, by the voltaic battery, produced no change whatever in them, if it had been freed from hydrogene and moisture by intense ignition *in vacuo*. This led him to doubt the existence of oxygene in oxymuriatic acid; and determined him to make a more strict investigation for its detection than had been made hitherto. His doubts on the subject received some confirmation from his former experiments on the action of potassium upon muriatic acid gas, in which about  $\frac{1}{3}$  of hydrogene was always produced, and from the fact, that muriatic acid was never obtained from oxymuriatic acid, or the dry muriates, except water or its elements were present. The experiments, too, of MM. Gay-Lussac and Thenard, recently published in the *Memoires d'Arcueil*, had led them to conclude, that oxymuriatic acid is not decomposable by any substances but hydrogene, or such as can form a triple combination with it. With these facts before him, Mr. D. entered upon the investigation which he has presented to the Society, and the results of which are equally new and interesting.

Mr. Davy's first object was to obtain experimental proof of the existence of oxygene in oxymuriatic acid gas. He introduced the gas into a vessel containing tin, and exhausted of air. Combination took place, on the application of a moderate heat, and a limpid fluid was formed, possessing all the properties of the liquor of Libavius. On the idea that this liquid was a compound of muriatic acid and oxide of tin, Mr. D. presumed that the oxide would be separated from it by ammonia. Some ammoniacal gas was therefore admitted to a small quantity of this liquid, over mercury. It was absorbed with great heat; no gas was generated; and a solid substance was formed of a dull white colour, which evaporated entirely in dense pungent vapour, on being heated. When the ammonia was used in considerable excess, still no decomposition took place—and the same combination was formed.

He then tried to determine, if the solid and liquid compounds which he had noticed, in a former paper; to result from the action of phosphorus upon oxymuriatic acid, contained either phosphoric, or phosphorous acid. With this view some of the solid compound, obtained by combustion, was saturated with ammonia, by heating it in a receiver filled with ammoniacal gas. The combination took place with great energy: much heat was evolved, and a white opaque powder was formed. Supposing this substance to be a mix-



ture of dry muriat and phosphat of ammonia, Mr. D. conceived, from the known volatility of muriat of ammonia, and from the ease with which ammonia is separated from phosphoric acid, at a heat below redness, that the phosphoric acid might be obtained by igniting the product. This was done in a green glass tube heated to redness out of the contact of air. But the substance proved neither volatile nor decomposable, nor was any gas evolved. This very unexpected result induced him to pay particular attention to the properties of the new compound.

‘ It had no taste nor smell ; it did not seem to be soluble, nor did it undergo any perceptible change when digested in boiling water : it did not appear to be acted upon by sulphuric, muriatic, or nitric acids, nor by a strong lixivium of potash. The only processes by which it seemed susceptible of decomposition were by combustion, or the action of ignited hydrat of potash. When brought into the flame of a spirit lamp, and made red hot, it gave feeble indications of inflammation, and tinged the flame of a yellow colour, and left a fixed acid, having the properties of phosphoric acid. When acted on by red hot hydrat of potash, it emitted a smell of ammonia, burnt where it was in contact with air, and appeared to dissolve in the alkali. The potash which had been so acted upon gave muriatic acid, by the addition of sulphuric acid. I heated some of the powder to whiteness, in a tube of platina : it did not appear to alter ; and after ignition gave ammonia by the action of fused hydrat of potash.’ p. 234.

Mr. D. next combined ammonia, made as dry as possible, with the phosphuretted liquor of Gay-Lussac and Thenard, and with the sulphuretted muriatic liquor of Dr. Thompson. But no decomposition took place, nor was muriat of ammonia produced, when moisture was very carefully excluded. New combinations, however, were formed: that from the former was a white solid, from which part of the phosphorus was separated by heat, but was not farther decomposable even by ignition ; that from the latter was also solid, and had various shades of colour—from bright purple to golden yellow—according as it was more or less saturated with ammonia.

Finally, Mr. Davy satisfied himself that water is not formed, when ammonia and oxymuriatic acid are made to act upon each other. When about 15 or 16 parts of oxymuriatic acid gas were combined with from 40 to 45 of ammoniacal gas, nearly the whole was condensed ; from 5 to 6 parts of nitrogene were produced ; and the result was dry muriat of ammonia. These facts, we think, form very strong evidence that the existence of oxygen in oxymuriatic acid rests, at present, solely on hypothetical grounds.

The experiments which follow are synthetical ; and

prove to demonstration, that when oxymuriatic acid gas and hydrogen are combined, they form muriatic acid gas. This inference is supported, too, by the experiments of other chemists of great eminence: for Mr. Cruikshank ascertained, some years ago, that oxymuriatic acid and hydrogen gases, in equal or nearly equal proportion, formed a compound almost entirely condensable by water; and Gay-Lussac and Thenard have lately asserted, that muriatic acid is the result of this combination, and that no water is deposited. The experiments made by Mr. D. afforded similar results. But there was always some condensation, though it diminished in proportion as the gases were freed from oxygen or water. When the gases were mixed in equal proportion over water, and afterwards introduced into an exhausted receiver, and fired by the electric spark, the condensation was from  $\frac{1}{10}$  to  $\frac{1}{20}$ —the remaining gas being muriatic acid; but when the experiment was made with great care, and with gases well dried by muriat of lime, the condensation was greatly diminished. In one experiment, with equal volumes of very pure sulphuretted hydrogen and oxymuriatic acid gas, both well dried, the condensation was not  $\frac{1}{40}$ ; and sulphur which appeared to contain a little oxymuriatic acid gas was deposited on the sides of the vessel: no moisture was deposited; and the gaseous product contained  $\frac{1}{20}$  of muriatic acid gas, the remainder being inflammable.

‘M. M. Gay Lussac and Thenard have proved, by a copious collection of instances, that, in the usual cases where oxygene is procured from oxymuriatic acid, water is always present, and muriatic acid gas is formed; now as it is shewn that oxymuriatic acid gas is converted into muriatic acid gas, by combining with hydrogen, it is scarcely possible to avoid the conclusion, that the oxygene is derived from the decomposition of water, and consequently, that the idea of the existence of water in muriatic acid gas, is hypothetical, depending upon an assumption which has not yet been proved—the existence of oxygene in oxymuriatic acid gas.’ p. 236.

Mr. Davy repeated the experiments, which first led him to suspect the existence of combined water in muriatic acid, with considerable care. When mercury was made to act upon 1 in volume of muriatic acid gas, by voltaic electricity, all the acid disappeared; calomel was formed; and about .5 of hydrogen was evolved. With potassium the hydrogen was always from 9 to 11, the muriatic acid gas used being 20. With tin and zinc, hydrogen, equal to about half the volume of the muriatic gas, was disengaged, and metallic muriats were produced similar to those obtained by the combustion of the metal in



oxymuriatic acid gas. From the whole Mr. D. concludes,

‘That Scheele’s view (though obscured by terms derived from a vague and unfounded general theory) of the nature of the oxymuriatic and muriatic acids, may be considered as an expression of facts; whilst the view adopted by the French school of chemistry, and which, till it is minutely examined, appears so beautiful and satisfactory, rests in the present state of our knowledge, upon hypothetical grounds.’ p. 237.

The circumstance which in the opinion of Mr. D. distinguishes the combination of oxymuriatic acid with inflammable bodies, from the muriats, ‘with which they have been confounded hitherto,’ is their not being decomposable by dry acids.

Mr. D. proceeds to offer some observations on the principal facts which support the idea of the presence of oxygene in oxymuriatic acid gas. The vivid combustion of inflammable bodies in it, and the analogy of the compounds which it forms to the common neutral salts, are, he observes, no solid objection to his conclusions; since the evolution of heat and light are the common results of intense and rapid combination, and the analogy of the neutral salts when carefully examined will be found very imperfect, and even if admitted, will by no means overturn the theory. Nor does the equality in the proportion of hydrogen evolved by metals, during their action upon water, and upon muriatic acid gas, in the professor’s opinion, afford any strong evidence of the existence of water in muriatic acid gas. For, as there is only one known combination of oxymuriatic acid with hydrogen, the same proportion of hydrogen must always be disengaged. Mr. D. caused strong electrical explosions to pass through oxymuriatic gas, by means of points of platina, for several hours in succession: but it underwent no change; nor did any change take place in the oxymuriats of phosphorus and sulphur, acted upon some hours by a voltaic apparatus of 1000 double plates, except the separation of a minute quantity of hydrogen, which he attributes to the presence of moisture, because in a similar experiment upon Libavius’s liquor, some hydrogen was disengaged. On repeating the experiment with platina wires, and with mercury which had been carefully boiled, there was no production of any permanently elastic fluid by a power of 2000 double plates.

As Mr. Davy did not succeed in obtaining proof of the existence of oxygene in oxymuriatic acid gas, his attention was naturally directed to those compounds which have been termed hyperoxymuriats. He endeavoured to separate the hyperoxymuriatic acid from its combination with potash, but

without success. By distilling the salt with dry boracic acid, a little oxymuriatic acid was produced: but oxygen was the principal gaseous product; and the salt passed into the state of indecomposable muriat of potash. The orange coloured fluid produced by dissolving hyperoxymuriat of potash in sulphuric acid, gave only oxygene in great quantity, and oxymuriatic acid. Solutions of the muriats, or of muriatic acid, acted upon by the galvanic fluid, evolved oxymuriatic gas at the positive, and hydrogene at the negative surface; and a solution of oxymuriatic acid in water, gave that acid and oxygene at the positive, and hydrogene at the negative surface. These facts, Mr. D. observes, are unfavourable to the existence of hyperoxygenated muriatic acid, either on the theory of its being compounded of oxymuriatic acid gas and oxygene, or the basis of oxymuriatic acid; and these compounds must therefore be considered as compounds of oxymuriatic acid, oxygene, and base. He thinks it much more conformable to analogy, to suppose the oxygene to be united with the metal, potassium, for example, having a strong affinity for it, than with the acid, which appears to have none; and experiments have induced him to believe, that potassium is capable of combining with a much larger proportion of oxygene, than is contained in potash. It has been supposed, that a mixture of the hyperoxymuriatic and oxymuriatic acids, is disengaged from hyperoxymuriat of potash, when it is decomposed by muriatic acid. But this Mr. D. finds not to be the case. And the gas which is disengaged, during the solution of platina in a mixture of the nitric and muriatic acids, which has been hitherto considered to be hyperoxymuriatic acid, is in fact oxymuriatic acid gas. He therefore infers that

‘ Few substances, perhaps, have less claim to be considered as acid, than oxymuriatic acid. As yet we have no right to say that it has been decomposed; and as its tendency of combination, is with pure inflammable matters, it may possibly belong to the same class of bodies as oxygene. May it not in fact be a *peculiar* acidifying and dissolving principle, forming compounds with combustible bodies, analogous to acids containing oxygene, or oxides, in their properties and powers of combination; but differing from them, in being for the most part, decomposable by water? On this idea—muriatic acid may be considered as having hydrogene for its basis, and oxymuriatic acid for its acidifying principle. And the phosphoric sublimate, as having phosphorus for its base, and oxymuriatic acid, for its acidifying matter. And Libavius’s liquor, and the compounds of arsenic with oxymuriatic acid, may be regarded as analogous bodies. The combinations of oxymuriatic acid with lead, silver, mercury, potassium, and sodium



in this view would be considered as a class of bodies, related more, to oxides than acids, in their powers of attraction.' p. 244.

Mr. Davy thinks it extremely probable, that there are many compounds of oxymuriatic acid with inflammable bodies which have not yet been investigated, as charcoal appears to be the only substance with which it does not combine directly,—though he suspects they may be made to combine by the intervention of hydrogen; and considers the oily fluid, formed by the union of oxymuriatic acid with olefiant gas, as a ternary combination of this sort. For they combine in nearly equal volumes; and when acted upon by potassium, muriat of potash is formed, and a gaseous matter is disengaged, which from the smallness of its quantity he has never been able to examine. Artificial camphor, and muriatic æther, are probably compounds of the same description. Whether the new facts disclosed by these experiments will lead to the important object of decomposing the muriats of potash and soda, by a cheap and easy process, must remain for future determination; but Mr. D. thinks they explain their decomposition by some processes, the theory of which has not been well understood. Thus, in the decomposition of these salts by silex and bitumen, which, it has been ascertained, act only when they contain water, the hydrogen of the water may be supposed to combine with the oxymuriatic acid, and the sodium with its oxygen, which then enters into a vitreous combination with the earth. In the decomposition of common salt by litharge, the oxymuriatic acid will unite with the lead, while its oxygen combines with the sodium: and it is the opinion of Mr. D. that, by the agency of complex affinities, even potassium and sodium in their metallic form may be obtained from their oxymuriatic combinations.

Mr. Davy concludes this part of his memoir, with some general observations on the new compounds, with which he has made us acquainted. That bodies composed of substances so volatile as ammonia and oxymuriatic acid, should form a combination scarcely decomposable, and neither fusible nor volatile at a white heat, is certainly very extraordinary: and he thinks it is not improbable that many substances, now supposed to be elementary, may be reduced into simpler forms of matter—and that intense attraction, and an equilibrium of attraction, may give to a compound consisting of several constituents, that refractory character which has been attributed generally to unity of constitution, or the homogeneous nature of its parts.

Some additional experiments on sulphur and phosphorus terminate this very interesting paper. In those described

in the two last Bakerian Lectures, Mr. D. had not been able to obtain uniform results: he has since repeated them with increased care and attention. The sulphur formerly employed, was found to contain a small quantity of acid, though it was native chrystalized sulphur, and had been sublimed in nitrogene; and the proportion of sulphuretted hydrogen was under-rated, not only from the difficulty of decomposing the whole of the sulphuret by an acid, when large quantities of sulphur are employed, but also from the solubility of sulphuretted hydrogen in muriatic acid. In these experiments the sulphur was distilled from iron pyrites in vacuo, and did not redden litmus paper, and the muriatic acid was saturated with sulphuretted hydrogen. The combination of sulphur with potassium was produced in retorts of green or plate glass, lined with sulphur, and filled with very pure nitrogene or hydrogen: when the metal was made to act upon sulphuretted hydrogen, the quantity of gas did not exceed three cubical inches, and the combination was effected in narrow, curved, green glass tubes over dry mercury. With all these precautions the results have not been perfectly uniform, but there was sufficient correspondence between them to justify the conclusion, that they cannot be far from the truth.

When one grain of potassium, which with water would give  $1 \frac{1}{16}$  cubical inch of hydrogen, was combined with about half a grain of sulphur, part of the sulphur was sublimed by the heat evolved during their combination; from  $\frac{1}{16}$  to  $\frac{1}{18}$  of a cubical inch of sulphuretted hydrogen was given out; and the compound acted upon by muriatic acid saturated with sulphuretted hydrogen, yielded from  $\frac{9}{16}$  to  $\frac{11}{16}$  of a cubical inch of the same gas, perfectly pure. When the quantity of sulphur was increased to from two to ten times the weight of the potassium, the sulphuretted hydrogen, disengaged by the action of muriatic acid, was from  $\frac{1}{8}$  to  $\frac{1}{10}$ , but if heat was applied so as to drive off the superfluous sulphur, the quantity of gas was very little inferior to that produced from the former combinations; and Mr. D. is inclined to believe, from numerous experiments, that sulphur and potassium heated together under common circumstances combine only in one proportion, in which the metal is to the sulphur nearly as three to one; and in which the proportions are such that the compound burns into neutral sulphat of potash. When one grain of potassium was made to act upon 1.1 cubical inches of sulphuretted hydrogen, all the hydrogen was set free, and a sulphuret resembling the former and containing  $\frac{1}{4}$  of sulphur was produced. If the sulphuretted hydrogen was employed in larger propor-



tion, a quantity of it was absorbed nearly equal in volume to the hydrogene disengaged, and a compound was formed which gave hydrogene in nearly double quantity to the simple sulphuret, when acted upon by muriatic acid. From a number of experiments Mr. D. infers, that phosphorus and potassium, in whatever quantities they are heated together, combine only in one proportion;—one grain of potassium requiring about  $\frac{3}{8}$  of a grain of phosphorus to form a phosphuret, which gives with muriatic acid from  $\frac{8}{10}$  to  $\frac{10}{10}$  of a cubical inch of phosphuretted hydrogene; and half a grain of potassium decomposing nearly three cubical inches of phosphuretted hydrogene, and setting free rather more than four cubical inches of hydrogene,—the phosphuret formed being similar to that produced by the direct combination of the metal with phosphorus.

According to these data, the numbers which, on Mr. Dalton's theory, would represent the proportions in which sulphur and phosphorus unite with other bodies, would be for sulphur 13.5 and phosphorus 16.5: but these numbers, the Professor observes, do not exclude the existence of combined portions of oxygene and hydrogene in their constitution; and he thinks it probable that in all cases phosphorus and sulphur contain a small portion of their respective hydrurets, and that the variable properties of common sulphur and phosphorus are to be attributed to the presence of minute quantities of their oxides and hydrogene. Mr. D. conceived that if definite quantities of oxygene and hydrogene existed in sulphur and phosphorus, they might be detected by the agency of oxymuriatic acid. Five grains of Sicilian sulphur were combined with from 16 to 17 cubical inches of oxymuriatic acid gas, no oxygene was evolved, and not half a cubical inch of muriatic acid gas was formed: the whole of the sulphur was sublimed in the gas, and the liquor formed was of a tawny orange colour. No oxygene was evolved during the combination of phosphorus with oxymuriatic acid gas, nor could Mr. D. ascertain that any muriatic gas was formed: three grains of phosphorus were entirely converted into sublimate by the absorption of about  $23\frac{1}{2}$  cubical inches of the gas.

XV. *Observations upon Luminous Animals.* By J. Macartney, Esq. Communicated by Everard Home, Esq. F. R. S. Read May 17, 1810.

This is a satisfactory paper, on a very interesting part of natural history. The author in addition to his own observations, has been permitted to avail himself of those collected by sir Joseph Banks, during his voyage with Captain Cook; and of some notes upon the luminous appearance of the sea, presented by Captain Horsburg to the



learned president of the royal society. Mr. M. thinks that the property of emitting light, has been erroneously attributed to some species of fish, and that it is entirely confined to a particular species of the last four classes of naturalists, the mollusca, insects, worms, and zoophytes. Of these, the mollusca and worms contain each but a single luminous species: of insects there are some species of eight genera which yield light, and three genera of zoophytes. Two species were observed by Sir J. Banks, in the passage from Madeira to Rio de Janeiro, to give a very unusual light,—the cancer fulgens, a crustaceous insect, and the medusa pellucens, the most splendid of the luminous inhabitants of the ocean; and the observations of Capt. Horsburg made between the tropics and in the Arabian sea, refer the luminous appearances which he witnessed, chiefly to two species of monoculi. The luminous appearances on our own coasts, are attributed by Mr. M. principally to the beroe fulgens, a species not hitherto described by naturalists, the medusa hemispherica, and a minute species of medusa, which appears to be very frequent, but has not yet been distinctly examined or described, and to which Mr. M. has given the specific name of scintillans. This species he considers to be the most frequent cause of the luminous state of the sea, in most parts of the world. Of all the luminous animals, there appear to be only four species, which have any distinct organization for the production of light, and in them Mr. M. did not find, on dissection, that those organs were either better, or differently supplied with nerves, or air tubes, than other parts of the body. With the exception of these species, the existence of light depends upon the presence of a fluid matter, which in some instances may be received upon any body brought in contact with them. Mr. M. made a number of experiments with a view to ascertain the nature of the luminous matter, from which he concludes,

‘ That so far from being of a phosphorescent nature, it sometimes shews the strongest and most constant light, when excluded from oxygen gas; that it in no circumstances undergoes any process like combustion, but is actually incapable of being inflamed; that the increase of heat, during the shining of glow worms, is an accompaniment, and not an effect of the phænomenon, and depends upon the excited state of the insect; and lastly, that heat and electricity increase the exhibition of light, merely by operating like other stimuli upon the vital powers of the animal.’ p. 286.

As the property of emitting light in these animals is not exhausted by long continuance, nor accumulated by exposure to natural light, Mr. M. infers that it is independent of any



foreign source, but inheres as a property in a peculiarly organized animal substance or fluid, and is regulated by the same laws which govern all the other functions of living beings.

XVI. *Observations and Experiments on Pus.* By George Pearson, M. D. F. R. S. Read, July 5, 1810.

This paper is not remarkable either for the ingenuity of its experiments, or the importance of its conclusions—and we apprehend will add little to the reputation of its author. The different varieties of purulent fluid are classed by Dr. P. under the four divisions of ‘the cream like and equally consistent, the curdy and unequal in consistence, the serous and thin kind, the thick viscid or slimy.’ A portion of each was submitted to an experimental examination similar to that which is described in his former paper on expectorated matter. The results as might be expected are not very dissimilar. They coagulated at 165° of Fahrenheit, and when evaporated to dryness left residua varying from  $\frac{1}{3}$  to  $\frac{1}{10}$ ; and these residua after ignition left a fusible matter consisting chiefly of muriat of soda, phosphat of lime, and potash, with indications more or less distinct of carbonate of lime, phosphat of magnesia, oxide of iron, and a vitrifiable matter supposed to be silica. The experiments made with distilled water, alcohol and acetous acid, present nothing worthy of particular notice, nor do those made with other agents for the purpose or discovering a satisfactory test of mucus and pus add much to our knowledge on that subject. We are informed that the solid fixed alkalies and lime (in their caustic state we presume) occasion a stronger smell of ammonia, when mixed with mucus, than with pus. But it is obvious that a more conclusive opinion may be formed from their visible properties, than from the application of so precarious and imperfect a test as this. A much more certain criterion is to be found in the coagulation observed by Mr. Hunter to be produced upon pus by muriat of ammonia, which Dr. P. found to extend to other neutral salts, and none of which produce any effect upon mucus, or muco-purulent matter. Dr. P. concludes, that pus consists essentially of a white opaque animal oxide, scarcely soluble in water, not coagulable by caloric, and alcohol, and only rendered more curdy at 160° or 170°; of a limpid fluid resembling serum in its impregnations, and in its coagulability by heat, alcohol, &c. and of innumerable spherical particles visible only to the microscope, which do not coagulate at any temperature to which they are exposed, and are not destroyed by many things which combine with or destroy the opaque oxide.

Art. V. *Agricultural Mechanism; or a Display of the several Properties, and Powers of the Vehicles, Implements, and Machinery, connected with Husbandry: together with a great variety of Improvements and Inventions, never before offered to the public; whereby numerous inconveniences may be obviated, and defects corrected. The whole familiarly arranged, and illustrated by twenty Copper Plates. Dedicated to the Bath and West of England Society, by Capt. Thomas Williamson, (Honorary Member.) Author of the Wild Sports of the East, Mathematics Simplified, and the East India Vade-Mecum. 8vo. pp. xvi. 311. Price 10s. 6d. boards. Black, Parry, and Co. 1810.*

CAPTAIN Williamson is an author whom we have often before met with in our critical career; and though his works very frequently fail in giving us the information we wish for, yet somehow or other, he commonly contrives to keep us in very good humour. He never writes a book without having a great deal to communicate, which his readers would probably never learn in any other way—yet which it may be very important for them to know. *Exempli gratiâ.*

1. ‘About a week previous to writing this, I happened to get a lift from a neighbour, as I was walking homewards, who civilly invited me to get up into his chaise.’ p. 9.

2. ‘Of all professions, none requires such superiority of intelligence, so much practical knowledge, so much temperance, activity, patience, perseverance, and judgement, as that of the farmer.’ p. 144.

3. ‘It has been my lot to reside in the vicinity of what might be called a ‘quack-smith’; a fellow who had a plausible tongue, was an excellent workman, and had unfortunately, some little taste, but not the smallest idea of, though abundance of the terms used in, mathematics.’ p. 189.

4. ‘It may be proper to state, in this place, that the perusal of my little volume, entitled “Mathematics Simplified,” published by Messrs. Longman and Co., in Paternoster-Row, and which was specifically intended for the use of small farmers, and of the lower classes of mechanics, will be found to contribute most essentially towards the fully comprehending, and to the just application of, the contents of this treatise.’ p. 12.

Our agricultural readers having made themselves fully acquainted with these momentous particulars, may peruse the following passage, in which they will see what a happy talent the captain has at softening down the prejudices, and winning the good-will and affection of those whom he professes to instruct.

‘As to the farmers themselves, their ignorance in all that relates to draught, resistance, and friction, may safely be put on a par with their own obstinacy, and with that sullen pride which characterizes



the generality of our laborers. Tell the farmer that his plough is badly formed, and he will answer you "*it suits his county!*" Tell the laborer that it works ill, and he will answer that "*it is the fault of the land!*" Both master and man will, at the same time, entertain a sovereign contempt for all opinions proceeding from any man not born under a harrow.

'We are told, that farming "requires a *deal* of knowledge founded on experience." That it requires something more than all men possess, we might readily suppose to be true, from seeing so many hard-working, industrious men, scarcely able to *make both ends meet*, though settled under advantageous leases, on the best of soils. Ask their landlords where the knowledge so boasted of is to be found, and they will point to the docks, thistles, and quitch, by way of proof that no such pre-eminence can be claimed by their tenants. Scanty crops, insignificant dunghills, lean stock, and delayed payments of rent, all convince us that this same *deal* of knowledge, so much talked of, is, in reality, a double-edged sword, cutting equally the satirist, and the object of his ridicule. The old argument against gentlemen-farmers is ever in the mouths of our most slovenly tenantry.' pp. 2, 3.

The attention of farmers being completely gained by these soothing and conciliatory observations, they are favoured with nine maxims: such, for example, as that 'a circle can touch a plane in one point only,' a proposition which is remarkably obvious when the circle is *laid down* upon that plane. Next, they will meet with some account of the mechanical powers, and the nature of friction, carefully abridged from the Select Exercises of 'the late ingenious Mr. James Ferguson, F. R. S.,' 'that very excellent Treatise on Mechanics, published by Olinthus Gregory, of the Royal Military Academy, Woolwich', and the Experiments of 'Mr. Vince, whose abilities and researches place him high on the list of British philosophers.'

These introductory matters being duly despatched, the author 'commences *upon* a very important part of his subject,' that is, he enters upon the descriptive part of his work, dividing into two departments, of *wheel carriages*, and *agricultural implements*. Under the first he treats of the waggon, heavy and light; the cart, heavy and light, compact and spacious; the cope, or tilting cart; the putt, or dung cart; the dray, or brewer's cart; the timber waggon; the higgler's cart; the rope-sledge; the wheelbarrow; the Leith cart; the Irish car. Under the second he describes the plough, including those for single and for double furrows; the hoe plough; the double moulding plough; the draining plough; the Beverstone plough; the harrow; the drag; the sward cutter; the extirpator; the scuffer; the parer; the mole and windlass; the roller; the spikey roller; the furrow roller; the ridge roller; the breast plough, the



the drill; the plough sledge; the chaff-cutter; the winnowing machine; the thrashing machine.

In these descriptions, our author assumes all the airs of a man of science; and by so doing renders himself superlatively ridiculous. Witness the following *elucidations* of the nature and construction of a 'coulter.'

'Lines drawn parallel to B C, will divide the line A C into nine parts, of which the greatest will be nearest the centre C, and the smallest, in a regular course of diminution, will be nearest the point A, which, whether on the circumference, or as the termination of the line A C, thus formed into a *line of sines*, will be the representative of  $90^\circ$ ; i. e. of *maximum* (or greatest,) as the point B, which is *zero* (or nothing,) is of *minimum* (or smallest).

'Now let B C be that line of progression, representing the width of a blade, having its edge at C, and its back at B; let us further say that the blade is so extremely thin as scarcely to be ascertainable, or what is generally termed *nihil* (i. e. nothing). Such being its thinness, it could meet with very little resistance at its fore part.'

'That the diminution of thickness at the back of a *coulter* whose width remains the same, must give an increase of acuteness to the angle, and thereby render the difference between the *radius* (or face) and the *cosine* (or back) greater, (whence facility of progress is augmented,) cannot be a question; but that while three inches are preserved for the *radius*, the *cosine* should be reduced only one-eighth, by way of equalizing the powers of two, and of three horses, as expressed by Mr. Small, must appear trifling and absurd!' p. 156.

But poor Mr. Small, we are informed by Capt. Williamson, presents his readers with the 'modest acknowledgement,' that he 'makes no pretension to mathematical knowledge;' and on this account the Captain is inclined to exult over him. Now we, who know nothing of either of these gentlemen, but from their published performances, are decidedly of opinion, that a like 'modest acknowledgement,' would be equally becoming, and equally just, on the part of Capt. Williamson. We are indeed firmly persuaded, that if Mr. Small, the Captain, and his ingenious neighbour the 'quack-smith', could make a mutual interchange of their mathematical acquirements, no one of them would suffer any ascertainable loss. It is for this reason that we should be a good deal displeased with the Captain's pedantry, were it not that his airs of learning and science display themselves in a manner so truly ridiculous, as at once to convert our severity into laughter. It is but just, however, to this author to say that where he is not pedantic or vulgar (for he appears equally fond of either extreme) he is frequently both instructive and entertaining.

We have only to add that the plates in this volume,



though mere outline etchings, are neatly executed, and convey a tolerably correct idea of the implements represented. Compared with the etchings in this author's '*Mathematics Simplified*,' they are as the exquisite touches of Titian contrasted with the miserable daubings of a country sign-painter.

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Art. VI. Ἰδιώματα Ἑλληνικὰ. *Greek Idioms*, exhibited in select Passages, from the best Authors; with English Notes, and a parsing Index: to which are added *Observations* on some Idioms of the Greek Language. By the Rev. William Neilson, D. D. M. R. I. A. 8vo. pp. 298. Price 5s. Dublin, by the University Printers, 1810.

THE plan of this book consists of a set of lessons, chiefly from easy Greek authors, selected with a view to the exhibition of the idiomatical peculiarities of the language, of which an analysis and explication are given in the numerous notes. Such a production, if executed with any respectable degree of ability, cannot but be useful; and the execution must be comparatively easy, after the invaluable labours of Vigerus and Hoogeveen. We see no reason to doubt that Dr. N.'s work may answer the intention of familiarizing to young students of Greek the idiom of that important and beautiful language. But there are several respects in which a second edition might be made much more useful.

We strongly object to the printing of Greek (except in casual citations, in which the defects may be forgiven out of indulgence to unskilful printers,) without the *accents* and the *spiritus lenis*. Even in the most elementary books, it is desirable that the eye and the memory of the learner should be habituated to the proper application of these marks. 'The present common way of quoting Greek without accents,' says Jeremy Markland, 'I always took for nothing more than a subterfuge for ignorance, except in a few persons. At the best, it was to me a sure mark that the Greek language was going out of England; and I was as sure that the Latin would soon follow it.' We recommend to our young readers to treasure up in their minds the advice so earnestly addressed to them by Mr. Porson: 'Vos, adolescentes, vos nunc alloquor. Si quis vestrum ad accuratam Græcarum literarum scientiam aspirat, is probabilem sibi accentuum notitiam quam maturrime comparet, in propositoque perstet, scurrarum dicacitate et stultorum irrisione immotus:

Nam risu inepto res ineptior nulla est.'

Our next objection is to the introduction of considerable portions of the Greek New Testament into this collection.

The Hebrew and Chaldaic idioms, with which the style of that divine book is replete, cannot be brought under the same considerations of reason and analysis as those which belong to the pure and classical language. The attempts to mix them must be productive of confusion and obscurity in the apprehensions of the young scholar. For this reason, and because we wish to maintain, on high ground, *veneration* for the Word of God, we disapprove of using the Greek Testament as a common school book. One bad consequence of this practice, and which has lamentably infected the atmosphere of biblical and theological study, is, that many persons fancy themselves competent to criticize and dogmatize upon the original text of the New Testament, who are really in little better competency for such a purpose than the unpretending reader of the English translation. These erroneous estimators of their own powers have no conception of the genius, form, and manner of Greek *as a language*; consequently they have no discriminating perception of those peculiarities in the use and the collocation of words which distinguish the Greek of the New Testament. They recollect with ease and readiness the rendering of Beza's or of the English version, and they occasionally consult a lexicon—without being able to judge of the degree of credit to which it is entitled: yet hence they deem themselves able and learned interpreters of the apostolic writings.

Dr. N.'s concluding observations on Greek Idioms are designed as a generalized view of their kinds and principles. The scheme is excellent, and the execution good as far as it goes; but it is much too short, and is necessarily imperfect. The section on adverbial phrases and particles occupies only one page;—a subject of such rank and influence in Greek philology as to have supplied the indefatigable Hoogeveen with excellent matter, however unhappy his method of arrangement, for two ponderous quarto volumes. A systematized view of the doctrines of Hoogeveen and Hachenberg might be reduced to the extent of, perhaps, forty pages, and would be an invaluable benefit to the learners of Greek.



Art. VII. *The County Annual Register; for the year 1809*: containing the Public and Private Annals of the English Provinces, arranged under the Names of the Counties to which they respectively belong, and divided into six general Departments; viz. 1. Public Business. 2. Civil and Criminal Jurisprudence. 3. Chronicle. 4. Political Economy. 5. Miscellanies. 6. Biography. Also the Principality of Wales, Scotland, Ireland, and the Colonies. Royal 8vo. pp. vi. 536. Price 1l. 4s. boards. Robinson. 1810.

**T**HIS interesting publication fills a chasm in the department of periodical literature, which it is astonishing should have been so long unoccupied. Its general nature is described in the title-page; and the objects of the conductors are, to furnish a permanent record of political meetings and other important occurrences—to trace the gradual rise and fall of cities, towns, and villages—to sketch the progress of arts and manufactures in our different provinces—and to preserve memoirs of the lives, writings, or achievements of such eminent persons as may have died, during the current year to which each volume is appropriated. In the composition of the work they acknowledge themselves indebted to several public records, to provincial newspapers, and ‘to several of the periodical journals, particularly the Literary Panorama, and the Monthly and Gentleman’s Magazines.’

As the plan, though obvious, is novel, and cannot be executed without contributions from various quarters, the editors solicit communications on the following subjects. ‘1. History of corporate towns, with the state of parties therein. 2. State of society in large towns and cities. 3. Comparative statements respecting trade and manufactures. 4. Biographical notices of eminent men. 5. Improvements. 6. History of the progress of public undertakings. 7. Accounts of general and local associations, societies, and institutions. 8. History and descriptions of castles, abbeys, priories, cathedrals, and other monuments of antiquity. 9. Political economy and statistics.’ To these we would recommend the editors to add—instances of peculiar longevity, with the mode of living pursued in each instance, as far as it can be ascertained—examples of humanity, courage, public spirit, bodily strength, &c.—meteorological observations in the several departments—state of religion, progress of public instruction, establishment of new political academies and colleges, erection of churches, chapels, hospitals, &c. A careful selection and arrangement of these particulars in each volume, would, in a few years, render the County Annual Register peculiarly entertaining, instructive, and valuable.



The volume before us, (though for what reason we cannot conjecture, unless, indeed, for the convenient distribution of the matter among different compositors,) is divided into six parts of very irregular bulk. Thus the first part, which relates to Middlesex, contains forty-six pages. The second, which includes Bedfordshire, Buckinghamshire, Warwickshire, Cumberland, Lincolnshire, Lancashire, Shropshire, Staffordshire, Wiltshire, Dorsetshire, Surry, Hampshire, Gloucestershire, Northumberland, Huntingdonshire, Worcestershire, Nottinghamshire, Rutlandshire, and Oxfordshire, occupies 202 pages. The *third* part, treating of Suffolk, Sussex, Kent, Yorkshire, Northamptonshire, Monmouthshire, Cambridgeshire, Derbyshire, Durham, Hertfordshire, Berkshire, Leicestershire, Herefordshire, and Cornwall, fills 133 pages. The *fourth* part, devoted to Norfolk, Somersetshire, Devonshire, Essex, Cheshire, and Westmoreland, contains eighty-eight pages. The *fifth* relates to North and South Wales, and occupies twenty-four pages: and the *sixth*, the register for Scotland, Ireland, and the Colonies, is comprized in forty-three. In this distribution of materials, all geographical order is set perfectly at defiance. When the division of England into six *circuits* for the administration of justice is so natural, of such long establishment, and so perfectly suited to the editors of this work, it is most extraordinary that they did not adopt it; instead of leaving the subdivision to chance as they seem to have done.

Notwithstanding the defective arrangement, however, the book having a tolerably full page, divided into double column, and exhibiting information on such multifarious subjects, is in truth a very agreeable companion. Some parts have interested us much, especially the reports relative to the prisons in Gloucestershire; for as to the other accounts of prisons, they are commonly extracted from Mr. Nield's gossiping letters to Dr. Lettson, and have seldom satisfied us in the perusal. There is an excellent statistical account of Rutlandshire. We are presented also with lists of the officers, heads of houses, and graduates of Oxford and Cambridge, which, however, would be of more use if the names of *all* the *Professors* had not been omitted. In the 'chronicle' department of the work, we frequently meet with detailed statements of such remarkable occurrences as have previously attracted attention in the newspapers of the day; as, for instance, a long 'history,' from the pen of Dr. E. Bourne, of the case of Ann Moor, a poor woman, aged 58, residing at Tutbury, in the county of Stafford, who, 'by common report hath lived eighteen months without taking any solid food whatever, and



the greater part of the time also without liquids ;'—which aforesaid common report is confirmed by the testimony and logic of the aforesaid Dr. Bourne. At cols. 162—167 there is an interesting account, by the Rev. T. Burgess, of a friendly society for the aged poor, 'established at Winston in the county of Durham, in consequence of a suggestion of the bishop of Durham, the object of which is to promote among them the due observance of the sabbath, the study of the Scriptures, and of other good books, and also frugality and good neighbourhood.' We have been much pleased, too, with the accounts of some recent establishments in Wales, —as of the Welch circulating charity schools, superintended by the Rev. T. Charles, the parochial and lending libraries founded by Dr. Bray, the society for promoting christian knowledge and church union in the diocese of St. David, and the provincial college at Llandewi Brefi for the instruction of those who are afterwards to be clergymen in the same diocese. Some charitable institutions in the North of England also deserve particular commendation, especially the 'Ladies' Society at Manchester for employing the Female Poor.'

Under the head 'Biography' we find memoirs of the following persons, some of them of considerable eminence, who died in the year 1809 : viz. David Barclay, Thomas Holcroft, Matthew Boulton, Miss Seward, John Morfitt, Captain Morris, Dr. Willis, Duke of Ancaster, Samuel Clay (an astrologer), Thomas Eccleston, Esq. Mr. Johnson (the bookseller), Dr. Beddoes, Mr. John Ireland, Sir Charles Corbett, Bishop Hurd, Marquis of Lansdown, Major General Manningham, Sir John Carter, Sir Henry Paulet, St. John Mildmay, Earl of Coventry, Paul Sandby, Duke of Portland, Earl of Harcourt, Sir George Colebrook, Archbishop Markham, Bishop Porteus, Dr. Burgh, Dr. Paley, Sir Frederic Morton Eden, Rev. John Farrer, Viscount Grimston, Richard Gough, Esq. John Loveday, Esq. Sir John Dinclly, Dr. Hugh Morgan, Rev. John Whitaker, Marquis Townsend, Earl of Oxford, Dr. Richard Lubbock, Dr. Beckwith, Sir W. Jerningham, John Gurney, Esq. Professor Porson, John White Parsons, Esq., Lieut. General Villette, Mrs. Cowley, Dr. Hugh Downman, Major Stanhope, Sir Philip Stephens, Rev. Dr. Kelly, Edward Palmer, Esq., Rev. R. A. Ingram, Rev. Theophilus Lindsey, John Herbert Foley, Esq., General Melville, General Sir J. Moore, James Elphinstone, Esq., Earl of Fife, Dr. Anderson, Mr. Home (author of the tragedy of Douglas), and Dr. Pitcairn. While making out this list of names in the order of their occurrence in the volume, and reflecting

that most of these persons endeavoured to acquire immortality of one kind or another, we could not help asking ourselves, how many of these celebrated men and women will be remembered even in England at the end of the present century? How many of them have taken care to enrol their names in 'the Book of Life?' While indulging in these speculations, it was impossible not to have our minds riveted to the contrast between the lives, deaths, and hopes of the excellent Porteus, and of poor Thomas Holcroft, who, but shortly before he was summoned to be convinced of the falsity of both assertions, affirmed that "no man need die except he pleased," and that he "could convince any sensible man there was no God, in less than a quarter of an hour." The great fault we have to find with the biography in this volume, is, that such characters as these are described, without a word of pity for their unhappy mistakes, or of censure for their gross misapplication of the talents given them for better purposes. In other respects the biographical department is executed in a very respectable manner: but it would be consulted with much more convenience if there were a separate index to each department of the work. A reader, for example, who wishes to learn something of Mr. Johnson, the bookseller, of Dr. Paley, of Bishop Porteus, or of Professor Porson, may hunt half through the volume for memoirs of them, unless he should 'haply' be aware that the first of these was born in Lancashire, the second in Northamptonshire, the third in Yorkshire, the fourth in Norfolk.

Altogether, however, the work is highly commendable; and we wish it may have an extensive circulation.

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Art. VIII. *Present State of the Spanish Colonies*; including a particular Report of Hispanola, or the Spanish Part of Santo Domingo, with a General Survey of the Settlements of the Continent of America, as relates to History, Trade, Population, Customs, Manners, &c.; with a concise Statement of the Sentiments of the People, on their relative Situation to the Mother Country. By William Walton, Jun. Secretary to the Expedition, which captured the City of Santo Domingo from the French, and resident British Agent there. 2 vols. 8vo. pp. 384, 386. Longman and Co. 1810.

OUR inquisitive contemporaries have one great advantage over the *τι κεινός* and *quid nuncs* of antiquity. No sooner does any given portion of the globe become, from whatever reason, an object of unusual curiosity, than they are sure to be greeted by a crowd of intelligent persons, all having important information to communicate, by means of which the newspapers of the day may be perused with a readier apprehension. The country, we think, has reason



to congratulate itself on possessing so many latent instructors, eager to start up, like the Clan-Alpine ambush, on the first and slightest emergency. Physicians, priests, merchants, sailors, and soldiers, are at once converted into accomplished economists, naturalists, and historians; their pretensions for the most part being precisely the same with those of the noted quack, who 'by the blessing' set up for the curing of 'the green sickness, long sea-voyages, campaigns, 'and lyings-in,' on the strength of having 'lately come from 'his travels,' and 'practised both by sea and land.'

The motto selected by the author of these two sizeable volumes—*mores hominum et urbes*—is well adapted to take advantage of this known prepossession of our nature, in favour of those who 'have lately come from their travels;' as the preface is drawn up in a manner admirably calculated to awaken, in a susceptible mind, the liveliest emotions of sympathy and gratitude. The work, we are told, 'was commenced on a sick and boisterous voyage across the ocean, and was completed during intervals, in a great measure stolen from the social intercourse of the author, with relations and friends:' for, he adds, 'it was thought its value would necessarily be diminished by delay of publication, at a time when the public mind seemed to be in a particular manner drawn to the new world, and seeking especially to extend its hitherto imperfect knowledge of the Spanish settlements in that quarter.' Can any thing be conceived more conciliating, than this simple explanation? Or is it possible, we ask, to approach a book with indifference, in the composition of which sea sickness and friends were alike disregarded, when they interfered with the good of the community?

To this most interesting preface an introduction succeeds: and here, again, we are charmed by the modesty with which Mr. W. unfolds his intentions. 'To give a full and perfect description of Hispaniola might *absorb* a life devoted to the study of geography, topography, botany, and mineralogy; of themselves distinct and important sciences, in which the narrator would require to be equally profound, as in those of history and political economy.' For his own part, 'educated in the active school of trade, and unprepared by the acquisition of those various branches of knowledge that qualify the general historian,' he aims at 'little more than description.' 'Elaborate and abstruse disquisitions he cannot enter into, nor attempt any excursions of philosophical reasoning; which' indeed, it is added, 'often mislead; for being founded generally on speculative and partial systems, they do not accord with those simple *principles* of truth and fact which ought to



be the sole *object* and *ornament* of history.' 'In the prosecution of *my* attempt,' says Mr. W. '*exactitude* shall be my *course*, and *truth* my *landmark*.'

Our author goes on to offer some considerations on the importance of the Spanish settlements, as connected with the mother-country. 'If that *alliance*,' he observes, 'which at present subsists between this country and Spain, be the *emanation* of a congenial spirit, as well as the *tie* of interest, it becomes of *equal* import to attend to this *vital extremity* of their political body; and its *distance* ought not to suffer us to behold it through the wrong end of the *perspective*.' Few readers, we apprehend, can be insensible to the cogency of this reasoning. Let them but concede, in the first instance, that an alliance is an emanation as well as a tie, and they must soon be convinced of the equal import of attending to a vital extremity—and at the same time perceive, that the distance of a vital extremity is no fair argument why it should be looked at through the wrong end of a perspective.

Towards the close of his introduction, Mr. Walton again adverts to the objects of his undertaking. The summit of his 'ambition is to please and be useful.' His '*views* are to benefit the merchant, who has not had the opportunities of going abroad;' and his '*endeavour* is to promote the increase of trade within its proper channels,' &c.

'Intending in my outset to convey an idea of the Spanish part of Hispanola, the island which has most, and more recently come within my *immediate notice*, and of which we have nothing *novel* or correct in print, I shall *forbear to ransack early writers*, for the purpose of presenting their ideas in a new dress; and as my remarks are derived from *actual observation*, or good authority of a *recent date*, I submit them to an indulgent public with the greater confidence. Unlike Raynal, and many more, I ground myself not on the general reports of others, nor do I attempt to pourtray scenes that have only existed in fancy. Confining myself within the *pale* of descriptive truth, I leave philosophic deductions to the visionary and the speculative, and without attempting to *conjure up* events from the shades of futurity, if I *point* at momentous changes which are now impending, it is that they may be counteracted, and turned into the proper stream of advantage, and that the general concussion which has agitated the bosom of Spain may not fatally extend to her Transatlantic settlements.'

Hitherto we have proceeded in perfect good humour with Mr. Walton—not less on account of the modesty of his pretensions, than his nice accuracy in the use of terms, the conclusiveness of his logic, and the consistency of his metaphors. But on turning to the first chapter of his performance, we confess we were a good deal startled. Recollecting how studiously our author assures us, that he wishes 'in his outset to convey an idea of the Spanish part of Hispanola, the island which has *most*, and *more* recently come within his *immediate*



notice'; how formally he lays himself under an obligation to 'forbear ransacking *early* writers'; how solicitous he is to have it understood, that his 'remarks are derived from *actual* observation, or good authority of a *recent* date:'—recollecting all this, we are perfectly at a loss to imagine, how he could by any possibility contrive to become acquainted with Christopher Columbus, who, 'in the year 1492, first undertook the projected discovery of the western hemisphere;' who was 'stored with sufficient and experimental knowledge of all the yet discovered seas, in correspondence with philosophers of all countries;' and the '*basis*' of whose 'scheme was a *scale* of reasoning founded on cosmography, astronomy, and the theory of the antipodes.' Had the 'present state of the Spanish colonies' been the production of plain W. Walton, we might have found some relief to our scruples in the supposition of longevity: but it is compiled professedly by W. Walton, *junior*; and therefore, unless the reader, who on a former occasion admitted that an alliance was both an emanation and a tie, is now willing to grant that the voyage of Columbus is of *recent* date, and that a juvenile author may have '*actually observed*' that distinguished adventurer—we really cannot undertake to exonerate Mr. W. Walton, junior, from the charge of having 'in the outset' widely receded from his 'plan.' The use made of Robertson, however, more excusable, as he cannot be classed among the '*early*' writers.

The best method of making the reader comprehend the 'classification and orderly arrangement' of this performance, we think, will be to copy out fairly the table of contents' The first volume relates to the island of Hispanola, and is divided into fourteen chapters, the titles of which are as follows.

'1. First discovery and early history of Hispanola. 2. Present Government of Haiti. 3. Description of the coast, harbours, bays and detached islands of Hispanola. 4. Soil and resources compared with those of Haiti, country, vallies, climate, plains, branding cattle, woods described. 5. Rivers, streams, lakes. 6. Aspect of the country, and stroke of the sun and moon. 7. Species of woods, fruits, vegetable productions. 8. Mines, mineral productions, &c. 9. Animals, game, fish, insects, &c. 10. Population, cities, towns, &c. 11. Amusements. 12. Indians, their history, one of their Idols described, policy of the French in the West Indies. 13. Occupation by the French, till their final expulsion by the English and Spaniards. 14. Advantages that result to England from dispossessing the French of Hispanola.' I. pp. xi. xii.

The 'advantages that result' from this plan are obvious and manifold. In the first place, it gives the author oc-

casion to display his wit, by discovering unexpected congruities, and to harrass the faculties of his reader by rapid transitions. Thus the poor mortal who has in one page narrowly escaped from the jaws of a shark, suddenly finds himself infested, in the next, by 'an horrid and disagreeable insect:' a description of elephantiasis precedes the topography of St. Domingo; and the history of the Indians, is ingeniously connected with a dissertation on the French policy in the West Indies. As the converse of this advantage we may observe, in the second place, that the author's judgement finds ample employment in separating ideas that are usually supposed to possess a near affinity to one another. The obsolete notion for instance, that in giving the history of a place it is advisable to stick to the order of time, Mr. Walton completely discards; having, with a singular felicity of discrimination, disposed of the 'present government of Haiti' towards the commencement, and the 'decline and rise of Hispaniola,' towards the termination of his volume. A third advantage, nearly connected with the preceding, is, that it enables the author to say the same things half a dozen times over: and, in an especial manner, to imbue the memory with that sort of information which would incur the greatest hazard of being overlooked on a first perusal. In a word, it is exactly the plan for a person, who is extremely desirous of doing up a saleable 'article' in a short time, and extremely fearful lest the 'value' of the metamorphosed memoranda should be 'diminished by delay of publication.'

We have seldom seen an author more successful in the art of *dilating*, than Mr. Walton. With respect to the history of Hispaniola, we are told that it was colonized by the Spaniards soon after its discovery by Columbus, and remained in their undisputed possession, till the middle of the sixteenth century: that about this time the 'west end' was forcibly seized and occupied by a hardy set of adventurers called buccaneers, who were assisted in their enterprize by the court of France; that after a good deal of disputing, the two cabinets appointed commissioners to 'draw lines of demarcation,' which commissioners 'agreed that a line should be drawn from the bay of Mansenillo on the north, touching on defined points, to the river Pedernales on the south, leaving to the French the tract of land that lay west:' that in 1795 the Spanish part of the island was formally placed, by the disgraceful treaty of the Prince of Peace, in the hands of France, and in 1801 'legal delivery' made, on the part of the Spaniards, to Toussaint: that a great number of the colonists, however,



had previously withdrawn, and that the remainder, who were held in subjugation solely by military force, gladly availed themselves of the British detachment under Major General Carmichael to resume their independence. We are furthermore informed, that, at present, the south part of Haiti is held by General Petion, who has a small navy, and musters about 9,000 'brown' soldiers, whose 'cheek the tear of sensibility often bedews,' and who 'values more the responsive glow of a humane act than the crimsoned laurel he has plucked from the brow of his adversary!' Christophe, the commander of the blacks, it is observed, is in possession of the north side of the island, with a force rather superior to that of Petion, to whose character he is 'nearly' an antipode. 'Many of his acts would not bear the scrutiny of *philosophic* justice, but when terror is equally to be the lever of action his character is the best suited.' Lastly, we find that besides these two chiefs there is another, Philippe Dos, seated in the populous and fertile mountains of Mirbalais, and at war with both his rivals.

And such is actually the faint and broken outline of history, which if executed in any tolerable manner, would have furnished materials for a work of singular interest! In flagrant contradiction to the author's professions in the outset, some of the most important occurrences in the annals of the island are passed almost without remark, just because such occurrences have the misfortune to be '*recent*.' To the expedition of Major General Carmichael, on the other hand, he has allotted a most disproportionate attention. The reason of this, indeed, it is not difficult to conjecture. At the same time, we think our author's readers would have been quite as well contented, if he had given the General's complimentary notice of one W. Walton, Jun. Esq., (who had volunteered as the General's private secretary,) by way of extract, or even blazoned it in the title page, instead of reprinting for the sake of it half a dozen pages of an obsolete dispatch.

We are not much better satisfied with the descriptive parts of this performance than with the historical. The copious survey of the 'coast, harbours,' &c. though not useless, if exact, to the mercantile speculator, is of course totally unamusing to a general reader. Of the 'mines and mineral productions' we learn little more, than that 'eight leagues from the capital are those mines known by the name of Buena Ventura, where that wonderful grain of gold was found which weighed 200 ounces and which unfortunately perished on board a ship'; that the 'author had once an opportunity of purchasing a square bottle of grains containing

45 ounces,' with which some Maroons had clandestinely enriched themselves from the hills of Baoruco; that formerly the most prolific mines were those of Cibao; that on the road to La Vega a rich silver mine is situated, of which also there are several in the neighbourhood of Puerto Plata; that near Cotuy is a fine iron mine; and that quicksilver is occasionally found in the island, together with ores of copper and antimony, jasper, agate, &c. And then he suddenly turns round upon us, and asks, 'who can with justice describe this grand but unexplored museum of nature, or detail the various fossils with which it teems?'

The present population of Haiti, Mr. W. tells us, is in round figures 100,000—being rather less than one *fifth* of what he says it amounted to in 1790. The population of the Spanish division of the island is given at 104,000, of which number about 30,000 are slaves, 'and the rest a mixture of white, indian, and black extremely blended.' The city of St Domingo includes about 12,000 persons and the district about 10,000 more.

'The appearance of the town is picturesque, but gloomy, from the massive piles of buildings, unadorned with steeples; and romantic, from being interspersed with gardens and verdure. The houses are generally very good, built in the old Spanish style, with flat roofs, and a yard or *patio* in the middle, with surrounding galleries inside, and balconies to the street. The lower windows are all iron grated, many of the doors fold, and give entrance to a large vestibule or passage, where the porter sits. The water for drinking is collected into cisterns by spouts from the flat roofs, and on the first changing of the scite of the city, to this side of the river, a passage pontoon was kept at the expence of government, in which the slaves crossed with their pitchers, to procure the water for the use of families' p. 136. 'The walls of the houses, as well as the ramparts that surround the city, are formed of a glutinous red earth mixed with lime, which when exposed to the air, acquires a hardness and durability equal to stone. Their old mode of building these massive walls, was by fixing frames of planks that were filled by layers of this earth, with sand and lime, which, when watered, were well beat and kneaded, and on becoming dry, the mould was withdrawn, by which means a wall was speedily and regularly built, at a small expence. The ramparts are flanked by bastions at appropriate distances, and toward the sea present the appearance of strength. On the land side, in many places, they are not more than 15 feet high, the parapets weak: indeed they seem better formed to withstand the attack of Indians, than the approach of regular ordnance. Instead of a ditch, the penguin is planted beneath; but the surrounding ground has great command on the centre of the city, and would render it almost untenable in a regular siege, though the thick walls of the houses, like those of Buenos Ayres, to which they may be compared, would be a considerable cover. There is a great number of cannon and mortars mounted on ramparts, amongst which are many brass pieces of value.' 138—140.



Since 'the failure of territorial productions,' mahogany, before unnoticed, has become the staple commodity of the island. The duties on mahogany imported to Great Britain amounted last year to 46,927*l.*: the year preceding they only reached 26,080*l.*; and the increase, says Mr. W., 'may be traced to be from the growth of St. Domingo.' The island is supposed to furnish annually about 10,000 logs, each containing on an average 300 feet; of which quantity one third is shipped to the United States, and the rest to England; formerly a considerable proportion found a market in Hamburgh, Holland, &c. 'The following scale will give the merchant an idea of the quantity and prices of the articles the country affords, and will at the same time imperfectly define the value of the trade.' The second column represents the 'local rate of value,' and the third, the 'annual amount of duties war and permanent,' which the 'articles' pay in England.

' 3,000,000, feet mahogany	- - 6 <i>d.</i> per foot	- - £ 30,416 0 0
500 tons lignum vitæ	- - - 60 <i>s.</i> per ton	- - - 17,700 0 0
500 tons fustic	- - - 60 <i>s.</i> - - -	- - - 500 0 0
400 tons logwood	- - - 120 <i>s.</i> - - -	- - - 140 0 0

Total amount of duties, annually,

£ 48,756 0 0'

The most material advantage however to be derived from our commercial relations with Hispaniola, our author observes, is, that 'whilst on the Main and in the other Spanish islands, the import duties on goods amount to more than 34 per cent, they here do not exceed 5 and the export 6 per cent, by which means this port might be made a depôt for all the west coast of Puerto Rico.'

Of Mr. Walton's second volume a very concise notice will be sufficient. It has no connection with the preceding, farther than that the chapters are numbered in continuation,—and it exhibits stronger indications of the spirit of book-making. By far the greatest part of it, indeed, consists of unacknowledged abstracts of well known and accessible authors, interspersed with a plentiful sprinkling of quotations. Of course, no one who has followed Mr. Walton thus far, will suppose that the information is materially improved by its new dress; and it is obvious that to a compilation of this sort, a deficiency of reference is little short of ruinous. To ascertain what advances he has made in 'orderly arrangement and classification,' we shall again resort to that most useful auxiliary, the table of contents. The chapters proceed as under.

' 15. Division of territory—ecclesiastical government—revenues—missionaries—jesuits: their influence over the Indians—loyalty of the Indians. 16. How South America was first peopled—traditions of the Indians respecting it—their form of government—manners—religion—priests—language. 17. Civilized Indians—Spanish mode of treating them—

their police—exemptions they enjoy. 18. Characteristic sketches of the American Spaniards. 19. Climate of Spanish America—animal and vegetable kingdom. 20. Administration of justice—council of the Indies. 21. Negro slaves—emancipation—penal laws—abuses of them—inquisition. 22. Trade of Spanish America. 23. Population. 24. Considerations on the relative situation of the Spanish colonies to the mother country.'

Mr. Walton is unbounded in his admiration of the Indians. 'So many unfavourable *impressions*,' he observes, 'as we see circulated respecting this race of beings, must be the *emanation* of hereditary prejudice.' Both they 'and their descendants,' it appears, 'still retain a great veneration and spirit of patriotic love to their lawful sovereign'—'evidently derived from the apostolic labours of the first missionaries sent among them:' and of this apostolic zeal it is affirmed, that 'the *traces* of its former prevalence are the greatest *pillars* that now support the *machine* of government, and the chief *guards* against civil dissensions or foreign influence.' Buffon and others, who have called their language 'rude and barbarous' receive a due castigation for their, 'illiberality,' though Mr. Walton is brought to admit, that the word 'Thamela-huacachicahualitzli, which signifies justice, is rather the definition of a just man than of the virtue itself.' Our author, too, is solicitous to point out the felicity of their present condition; and assures us that 'one of their *privileges* is, that they are considered minors in all civil transactions;'—a piece of information which is equally novel with what we find in the succeeding chapter, viz. that when the creoles 'contrast their country with European Spain, they see *nothing* but poor adventurers who come amongst them with a view to get riches by filling up the most *menial* offices!'

Of the general situation, appearance, local advantages, &c. of 'that tract of country which forms the north and south divisions of Spanish America,' Mr. Walton is of opinion that 'the remarks of an able writer on Peru, regarding its formation from chaotic matter, is perhaps the best *description*.' The remarks, so much commended, are these.

'Nature now appears wrapped up in mysterious silence. Her powerful hand is about to give the last perfection to the globe, and to support its equilibrium by forming two distinct worlds in one continent. It would appear, that after she had exercised herself on the burning sands of Africa, on the leafy and fragrant groves of Asia, and on the temperate and colder climes of Europe, she aimed at assembling together in Peru, all the productions she had denied to the other three quarters, and to repose there, majestically surrounded by each of them!'

This quotation, however, is nothing to one a few pages



forward, in which at the finish of a long oration in praise of the climate, Virgil is represented as saying,

‘Hic ver assiduum atque *albinis* mensibus ætas  
Bis *gravida* pecudes, &c.

or to another in which we find that the ‘members of the court of inquisition were called *fidei* inquisitores,’ but that the institution itself was called ‘*fidei* quæditorum collegium.’

After having had occasion to animadvert so freely on the numerous faults of this performance, we have pleasure in saying that chapters 22 and 23 contain a fair portion of useful information. They are, however, of so miscellaneous a nature, and withal in such an unfortunate state of derangement, that we are compelled to pass them over with this general praise.

By far the most imposing part of this work, is the concluding chapter, intitled, ‘considerations on the relative situation of the Spanish colonies to the mother country.’ To this subject Mr. W. has devoted a hundred pages, more or less, and has evidently expended upon it his whole force of reasoning and declamation. His metaphorical explosions are more brilliant than ever. Thus we find that ‘to create an *effervescence* founded on disgust,’ is the best means to sever *branches* from a *trunk*; and that *pondering* over *wrongs* is an easy way to *rip open wounds*. (p. 231, 232.) We read of *engines*, that are employed to *sow seeds*, the said engines ‘indicating a misconception of character.’ (p. 240.) At p. 254, a *standard* is unfurled as a *safeguard*; and at p. 270, the destruction of an *objectionable radix*, not only *fills up a gaping chasm*, but *sweeps away* motives of animosity.

If Mr. Walton has any precise object in view in this dissertation, we should conjecture, but with becoming diffidence, that it is to repeat, what has already been repeatedly stated from higher authority, that the ‘South Columbians,’ though desirous of *improvements* in the system of colonial policy, are nevertheless unalterably attached to Ferdinand VII; and that a revolution which would disjoin them from the mother country is earnestly to be deprecated. Along with this we find some trite remarks on the restless activity of French agents, in attempting to excite a spirit of disaffection among the colonists, attach them to Bonaparte, and prejudice them against the English—on the inadequacy and irregularity of the central junta—on the tardy assembling of the Cortes, &c. Of any principle which can be supposed to regulate the succession of our author’s ideas, we must profess a total ignorance. He starts one topic, then leaves it in chase of another, then returns to hunt down the first,

Nunc hos, nunc illos aditus, omnemque pererrat  
Arte locum ;

while the luckless reader, who attempts to join in the pursuit, is soon left breathless and wondering at his unexampled agility.

We take our leave of Mr. Walton without the slightest feeling of ill will. His opportunities of observation we readily admit have been considerable. We even give him credit for talents adequate to the production of a much better book than the 'present state of the Spanish colonies,' and we have not the least doubt that he will, in no great length of time, heartily repent of having wasted his resources on the hasty compilation so denominated. We are far from being exorbitant in our demands; and would willingly put up with a large portion of bad taste in a work otherwise meritorious. But it is really absurd to suppose, that 'precipitation,' or any other plea, can apologize for the egregious blunders that abound in almost every page of the work before us. We should not, indeed, feel justified in having introduced it to the notice of our readers, were we not convinced that the increasing prevalence of such publications calls for pointed discouragement; and that the only method to discourage them effectually, is occasionally subjecting a few specimens to a careful analysis.

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Art. IX. *Controversy respecting the British and Foreign Bible Society, (viz. Dr. Wordsworth's Reasons, &c., Lord Teignmouth's Letter, Country Clergyman's Second Letter to Lord Teignmouth, Dealtry's Letter, Spry's Enquiry, Letter to Dr. Gaskin, Wordsworth's Letter to Lord Teignmouth, Dealtry's Vindication of the British and Foreign Bible Society.)*

(Concluded from p. 72.)

IN entering upon a review of these publications in a former number, we thought it expedient to declare our zealous approbation of the society to which they relate, and to present a concise account of its origin, constitution, and proceedings. We then observed that, strange as it must appear after the perusal of such an account, this Society had met with opposition, and that the real ground of objection was in fact—the sole and exclusive design of the Society, to promote the circulation of bibles in all the languages, and among all the nations of the globe. We are now to consider the history of this opposition, and to examine the reasons alledged in its support.

It is hardly necessary to mention that some objections were raised against the British and Foreign Bible Society, shortly



after its institution, in a Letter to Lord Teignmouth by a Country Clergyman. The culprit soon received his *coup de grace* from the expert hands of a Suburban Clergyman; and if these had been days in which “when the brains were out the man would die,” we should not have been troubled with a Second Letter from the Country Clergyman. No other remarkable demonstration of hostility to this institution appeared at that time, except the rude neglect which befel an official letter from Lord Teignmouth to Dr. Gaskin, inclosing a plan of its objects and constitution, and paying a handsome compliment to the Society for promoting Christian Knowledge\*. A very furious attack was however made soon afterwards, as some of our readers may recollect, by a certain pretended prophet of the name of Twining, whose mind was unhappily infested with the persuasion, that unless the East India Company instantly expelled all the missionaries and bibles from Hindoostan, the missionaries and bibles would within twelve months expel the East India Company. A particular account of this gentleman’s case, and the judicious treatment it received from various persons, especially Mr. Owen, one of the secretaries of the Bible Society, may be found in our fourth volume. From this time, and partly owing perhaps to this controversy, the Society flourished beyond all expectation or example; and while it was triumphing over every obstacle abroad, and extending its influence to the remotest regions, met with scarcely any interruption of its domestic prosperity down to the lamented death of one of the best of prelates. Perhaps few arguments in favour of any society should have greater weight with a clergyman, than the fact of its having uniformly been, from its very commencement, the favourite object of the late bishop of London. ‘No sooner did the scheme of the Bible Society come under his notice, than, seized with the glorious magnitude of the object, and the practicability of its accomplishment by the means proposed, he wished not only to forward and promote so glorious a work, but also to secure the greater share of honour, and a commanding influence in the management of its affairs, to the Church of England.’ ‘Only four days previous to his death, his Lordship inquired of one of his friends, and a particular friend of the Bible Society, who called upon him, how the Society was succeeding in some great towns in which it had been proposed; and on being informed that all denominations had embraced it with ardour, and that the church had taken the lead, a momentary glow of satisfaction flushed his palid cheeks; he raised himself in his chair as

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\* Dealtry’s Vindication, p. 116.

if youth had been revived, and exclaimed, "Then you will see glorious days\*!" The death of this excellent prelate was a heavy loss, both to the British and Foreign Bible Society and the established church. His amiable and blameless deportment in private life, the zeal, mildness, benevolence, and discretion of his public conduct, as well as his elegant accomplishments and useful writings, had rendered him the object of general admiration; in a period of prevailing degeneracy his name was cited as doing honour to the bench; and while bigots within the establishment could censure nothing but his consistency as a Christian, bigots without could rail at little but his consistency as a bishop. Needless as this tribute is to the memory of so popular a prelate, we could not altogether omit it without injustice to the argument and violence to our own feelings. On his decease, there arose up a new bishop over the diocese of London, which knew not the Bible Society. On being applied to for his patronage in behalf of an Auxiliary Society in Essex, his Lordship returned an answer (dated Jan. 28, 1810, and since published), which forms a remarkable contrast to the performances of his venerable predecessor. The answer of Dr. Wordsworth, Feb. 12, 1810, to a similar application, assorted very well with that of his diocesan; and the publication of this answer under the title of "Reasons," &c., gave rise to the present controversy.

The noble President of the Bible Society, with a condescension better suited to the candour and humility of his own mind, than to his civil and official dignity, entered the lists with Dr. Wordsworth in person; probably considering that the objections were not those of Dr. Wordsworth alone, but of a large party in the church,—that the objector himself had the advantage of a respectable character,—and that some attention was due to the weight he derived from his ecclesiastical appointments. The petty, unhandsome exultation of Dr. Wordsworth, in return for this magnanimity, has doubtless convinced Lord Teignmouth that it was rather misplaced. It is not our design, however, to examine very minutely the several publications which have taken a part in this controversy. The reader who is not satisfied with such an abstract of the reasoning as we may be able to turnish, should consult Dr. Wordsworth's letter to Lord Teignmouth, and Mr. Dealtry's Vindication; but need not trouble himself to read any of the other publications, unless he is desirous not only of ascertaining the real grounds of the dispute, but of observing the spirit with which it has been carried on.

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\* Letter to Dr. Gaskin, pp. 19—30.



Dr. Wordsworth's first pamphlet gives but a very imperfect view of his principal 'reasons for declining to become a subscriber to the British and Foreign Bible Society.' It treats of little else, than his regret that the new society had not been confined to the dissemination of the Scriptures in foreign parts, his apprehension that it will injure the old society, his attachment to the latter 'most important society' as 'one of the greatest blessings which the Almighty in his merciful providence has vouchsafed to this church and nation,' and his earnest wish, that 'the exertions which are now making for the Bible Society should be made solely in behalf of the Society for promoting Christian knowledge.'—Lord Teignmouth, therefore, takes 'the real ground of Dr. Wordsworth's objection to the British and Foreign Bible Society to be nothing more than this—that it withdraws from the society for promoting Christian knowledge funds, which would otherwise have been appropriated to its support;' and to answer this objection is the principal design of his pamphlet. Here, it seems, he was mistaken: and, indeed, there is one sentence in Dr. Wordsworth's *Reasons*, which, if less oracular in its phraseology, would have given a very different turn to his Lordship's answer. 'Were I to go deeper,' says Dr. Wordsworth, 'I think it would not be difficult to point out some evils and important deficiencies, and more possibilities of evil extant in, and resulting from, and probabilities of great improvement lost and precluded by, a society thus constituted.' Little, perhaps, did Lord Teignmouth imagine, while he was at first wondering and smiling over this uncouth and mysterious sentence, that it concealed within it a choice band of Dr. Wordsworth's best reasons, and was big with the fate of the Bible Society;—'foeta armis,'—'venturaque desuper urbi.' It does not fully appear from his lordship's pamphlet, whether he was aware of this army of reserve. If not, we should attribute it rather to the generous and unsuspecting character of his mind, than, with Dr. Wordsworth, to a want of penetration. In fact, it is probable, however, that he did at least surmise the operation of some 'undivulged opinions' in the doctor's mind; but it was not to be expected he should commence the discussion of reasons by the solution of riddles. We could wish Dr. W. had not been persuaded to publish a letter, which, whatever might be its propriety in reference to the purpose for which it was first designed, had such small pretensions to direct public opinion, or obtain public esteem. We, therefore, regard these two pamphlets as almost entirely useless; while at the same time they have not failed to excite a controversial spirit, which is but too apparent in those larger and more efficient publica-



tions we have already recommended, as comprising the substance of the discussion.

Mr. Dealtry's letter to his 'friend' and 'old college associate,' Dr. Wordsworth, is chiefly employed in the same line of argument with Lord Teignmouth's; wholly neglecting to notice those 'evils and important deficiencies, and more possibilities of evil extant in, and resulting from, and probabilities of great improvement lost and precluded by,' &c. which formed the real though 'covert ground of Dr. Wordsworth's objections to the Bible Society. The pamphlet is written in a sprightly, careless, epistolary style, suited, perhaps, to the intimacy of the parties, if not the importance of the subject, but totally undeserving the contemptuous reprobation which it has received from the pen of a prejudiced or splenetic reviewer.

The Letter to Dr. Gaskin enters as little as the other pamphlets into Dr. Wordsworth's tacit objections; and is chiefly interesting on account of its warmth and generosity of spirit. It briefly adverts to the value and the want of religious knowledge, to the circumstances of the times, the future improvement of the world, and incidentally, but at considerable length, to the character of the late bishop of London. The author is a zealous friend to the Society for promoting Christian knowledge; he thinks every clergyman should be a member of it, as an institution of great importance to the church, but that he should render every service in his power to the new Society 'as auxiliary to the old,' which 'is, from its constitution, incapable of effecting all the good which is desirable.'

Respecting the productions of Mr. Spry and Mr. Sikes (for such, as we learn from Mr. Dealtry's Vindication, is the name of the country clergyman) it would be kindness to the individuals and their cause, to maintain a profound silence. In both there is so much illiberal suspicion, narrow prejudice, and arrogant dogmatism, so much incorrect statement (to use the gentlest word) in point of fact, and especially in the Country Clergyman's letter, such a total absence of all the symptoms which usually accompany the exercise of an enlarged understanding, a refined taste, delicate feelings, and Christian charity, that we truly condole with Dr. Wordsworth on the associates with whom he is implicated. Far be it from us, however, to identify him with Mr. Sikes, or even with Mr. Spry. If, in his last pamphlet, he has ever deviated into their manner of expression, we would attribute it rather to temporary irritation than confirmed bigotry. We have no great reason to thank him for his good-will to ourselves; nor indeed is it common for us to be placed under such an obligation, by an author we have ventured to reprove. Yet we freely admit



his extensive claims to our respect. We charge him with no interested purpose, no enmity or indifference to the diffusion of the Scriptures, no virulent spirit of persecution, no arrogant pretensions to infallibility. Almost every thing we deem wrong in Dr. Wordsworth may be attributed to the undue influence of laudable feelings, and the erroneous application of rules abstractedly indisputable.

To discuss the several objections of each opponent of the Bible Society, would however be a very tedious and unnecessary process, involving much repetition, affording no clear idea of the argument, and promising no advantage, except a fairer estimate of the character of the respective writers. All these objections, perhaps, may be reduced into three classes: the Bible Society, considered in relation to members of the established church, is an *unnecessary*, a *defective*, and a *pernicious* institution! We intreat the reader to moderate his indignation at these charges. He will find that, though at first sight they appear intolerably futile and ridiculous, they admit of being supported by a semblance of argument; and like many other propositions which may intuitively be presumed erroneous, can only be proved so by a careful examination. The plainest dictates of conscience and common sense are liable to be called in question by sophistry, and can only be established by an appeal to that juster reasoning and more enlarged philosophy with which they are invariably found to agree.

I. The Bible Society is alledged to be an *unnecessary* institution. In answer to this, we may first venture to take for granted the supreme importance of circulating the Scriptures. We shall next assert, what is demonstrated in Mr. Dealtry's Vindication, that there was a deplorable want of bibles in almost every part of the globe; that in many languages it never existed, that in many others not a copy was to be procured at any price; that thousands and tens of thousands in all countries, not excepting our own, were too poor and too ignorant to become possessed of these invaluable records without an extensive gratuitous distribution. And then we shall consider it sufficiently established, that vast exertions and resources were necessary for promoting the circulation of the bible. If these exertions and resources were not to be expected from any other institution, the Bible Society was not unnecessary. There was no other institution existing, which had the smallest pretensions to be considered competent to this herculean task but the Society for promoting Christian Knowledge. That this society did not so consider itself, is perfectly plain from the history we have given of its conduct relative to the Welsh bibles, and from the fact of its having already existed more than a century without completing any



edition of the bible into a foreign language, except the Arabic, —which consisted of 10,000 Testaments and 6,000 Psalters, together with 500 Catechetical Instructions, and an abridgement of the history of the Bible annexed,—and a considerable part of which, though finished in 1720, remains quiet, it seems, in the Society's cellars. This Society, in the first place, on account of the multiplicity of its objects, was not sufficiently powerful; nor could it be rendered so, by any probable addition to its numbers, without a radical change of plan. The ample revenues of the Society are subject to such extensive claims in behalf of its various objects, that some of them must be relinquished or neglected, if it undertook to disperse Bibles over the globe. The Society's reports afford strong reason to believe, that its eastern missions would not be at all injured by a larger share of pecuniary assistance than the state of its funds has hitherto allowed. Its missionaries, in fact, are indebted to the British and Foreign Bible Society, we believe, for a donation of a printing press, and fount of Malabar types. Whether this economy on the part of the venerable Society has arisen from penuriousness or prudence, it affords no argument in favour of creating new channels of expenditure without new resources. Dr. Wordsworth insists, however, that the objects of the Bible Society could have been accomplished as well, indeed much better!—by 'an extension and enlargement of the means and powers' of the Society for promoting Christian knowledge. We reply, 2ndly this Society was not comprehensive enough in its constitution. It not only rejects all persons, except those who can procure a testimonial from two members that they are "well affected to his Majesty King George and his government, and to the church of England as by law established, of a sober and religious life and conversation, and of an humble, peaceable. and charitable disposition,"—but suspends their election upon the event of a *ballot*, in which a negative of *one-fifth* of the members present is competent to exclude. When to this we add, as well from the information of Mr. Dealtry and the author of a letter to Dr. Gaskin, as from common fame, that the administration of this Society is far more jealous than its constitution, that persons of the most unexceptionable character have been *black-balled*, that the name of the Society is usurped and its influence perverted by a few individuals to exclude every person, who, on account of his zeal and liberality, or for any other reason, is disagreeable to themselves, we state enough to shew that the Society for promoting Christian knowledge, excellent and useful as it confessedly *has been* and still is, was not sufficiently comprehensive to obtain the necessary addition to its funds.

3. It is partly owing to both the defects we have noticed, that



this venerable Society was not sufficiently *active*. We need only refer to the history of the two editions of the Welsh Bible, already given in the former part of this article, for a specimen of its zeal and alacrity. The Society, or rather that very minute portion of it which stands at the helm, seems to have been alert upon scarcely any subject but ‘enthusiasm’ and ‘gospel preachers.’ No efforts were made to give publicity to its proceedings, or enlarge its means: and every one of its advocates in the present controversy extols this ‘silent unostentatious manner,’ this dozing and lethargic ‘peace,’ as one of its principal merits. Now it will hardly be contended, after these encomiums, and especially after the history of the Welsh bibles, that the Society was possessed of any such inherent spring of activity, or could have been so actuated by external influence, as to have discharged the duties which have been assumed by the Bible Society. It is evident the dissenters could not have succeeded alone, in such an undertaking, had they been disposed to make the attempt. The various parties into which they are divided, were not likely to have coalesced on behalf of any one object in which they were not interested *as dissenters*: they were not rash enough to attempt an enterprise of such confounding magnitude, nor wealthy or popular enough to have procured sufficient funds. But if the dissenters *had* been competent to act in this capacity of benefactors to the world, we conceive nothing could have been more afflicting to a churchman, than to see the establishment deprived of such an honour. On these grounds, imperfectly as they are here stated, we think it plain, that, unless the Bible were an unnecessary gift, the Bible Society was not an unnecessary institution.

II. The charges against this Society as a *defective* institution, amount to these—that it circulates the Scriptures without the addition of note, comment, or tract, and requires no qualification for membership but the contribution of a guinea. If there is any force in the preceding remarks, an institution of this kind, defective or not defective, was necessary to the accomplishment of the object. If it had not been thus defective, its efforts must have been confined within the limits of one denomination, or frustrated by perpetual disputes. It would, on any other plan, have been not only incompetent, but unnecessary. The establishment and the dissenters already possessed their respective societies for the distribution of bibles and tracts; and no very favourable reception would have awaited the proposal of a new institution, which should adopt the same plan, but aim at a far greater activity and a far wider sphere,—which should impeach the conduct of all



the existing institutions, and pretend to no peculiar merit but that of being apparently impracticable.

There is one view in which the Bible Society *must* be considered as defective; that of a rival or a substitute of the Society for promoting Christian knowledge. But this is a character which it never assumed, a purpose it never contemplated. A clergyman who wishes to purchase spelling books and tracts, especially tracts against 'methodists' and 'gospel preachers', as well as bibles, will of course find the Bible Society insufficient to answer all his purposes, and whether he is or is not a subscriber to it, will obtain admission, if he can, into the Society at Bartlett's Buildings. But if he has more than one guinea to spare, and wishes to buy more bibles or more tracts than he can obtain by applying to one Society for both, if he wishes to contribute his influence towards the moral illumination of the world, and to feel himself united in heart to all professing Christians by one tie besides that of his common nature, he will make no scruple of giving that guinea to the Bible Society.—The same remarks may apply to dissenters, who procure bibles and tracts from that respectable and long established institution, the Society for promoting Religious Knowledge among the Poor; with this difference, however, that in that Society there is little, if any thing, of a sectarian complexion, and nothing controversial.

But while we contend that the society in question must necessarily be *thus* defective, we protest against the application of the term. It is a gross perversion of language to call the omission of a superfluity—a defect. If the Bible Society is defective, so is every thing else; all the contrivances of man, all the works of God. A treatise of pure geometry must be pronounced defective, because it does not include a treatise of algebra; a telescope because it is not a speaking trumpet; an asylum for orphans because it is not extended to widows; the human frame itself, because it is destitute of wings. On this principle, the Bible should never be printed, or at least never circulated by a churchman, without the common prayer at one end, and the metrical psalms at the other. It will be defective even then, without the Week's Preparation, and even then, without something else. If a contrivance is to be called defective, because something which would not promote the object of it, is omitted, it is a charge applicable to every thing in nature. Mr. Dealtry aptly quotes from John Hunter, "that whatever is intended for two purposes, does neither of them well." We have always been used to consider the simplicity of a plan one of its highest recommendations; and have never yet quarrelled with an institution for being devoted to a single object, provided that object were so important as to justify, and so distinct as to admit of insulation. Now if any one object can possibly be



important, if any one object can possibly be distinct, it is the universal circulation of the word of God. The circulation of a book is perfectly independent in itself of charity schools, missions, and all other plans whatever; and the book to be circulated, as being a Divine Revelation, is perfectly independent of all other books. To say that this inspired book is not intelligible without the addition of uninspired books, verges so nearly to blasphemy, that we cannot hear the sentiment from Messrs. Spry and Sikes without awe and indignation. It is no small recommendation of this defective plan, in our esteem, that it professes and encourages a supreme reverence of the Word of God. Instead of thinking with Dr. Wordsworth, that subscribers to the Bible Society embrace a less good when they might have a greater, we conceive they embrace the greatest good to the greatest extent. The addition of tracts would not only be unnecessary to the primary object, but injurious; as every guinea devoted to the purchase of tracts, would be diverted from the purchase of bibles.

The British and Foreign Bible Society is improperly accused of being defective in another respect;—we mean the indiscriminate admission of subscribers. If it were the express object of the Bible Society to promote the ascendancy of the English establishment all over the world, it might be necessary to provide some other test of the disposition of its members, than their readiness to subscribe a guinea. This is the object of the Society for promoting Christian knowledge, and, in the opinion of its members, is a very excellent one. But the object of the British and Foreign Bible Society is to circulate the bible; and this is effected either by enabling individuals to buy it cheap, or by obtaining money from individuals to enable the society to distribute it *gratis*. Now what possible necessity can there be for a test of an individual's character, when nothing is required of him but to buy your books, and enrich your treasury? The *management* of the society might indeed be perverted, like that of the society in Bartlett's Buildings, to purposes very different from its exclusive object: but this is satisfactorily prevented, by employing such a body as *cannot* act in concert for any other purpose whatever. As it appears to us, therefore, that the Bible Society has selected the very best and most unexceptionable of all objects, and is constituted upon a plan which admits every thing favourable, and excludes every thing unfavourable to its accomplishment, we are so far from deeming it *defective*, that we regard it as the noblest and most perfect of all human institutions.

III. The British and Foreign Bible Society, inasmuch as it but one object, the universal circulation of the Scriptures—and adopts the most promising method of promoting it, the

oblivion of all party distinctions,—is said to be *pernicious* in relation to the interests of the established church. We must beg to observe, that such an incessant unremitting anxiety, such perpetual terrors and alarms, for the safety of the establishment, protected as it is by the learning, the rank, the power, the wealth, the interests, the prepossessions, and the mass of the community, not to mention the promise and providence of heaven, are exceedingly injudicious, and very liable to misconstruction and abuse. It is far more likely to suffer from being constantly made an occasion of uneasiness and affright to the public mind, a bug-bear in the way of improvement, an obstacle to the promotion of designs most obviously good and beneficial, than from any of those remote contingencies and improbable ‘possibilities of evil,’ which occupy and disturb the imaginations of its friends.

The constitution of the British and Foreign Bible Society, says Dr. Wordsworth, ‘affects and embraces a novel union and combination of churchmen and dissenters.’ He cordially allows of such a co-operation for the ordinary duties and charities of life, but would not admit it in any religious concerns. The question is simply, whether the application of this rule should include the circulation of the scriptures, among the ordinary duties and charities of life, or among such of its concerns as are strictly religious. We think this question is answered by deciding, whether a co-operation for this purpose involves any compromise of principle. The limitation of a rule is to be ascertained by the reason of the rule. Churchmen and dissenters may and should co-operate without reference to their disagreement in religious opinions, so far as those opinions are not concerned. Religious parties disagree in their explanations of the bible: they cannot co-operate here, without dissension on the one hand, or a sacrifice of principle on the other; here they should not co-operate. They agree upon the duty of circulating the bible: here there is no room for dispute, or compromise: here they should co-operate.

Dr. Wordsworth objects to this ‘novel union and combination,’ (which, indeed, is not so ‘novel’ as he would represent,) on the ground of its tending to reduce the national church from its pre-eminence to a level with the separatists. (p. 112.) If he insists upon this objection, he must retract his own allowance of co-operation in the common offices and employments of life. The members of the establishment might as well pretend to pre-eminence, as such, in the distribution of soup or the sale of groceries, as in the circulation of the bible; and would forfeit it as much by indiscriminate association for one purpose as the other. Every argument Dr. Wordsworth alledges against this ‘liberal basis,’ this principle



of co-operation in the case of the Bible Society, would equally apply in those very cases in which he deems it admissible. The Bible Society is, in its operations, a secular institution, a mere trading company; though its motives and its gains are purely religious. The questions that come before it are not of a theological, but a commercial aspect; questions of ways and means, of collections and grants, of translation and printing. In transacting business of such a kind, the churchman and the dissenter may surely forget the difference in their religious views and civil privileges. In transacting business for such a purpose, they may surely indulge a spirit of Christian sympathy and affection. The churchman does not pretend that his is a better bible, or that he has a greater right to give it away. If his 'pre-eminence' is ever recognized in such a situation, distinct from his civil rank, (which is invariably the case, in the Bible Society,) it can only be in the same way that it is often recognized in the common affairs of life, when supported by personal respectability. The 'pre-eminence' of churchmen, as well clerical as lay, would, we are persuaded, be far more respectfully and cordially acknowledged by dissenters, if their collective character were drawn from sketches taken at the sittings of the Bible Society. If Dr. Wordsworth had known any thing whatever of these meetings, he would scarcely have printed the following sentences.

'The dissenters having succeeded in drawing us down from our vantage ground, to put off our armour (even to slight and despise it) and to place ourselves side by side, with the lowest of their sects, may for a time seem pleased and satisfied, and profess to like our company. But they cannot hold long. I am greatly deceived if there be not some restless spirits among them, who will in due time find out, that we must humble ourselves much lower before we can be in all respects fit associates for them. We have a great deal more to give up besides our principles; and which they will then, perhaps, feel emboldened to tell us with unanswerable argument, and strength sufficient to assert it, that it is much more unfit we should not divide and share with them.' p. 113.

Another way in which the operation of the Bible Society is to be injurious to the church, is by diminishing the funds or retarding the growth of the Society for promoting Christian Knowledge. Without entering into the calculations of Mr. Dealtry or Dr. W. upon this subject, we shall only state, that the number of new subscribers to the Society in Bartlett's Buildings in each of the first three years after the institution of the Bible Society, appears to have been rather smaller than in the three years preceding that period; but that in both the last two years, 1807—8, and 1808—9, reckoning up to the Spring, it has been much greater than

at any former period. It should seem probable, from this statement of the fact, that at first the new institution attracted a few, who, it may be *supposed*, would otherwise have joined the old one: but that it has inspired the torpid frame of the venerable Society with such emulation, and its friends with such solicitude, as already to have made ample amends. Nothing can be more tedious than canvassing numerical statements: but we will just submit to Dr. Wordsworth, that he has rather strained the evidence of his figures. The number of new subscribers in the five years ending 1794, was 567; in the next, 583, making an increase of 16: in the third lustre, ending at the institution of the Bible Society, the number was 1101, making the large increase of 518 in the whole; during the fourth, subsequent to the institution of the Bible Society, the whole number was 1120, making an increase says Dr. W. of only the ‘poor number 19.’ If he adverts to the excess of the second period over the first, he will find it only 16; and it is rather unreasonable and unfair to attribute it to the Bible Society that the excess of the fourth period above the third was not as great, contrary to all probability, as the large excess in the third period above the second—amounting to 518. We have no doubt it will appear that Lord Teignmouth and his associates have proved incomparably better friends to the Society in Bartlett’s Buildings, by setting an example of zeal and activity, and kindling up its latent energies into a sort of rejuvenescence, than if they had solicited admission into its languid body (the very existence of which was then unknown to the noble lord), and incurred suspicion and disgust by fruitless efforts to recover it from its lethargy.

The Bartlett’s Buildings Society, however, is not only to be injured in the number, but in the *quality* of its candidates for admission. The accession of the 1101 persons who were admitted in the five years preceding the foundation of the Bible Society, undoubtedly proceeded from ‘pure good will’ to the institution; whereas many of the 1120 who have been added since that event, have been prompted by dislike and disapprobation of the Bible Society! For the benefit of the incredulous, we will transcribe Dr. Wordsworth’s own expressions.

‘I cannot so highly prize that patronage which comes to us in the way of rivalry, striving, and hostility.’—‘The harm which is done by your Society in tending to destroy the *simplicity, purity, and peaceableness of the motives from which the patronage to ours might otherwise have flowed*, and the tendency which you have in some degree to taint our proceedings with a portion of the sour leaven of ‘emulations, strife, and envyings,’ is, in my opinion, far more than sufficient to outweigh the ad-



advantage which can arise to the common cause of good, by any pecuniary accessions which may thus accrue to us !' pp. 72—73.

On this, we must beg leave to say two or three words. One part of the extract is something like a contradiction. The purity of the motives from which patronage *would* have flowed, cannot have been injured by the Bible Society. If the accession of any individual *did* proceed from ill will to one society, it is very strange to say it *would* have proceeded from good will to the other. Patronage may, however, have flowed to the old Society, in consequence of dislike and jealousy of the new, which otherwise would *not* have flowed at all. But for this in future there is an easy remedy. One should have hoped, indeed, that the requisition of a certificate that the candidate is 'of an *humble, peaceable, and charitable* disposition,' together with the rigorous ordeal of a ballot on the election of the candidates thus certified, would have been a sufficient security for the rectitude of his motives. As the fact, unhappily proves that all this precaution is unavailing, let the testimonial, in future, conclude with expressing a belief that the candidate is not actuated by ill-will to the Bible Society. We cannot help adding, by way of contrast to the nice and jealous scruples of Dr. Wordsworth, the following passage from the pen of a very eloquent and worthy advocate of the Bible Society.

'We could point to instances where zeal has 'unexpectedly discovered itself; where persons, *impelled at first possibly by lower motives*, have caught a better feeling within the walls of the institution (i. e. the Bible Society;) where the mere pursuit of a sacred object appears to have sanctified the mind; where men, handling the bible, have become imbued with the principles of the bible; where, acting at first as mercenaries, they have, by contact with noble spirits, come to act as freemen.' *Christian Observer*, Dec. 1810.

The new Society, it is said, has likewise injured the established church, through the medium of the old, by impairing its relative importance and ascendancy. This relative importance, however, may easily be maintained, by using the proper means for increasing its absolute importance; and it should rather thank, than reproach an institution, which has excited it to these salutary efforts, and occasioned this extension of its power and utility.

The Bible Society, according to Mr. Sikes,—we are almost ashamed to mention such an argument—is injurious to the established church, because though it gives the bible only without comment in its collective capacity, yet as it gives it through the hands of its various members, and some of them may be Socinians, Calvinists, or Quakers,

they may circulate it with ‘suitable sets of tracts and comments,’ or, says Mr. Spry, with a ‘commentary in their mouth,’ so as to make it ‘speak, not the truth as it is in Jesus, but Socinianism, Calvinism, or Quakerism!’ Why has not the Bible Society framed some law, or the legislator enacted some penalty, to prevent all but “sound churchmen” from buying cheap bibles? If they are not prohibited from procuring them at all, they may as well be allowed to buy at one warehouse as another,—especially to buy genuine versions without heretical comments. But even if such a prohibition were in force, the church would be in danger, unless all but “sound churchmen” were restrained from giving tracts. The Calvinists, Socinians, and Quakers have only to lay out their money in tracts, dodge Mr. Sikes about his parish, and leave one of their tracts wherever he leaves one of his bibles. That moment the sound churchman’s bible “promotes heresy and schism;”—all the precautions at Bartlett’s Buildings are instantaneously set at nought, and the venerable Society for promoting Christian knowledge ‘equally promotes Calvinism, Quakerism, and Socinianism!’

The Bible Society, by promoting the circulation of the Scriptures, diminishes the reverence of the people for their authorized ministers, and weans them from the good old custom of seeking the law at the mouth of the priest. We will transcribe part of Mr. Sikes’s remarks upon this subject, for the reader’s amusement.

‘In the sacred history, whenever it is proposed by Providence to propagate the gospel, it is done, not merely by dispersing copies of the scriptures, but by the instrumentality of authorised ministers who bring the scriptures in their hand. When Cornelius was favoured by an heavenly vision, his directions were not to *send and procure the scriptures!* but “send to Joppa, and call for one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do.” And who was this Peter? No lay-preacher, no leader of a sect or schism. He was a regularly ordained minister of the church!!’ *Second letter*, p. 35.

The Bible Society is evidently a dissenting institution, and, therefore, hostile to the church; which is proved in various ways. It is classed with institutions supported by dissenters, in an anonymous and unauthorised publication, called the Dissenters’ Almanac. It prefixes the title *reverend* to the names of ministers not of the establishment, for which it has the precedent of the society in Bartlett’s buildings. It has only the patronage, at present, of *seven* prelates, (Mr. Sikes says *five* :) and of *fourteen* noblemen, (Mr. Sikes says *half a dozen*.) It undertook an edition of the Welsh bibles after the old society’s was begun, in express rivalry and hostility, and committed it



into the hands of a noted leader of the sectaries; so say all its opponents, and what they all say is untrue. It is worthy of remark, however, that the Society for promoting Christian Knowledge, in 1768, was not so scrupulous, but furnished the dissenting Society for promoting Religious Knowledge among the Poor, with five hundred of their Welsh bibles at cost price. If the Bible Society is not already a dissenting institution, it will speedily, beyond all doubt, become such; for it admits dissenters, and 'they will, and it is natural for them to endeavour to gain the ascendancy, and to supplant us' (says the R. R. bishop of London,) 'whenever they find an opportunity.' It is right that prophecies of this kind should be uttered by infallible lips, inasmuch as they appear, from every consideration of fact and reasoning, utterly improbable. The constitution of the society effectually precludes the ascendancy of the dissenters, unless it is supposed that one half of the committee, the presidents, vice-president, and clergy, who are all intitled to vote, resolve to absent themselves for this express purpose. The charge against the society, and particularly its dissenting members, of *intending* to pervert it in some inexplicable manner for the subversion of the church, is of a nature not to be answered but despised.

Dr. Wordsworth is very apprehensive that this institution will actually prove hostile to the interests of Christian charity; that at length its members will quarrel and separate, though on what conceivable occasion, or for what possible end, he has omitted to suggest. Their boasted constitution, he says, 'does of itself betray their suspicion, distrust, and jealousy of one another.' (p. 147.) And as for what Lord Teignmouth says of the '*singular phænomenon* of an assemblage of Christians of various sects, cordially uniting together in Christian charity,' this he considers as an admission that 'it is plainly all they can do to dissemble their astonishment, that they should be so meek and tame when they meet together, and that the vast assembly should depart without some tremendous explosion!' (p. 148.) There are two ways in which Dr. W. might be undeceived upon this subject. One is, by coolly reflecting that the 'vast assembly' have but one object in meeting together, that they have no inducement to be otherwise than 'meek and tame,' and have the strongest reasons for being gentle and affectionate. The other expedient is, for him to attend one of these meetings himself, to witness the scene and partake the sensations, described in such glowing terms by Mr. Dealtry. See *Vindication*, p. 118.

Dr. Wordsworth has brought forward with great solemnity a list of societies which he considers connected with the British



and Foreign Bible Society, and forming altogether an extensive system of hostility to the church. The ground of this fearful denunciation is neither more nor less than the simplicity of their object; and that in endeavouring to promote the instruction of the poor by religious tracts, or the education of the young in Sunday Schools, by the gift of bibles, testaments, and spelling books, they do not, at the same time, endeavour to promote the ascendancy of the establishment.

This ascendancy is the first, if not the sole, object, in Dr. Wordsworth's mind; *nec viget quicquam simile aut secundum*. The slightest possibility that its interests may be impaired, or impeded, is sufficient to disgust him with the greatest certainties of doing good. According to his principles, no churchman can properly engage in any charitable design which may advance the spiritual interests of men, unless that design is expressly calculated to promote the exclusive influence of the established church. The promotion of our common Christianity, or those essential and important doctrines in which the pious of all denominations accord, is with him not only an inferior advantage to the promotion of Christianity as it is maintained by the establishment, but is scarcely any advantage whatever, and perhaps should rather be considered as an evil. Whoever is not for him is against him; and a neutral is far worse than a foe. Of so much more importance to the human race, in his estimation, are those points in which the best of men differ, than those in which they agree.

The connection of the Bible Society, however, with these dangerous institutions, is nothing more than this; that many individuals who subscribe to the one, subscribe also to the others. The Bible Society is probably connected in this way with every considerable institution in the kingdom. But it holds no connection with them as a Society; shares in none of the inconveniences or pernicious tendencies with which they are charged, is responsible for none of their proceedings, and renders them no peculiar encouragement or support. If they misconceive or violate their professed principle of neutrality, the Bible Society is no partaker of the sin; it is as guiltless, and as incapable of being guilty, as the several insurance offices or canal companies, of the same liberal and neutral character, in which they may be respectively concerned.

Dr. Wordsworth has condescended to rank our humble labours among those pernicious undertakings with which the Bible Society is thus ominously connected. We are not surprised that, to him, we should have appeared forgetful of our principle of neutrality, which must in fact be again violated, in his account, by our feeble support to an institution which he regards as prejudicial to the church. Dr. W. will



allow us to say, that his statements of fact respecting our publication are grossly erroneous; and that, with all our respect for his intellectual and moral qualities, his opinions on the conduct of it, or on any other subject within reach of his extravagant prejudices and chimerical terrors, are to us extremely insignificant.

We are but too conscious of the imperfect manner in which we have exhibited this dispute. If it is possible that one of our readers, from a just solicitude for the establishment, should conceive any of the foregoing objections not sufficiently removed, we can refer him with entire confidence to the masterly performance of Mr. Dealtry. It is one of the most complete and decisive productions to be met with in the annals of controversy; and does as much honour to the acuteness and enlargement of his perceptions, as to the generosity and benevolence of his heart. It will soon be our duty to consider his merits in another department of literature, and to number him among those privileged and estimable individuals, who combine the philosopher with the philanthropist.

We anticipate nothing but good as the result of this controversy. The objections so often whispered and hinted in private, without hazard of meeting a refutation, are now fully before the world, with all the advantage they could derive from an able and dexterous, if not a graceful disputant. The arts of an advocate have been resorted to with little reserve or scruple, and every method has been tried of misleading the judgement by sophistry, or overawing it by an insurrection of the passions. Bigotry, however, has been provoked from its retreats; *excessit, evasit, erupit*; it is exposed before the public; and compelled to abide a contest which in open day never terminated in its favour. The misconceptions and prejudices of all good men will speedily give way; and none will refuse their approbation to the Bible Society, but those who withhold their homage from the Bible. All nations shall come to its light. They will find it enthroned far above the ordinary limits and conflicting passions of our earthly nature, and extending its benefits to every spot of the globe; the most simple, incorruptible, and powerful agent, that ever contributed to the happiness of man; the sun of the moral atmosphere, the centre and focus of celestial illumination.

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Art. X. *Latin Synonyms, with their Significations, and Examples taken from the best Latin Authors.* By M. J. B. Gardin Dumesnil. Translated into English, with Additions and Corrections, by the Rev. J. M. Gosset. 8vo. pp. 720. Price 14s. Payne, Lunn, &c.

THE high and deserved popularity of this work in its original form supercedes all further recommendation. We introduce this brief notice



of it, for the sake of apprizing some of our readers, who might not otherwise have received the information, of the eminent utility to be derived from the learning and labours of M. Dumesnil (late Principal of the College of Louis le Grand in the University of Paris,) for the correct understanding of Latin authors, and a command of the delicate proprieties of Latin composition. The only *desideratum* that occurs to us is, that the quantities of the doubtful syllables should have been marked, in the words which form the titles to the several articles, or in the Alphabetical Index. A single article, out of the 2541 contained in the volume, will be a sufficient voucher for our earnest recommendation.

‘ *Abstinens. Continens. Temperans. Temperatus. Modestus. Moderatus.*

ABSTINENS, (tenere abs) *that abstains, is said of things that are out of us, and especially of the property of other people.* Abstinens ducentis ad se cuncta pecuniæ. Hor. CONTINENS, (tenere cum) *continual, without intermission or interruption.* Longum agmen nec continens. Liv. *Figuratively it is used when speaking of our natural appetites and faculties.* Continentia in omni victu, omnique cultu, corporis tuendi causa cernitur. Cic. Nulla re facilius conciliatur benevolentia multitudinis, quam abstinentia & continentia. Id. Esse abstinentem, continere omnes cupiditates, præclarum est. Id. Vix prorsus abstinens erit qui satis continens non fuerit. Abstinentia *is properly used when speaking of diet.* Abstinentia mitigare febrem. Quint. TEMPERANS, *used actively, properly signifies moderating strong things by intermixing them with mild ones.* Vinum aqua temperans. Hor. *Figuratively;* Vim consilii temperans. Cic. Temperans, *an adjective, signifies him who wisely regulates his desires, even in the use of lawful things; a man free from all excess.* Temperantia in prætermittendis voluptatibus cernitur. Cic. Temperantiores a cupidine imperii. Liv. Temperans *is said of all desires, and continens particularly of pleasures.* TEMPERATUS, *moderate, temperate.* Vim temperatam Dñi quoque provehunt in melius. Hor. MODESTUS, (in modo stans) *moderate, that keeps within due bounds, reasonable through habit or natural temper.* Modestia est in animo, continens moderatio cupiditatum. Cic. Negare cupidis, modestis etiam offerre quod non petierint. Phæd. MODERATUS, *moderate, ruled by some particular consideration, or in a particular circumstance.* Contumeliis impetitus moderatum se præbuit. Cic. Moderatus et temperans homo. Id.

Abstinens is in opposition to Rapax.

Continens - - Luxuriosus.

Modestus - - Petulans.

Moderatus - - Effrenatus.

Temperans - - Libidinosus.’

Art. XI. *Dramatic and narrative Poems.* By John Joshua Earl of Carysfort, K. P. In two volumes, 8vo. pp. 392, 336. Mackinlay,

LORD Carysfort has long held a distinguished rank among that unhappily small portion of our aristocracy, who pass their time in honourable labour, and devote a share of their affluence to the encouragement of genius, and the relief of distressed talent. The volumes before us discover, if not the fervid aspirations of the “muse of fire”, at least strong indications of an accomplished mind, and of a pure and classic taste.

The *Dramatic Poems* occupy the first volume. They are four in num-



ber, and bear the following titles, which sufficiently indicate their respective subjects: 'Caius Gracchus', 'Monimia,' 'The Fall of Carthage,' and 'Polyxena'. They are evidently formed upon the antique models, and possess many of the excellencies, but certainly more of the defects, of the French school. They are well conceived, and accurately planned: and the versification is critically correct: but they drag languidly on; and there is neither pathos to interest, nor energy to stimulate the mind.

The *Narrative Poems* display dexterity and gracefulness of invention, and a higher power of versification,—partaking somewhat of the richness and continuity of Dryden. The subject of the first, the *Revenge of Guendolen*, is borrowed from the fabulous times of British history: it is written in blank verse, and professedly to try the effect of the northern mythology in a composition of the narrative kind. We cannot, however, compliment his Lordship on any very extraordinary success in this arduous attempt; and are indeed of opinion, that the bard is yet to come, who shall skilfully interweave the gloomy scenery, and terrible agency of the Scandinavian superstitions, into the polished and regular texture of modern poetry. The second poem, the *Bower of Melissa*, is an elegant fairy tale, the hero of which, in consequence of having relieved Melissa from imminent peril, is exposed to all the dangers and temptations that the wit and malice of the false magician, Archimago, are able to invent; but who, after the average quantity of adventures, by the aid of the beneficent fay, is finally triumphant. The last poetic tale is versified from the story of *Zeyn Alasnam*, in the *Arabian Nights Entertainments*. It is in rhyme, and partakes of the merits and defects of the preceding.

Art. XII. *The Storm Improved*; by John Clunie, M. A. Published by Request. 12mo. pp. 100. price 2s. Baynes, Ogle. 1810.

THIS performance was occasioned by the author suffering shipwreck last November; the substance having been delivered in an extemporaneous address to the crews of several vessels which had shared in the same calamity. Mr. Clunie describes the storm, and the feelings it produced at the time, in glowing terms; and introduces much useful reflection, in the way of 'Spiritualizing' or 'improving' the event. The work has many claims to attention from the serious and candid reader.

Art. XIII. *A Discourse on the immoderate Use of Vinous Liquors*, and the fatal effects thereof on the Life, the Health, and Happiness of the Inebriate, by a real Friend to the Thoughtless. 8vo. pp. 25. price 1s. Peterborough, Jacob; Longman and Co. 1810.

WE are afraid this discourse is rather too weak and watery to succeed in a contest with vinous liquors. It is harmless, unquestionably; but has neither flavour, body, nor spirit. The benevolent intentions of the reverend author should not, however, pass without commendation.

Art. XIV. *The Cause and Cure of a wounded Conscience*. By Thomas Fuller, D. D. Author of the *History of the Worthies of Devon*, &c. 12mo. pp. 124. Longman and Co. 1810.

THIS judicious and striking tract was well worthy of republication and may be perused by many, with great advantage.



Art. XV, *An Account of the British Settlement of Honduras* ; illustrated by a Map. By Capt. Henderson, of His Majesty's 5th West Indian Regiment. 8vo. Price 7s. Baldwin. 1810.

**I**N this unostentatious but respectable volume, Capt. Henderson, who was for some time stationed at the settlement he professes to describe, and who thinks it has not yet received its due share of attention, takes a brief view of its natural history, and its commercial and agricultural resources ; to which he has subjoined some sketches of the manners and customs of the Mosquito Indians, and the journal of a voyage to the Mosquito shore

Art. XVI. *Letters* respecting the Restrictions laid upon Dissenting Teachers, the Qualifications required of them, and the Privileges granted to them, written and sent to the Right Honourable Lord A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z. By the Rev. William Hett, M. A. Prebendary of Lincoln, 8vo. pp. 69. Price 2s. 6d. Rivingtons. 1810.

**T**HE 'gentle dulness' of these abecedarian Letters is so irresistible, that we cannot find it in our hearts to expose their bigotry.

Art. XVII. *Mavor's Catechisms*, in Two Volumes. Vol. I. containing the Mother's Catechism. The Catechism of Health, of general Knowledge, of the History of England of Universal History. Vol. II. containing the Catechism of Geography, of animated Nature, of Botany, of the laws and constitution of England, of the Bible. For the use of Schools and Families. 2 vols. 12mo. pp. 360. 360. Price 10s. 6d. boards, or separately 1s. each. With a liberal allowance to Schools and Traders. Lackington and Co. 1810.

**H**AVING already given an opinion on the first of these Catechisms, we shall only add that the following ones are somewhat less obnoxious to censure, though by no means intitled to particular regard.

Art. XVIII. *A Sermon preached in the Church of St. Chad, Shrewsbury*. By the Rev. John Eyton, A.M. Vicar of Wellington, Salop On Sunday, Nov. 11th, 1810. 8vo. pp. 20. Price 1s. G. Robinson, 1810.

**T**HIS discourse is founded on Acts xix. 20. 'So mightily grew the word of God and prevailed.' Mr. E. first points out as causes most generally and effectually contributing to the growth and prevalence of the Word of God, an enlightened and faithful ministry—a becoming and consistent conduct on the part of Christ's disciples—and a careful attention to the religious instruction of youth. He then proceeds to 'make some observations with a view to demonstrate that of all events there is none more devoutly to be desired, than that the Word of God should mightily grow and prevail among us'—whether we regard it merely in a political point of view, or as connected with the salvation of the souls



of men. The discourse was preached on occasion of a 'collection being made for the support of the boys' Sunday-school, established in the parish of St. Chad.' It is not perhaps unnecessary to add, that it is published by request.

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Art. XIX. *An Essay on the Use of a Regulated Temperature in Winter-Cough and Consumption*: including a comparison of the different methods of producing such a temperature in the chambers of invalids. By Isaac Buxton, M. D. Physician to the London Hospital, and to the Surry Dispensary. 12mo. pp. 176. Price 4s 6d. bds Murray, 1810.

**R**EGULATED equable temperature, in the opinion of Dr. Buxton, is a remedy of the utmost importance in pulmonary complaints, which is, notwithstanding, very rarely employed in the treatment of those complaints, and the merits of which have not been hitherto sufficiently appreciated. He has endeavoured, therefore in the Essay before us to recommend this useful but neglected auxiliary to the attention of the medical practitioner; and 'so far to remove objections to its employment from the minds of patients, that, when proposed by a professional attendant, it may not be considered as an untried, unpromising experiment.' We are inclined to think the experiment is rather less *novel* than Dr. B. seems to be aware of; but on the whole we have to thank him for a sensible and useful publication.

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Art. XX. *A Sermon preached before a Country Congregation, on Sunday, Nov. 18, 1810, in consequence of the Thanksgiving, then ordered for the late abundant crop, and favourable harvest.* 8vo. pp. 23. Price 1s. 6d. Hatchard, 1810.

**T**HE most striking indication of good sense about this well-meant and harmless sermon, is its being published anonymously.

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Art. XXI. *A Treatise upon the Art of Flying, by Mechanical Means, with a full Explanation of the natural principles by which Birds are enabled to fly; likewise Instructions and Plans for making a flying Car with wings, in which a man may sit, and by working a small lever, cause himself to ascend and soar through the Air with the facility of a Bird.* Illustrated with Plates. By Thomas Walker, Portrait Painter, Hull. 8vo. pp. x. 67. Longman, and Co. 1810.

**W**E have read this new and last treatise on the art of flying very attentively. We think the author is just about as ingenious as most of his predecessors in the cultivation of the same art, and just about as successful. It is our decided opinion, that whenever he constructs the car he describes, which is to support and be supported by a steam engine, he will be able to fly with it exactly as well as he can without it. If he should, however, effect his object, and travel at the proposed rate of fifty miles an hour, we hope he will spend his first leisure afternoon in flying from Hull to London, to convince us of our mistake; and we assure him we shall with great delight throw open our garret window, to receive him on so happy an occasion.

## ART. XXII. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, and speedily will be published, the authorized Version of the Book of Psalms, corrected and improved, and accompanied with notes critical and explanatory. By Samuel Horsley, LL. D. F. R. S. F. A. S. late lord bishop of St. Asaph; with a Prefatory Essay on the Nature, Design, and Subject of the Book of Psalms. By the Rev. Heneage Horsley, A. M., Prebendary of St. Asaph. and late student of Christ's Church, Oxon. This work will form one large quarto volume: to be printed on the finest royal paper, with beautiful types,—the text of the Psalms with the type called great primer, and the notes, including Greek and Hebrew quotations, with pica. Price two guineas and a half. Names for the work to be received by Mr. Hatchard.

The Rev. Thomas Scott, Rector of Aston Sandford, Bucks, is preparing for the press, detached remarks on a Refutation of Calvinism. By the Right Rev. George Tomlin, D. D. lord bishop of Lincoln and dean of St. Pauls.

Dr. Whitaker, the historian of Whalley and Craven, has in the press, an edition of Piers Plowman; printed from MSS. of higher antiquity than any which have been collated, and forming a text entirely different from that of Crowley, together with a prefatory dissertation, a paraphrase, glossary, and notes.

Richard Fenton, Esq. F. S. A. has in the press, in quarto, a Historical Tour through Pembrokeshire.

Mr. James Montgomery, author of the Wanderer of Switzerland, has a poem in the press, entitled the World before the Flood.

Sir George Alley, M. D. of Fermoy, is preparing for the press, Reports of the Utility and Employment of Mercury, in the treatment of inflammatory and other diseases, in which the exhibition of that remedy has been neglected, or considered as inadmissible.

Mr. R. Lugar has in the press, in quarto, Plans and Views of Buildings executed in England and Scot-

land, in the Grecian and castellated styles.

A view of the present state of Sicily, its Rural Economy, Population and Produce, from a late Survey of the Professor of Agriculture at Palermo; with observations on its general character, commerce, revenues, &c. by a British officer, serving in the Mediterranean, will be published in the course of the ensuing month, in quarto.

In a short time will be published, an octavo edition, in three large volumes, with all the plates contained in the quarto edition, of Voyages and Travels, to India, Ceylon, the Red Sea, Abyssinia, and Egypt, in the years 1802—1806. By George Vicount Valentia. A fourth volume in quarto on royal paper, will contain seventy two plates, Maps. Price in boards 4l. 10s.

Mr. J. Churchill has issued proposals for printing by subscription, price 3s. 6d. in boards, an Essay on Unbelief: describing its nature and operations, and shewing its baneful influence, in preventing a cordial reception of the gospel, and in distressing awakened and renewed souls.

The new translation of Calvin's "Institutes of the Christian Religion," already announced in this work as in forwardness, is now ready to be put to press, and the proposals for publication are intended to be issued the beginning of this month.

The Rev. David Blair will shortly, publish a Universal Grammar of Arts, Sciences, and General Knowledge.

The Dev. G. F. Nott has in the press the poems of Henry Howard, earl of Surry, of Sir Thomas Wyatt, the elder, and of uncertain authors, who flourished in the reign of Henry VIII. accompanied with notes, and biographical accounts of the several writers.

The Hon. Annabella Hawke has nearly ready for publication, Babylon, and other poems, in foolscap, 8vo.

Mr. James Perry will shortly pub-



lish, in large quarto, Conchology, or a History of Shells; illustrated by more than 400 specimens, engraved the natural size of the shells, and neatly coloured.

Mr. Kirkpatrick's Embassy to the kingdom of Nepal, by order of the India Company, in a quarto volume, is expected to appear in a few days.

An edition of Pope's Poetical Works, now first comprised in two octavo volumes, will appear in a few weeks.

A new edition of Martyn's Virgil's Georgics is in the press.

The second edition of a Selection of Curious Articles from the Gentleman's Magazines is expected in the course of a month. The editor is now preparing a fourth volume (to be published separately) which will contain Biographical Memoirs, Literary Anecdotes, Characters of Eminent Men, and Topographical Notices.

A stereotyped edition of the Bible in French, collated with the most approved foreign editions, is printing on a superfine paper, in duodecimo, and is in a state of considerable forwardness.

A new and complete edition of Richardson's Works, with a sketch of his life by the Rev. E. Mangin, an eulogium by Didcot, and an original portrait, in 19 volumes crown octavo, is nearly ready for publication.

A new edition of professor Porson's Preface to the Hecuba, from the corrected copy left by him ready for the press, will appear in the course of the month; and new editions of the Plays are in the press.

Early in the ensuing Lent will be published in 1 vol. 8vo. Meditations, and Contemplations on the Sufferings of Christ. By J. Rambach, D. D. late of the University of Gressen. A new, abridged, and corrected edition of the work, as first translated from the German; with a commendatory preface by the Rev. William Richardson of York.

Mr. Walker the editor of Dr. Rippon's Tunes, has just ready to publish, a Companion to that work, in a volume of the same size. It consists of sixty measures, adapted to Watt's, Rippon's, Lady Huntingdon's, and other Hymns, with set pieces, figured for the organ, &c.

The first volume of the Transactions of the Geological Society, in quarto

with many plates, is in the press and will be ready for publication in the month of May next.

Sir John Carr is about to publish in one volume quarto, Descriptive Travels, in Spain, and the Balearic Isles, during the years 1809, 1810, to be embellished with engravings of views taken on the spot by the author, and executed in the best manner, the volume will contain descriptive sketches of the principal Towns, Cities, Antiquities, Customs, and Manners, of the provinces of Andalusia, Granada, Mercia, Valencia, and Catalonia, including Montserrat, and of the Islands of Majorca, and Minorca, including an account, of the most interesting events which have recently occurred in those Countries.

Colonel William Kirkpatrick's translation of Select Letters of Tipoo Sultan, in one volume quarto, with notes and observations, and an appendix containing several original documents, will be published in a few days.

The Hitopadesa in the Sanskrita language, the first Sanskrit book ever printed in Europe, printed at the Library of the Hon. East India Company, will be published in a few days.

Mr. Charles Hardy has ready for publication, a complete register of East India ships, with their officers, &c. from 1760 to 1810, with an appendix containing much useful information, interesting to those concerned in East India Commerce.

A translation of the Art of Preserving all substances, animal and vegetable. By Monsieur Appert, will be published immediately in one vol. 12mo.

A new and improved edition of Dr. Valpy's Greek Grammar will be published in the course of the next month.

On the first of March will be published, engravings (twelve in number, chiefly rural subjects) illustrative of Cowper's Poems, from the Designs of Mr. Westall, adapted in size to the various editions. Price 15s. in a portfolio, or with the Poems, in two volumes small octavo, 2l. 15s. in boards: the two latter sizes are uniform with the illustrated edition of Mr. Cowper's Homer, published last season in four volumes.

We have to announce the speedy appearance of the two Hunting prints of the Fox breaking cover, and the death of the Fox, from the celebrated original paintings by S. Gilpin, R. A. and P. Reinagle, A. R. A. They have

been six years in the hands of Mr. Scott, the engraver.

Speedily will be published a volume of elegant, interesting, and evangelical Letters, of the late Rev. James Hervey, author of *Theron and Aspasio*, &c.

never before printed, illustrative of the author's amiable character, and developing many circumstances of his early history not generally known: they are dated from 1736 to 1752.

## ART. XXIII. LIST OF WORKS RECENTLY PUBLISHED.

### ANTIQUITIES.

An Historical Account of the Ancient Culdees of Iona, and of their settlements in Scotland, England, and Ireland, 4to. 1l. 11s. 6d.

### BIOGRAPHY.

The Memoirs of Mary Anne Radcliffe in familiar letters to her female friend. 8vo. 10s. 6d.

Memoirs of Prince Eugene of Savoy; written by himself, and translated from the original by Fred. Shoberl. Embellished with a portrait, and fac-simile of the author's hand-writing. 8vo. 7s. 6d. boards.

### BOTANY.

Botanique, Historique et Littéraire, suivie d'un Nouvelle, intitulée, Les Fleurs, ou les Artistes. Par Mad. de Genlis. 2 vol. 12mo. 10s. sewed. The same work in English, 2 vols. 10s.

### CHRONOLOGY.

An Introduction to the Study of Chronology, and Universal History, in question and answer. By William Gillard Hort. 18mo. 4s.

A new Chronology, or Historian's Companion; being an authentic register of events, from the earliest period to the present time: comprehending an epitome of universal history, ancient and modern, with a copious list of the most eminent men in all ages of the world: also an introductory essay on the principles of chronology, the grand divisions of time, remarkable historical eras, &c. By Thomas Tegg. 18mo. 5s. 6d. boards. 6s. bound.

### COMMERCE.

The Merchants and Artificers Companion, and Practical Guide to Accounts. By John Harris Wicks, of Englefield Green, Egham, Surry, 12mo. 3s. 6d. bound.

The Universal Cambist, and Com-

mercial Instructor: being a general treatise on exchange, including the monies, coins, weights, and measures of all trading nations and colonies; with an account of their banks and paper currencies. By Patrick Kelly, L. L. D. 2 vols. 4to. 4l. 4s.

### CLASSICAL LITERATURE.

Aristophanis Comœdiæ, ex optimis Exemplaribus emendatæ: cum Versione Latinâ, variis Lectionibus, Notis, et emendationibus. Accedunt deperditarum Comœdiarum Fragmenta, et Index Verborum. Nominum propriorum, Phrasium, & præcipuarum Particularum. A Rich. Franc. Phil. Brunk. 4 vols. 8vo. 2l. 12s. 6d.—royal paper. 4l. 14s. 6d. A few copies splendidly printed in 4to. price 10l. 10s.

### EDUCATION.

Les Soirées d'Hiver. An instructive and amusing work for youth, written on a new plan. By J. B. Depping. Embellished with engravings. 2 vols. 12mo. 8s. sewed. The same work in English. 2 vols. 8s.

A Father's Tales to his daughter. By J. N. Bouilly, member of the Philotechnical Society, &c. Embellished with engravings. 2 vols. 12mo. 8s. boards. 9s. bound.

### HISTORY.

The tenth volume of the Asiatic Annual Register; or, a view of the History of Hindustan, and of the politics, commerce, and literature of Asia, for the year, 1808. 8vo. 1l. 1s. bds. 1l. 2s. hf. bound.

### MEDICINE.

A conspectus of the London, Edinburgh, and Dublin Pharmacopœias, in which are explained, the virtues of each article and medicine, and the doses and diseases for which the several remedies therein are employed. By E. G. Clarke, M. D. Of the Royal College of Physicians, London.



## MISCELLANEOUS.

The Philosophical Wanderers; or the History of the Roman Tribune and the Priestess of Minerva; exhibiting the vicissitudes that diversify the fortunes of nations and individuals. By John Bigland. 12mo. 6s.

Observations on Parochial Schools, and on the state of the Clergy of the Established Church. By a Member of the British Parliament. 8vo. 1s.

An Ethical Treatise on the Passions, Part II: consisting of two disquisitions on conduct conducive to happiness. 1. On the influence of virtue, on personal and social well-being. 2. On morality, its nature, laws, motives, &c. By T. Cogan, M. D. vol. 2. 8vo. 7s. 6d. This volume completes the author's Ethical Disquisitions.

Essays, Literary and Miscellaneous. By John Aikin, M. D. 8vo. 10s. 6d.

The Female Speaker; or Miscellaneous Pieces, in Prose and Verse, selected from the best writers, and adapted to the use of young Women. By Anna Letitia Barbauld. 12mo. 5s. bound.

## THEOLOGY.

A Series of Discourses on the peculiar doctrines of Revelation. By the late Rev. David Saville, A. M. Edinburgh. Author of Dissertations on the Existence, Attributes, and Moral government of God, &c. &c. 8vo. 10s. 6d.

The second volume of Practical and Familiar Sermons, designed for parochial and domestic instruction. By the Rev. Edward Cooper, Rector of Hamstall-Ridware, and of Yoxall in the County of Stafford, and late Fellow of All-souls College, Oxford. 12mo. 5s.

Ministerial Faithfulness; a Sermon, preached on Sunday Dec. 9, 1810, in the parish church of Uttoxeter, in the county of Stafford, on occasion of the death of the Rev Jonathan Stubbs, M. A. By the Rev. Edward Cooper, Rector, &c. as above. Published by Desire, 8vo. 1s.

A Refutation of Calvinism; in which the doctrines of original sin, grace, regeneration, satisfaction, and universal redemption, are explained, and the peculiar tenets maintained by Calvin upon those points, are proved to be contrary to Scripture, to the writings of the ancient fathers of the Christian Church, and to the public formularies of the Church of England. By George Tomline, D. D. F. R. S. Lord bishop of Lincoln, and Dean of St. Paul's, London. 8vo. 12s.

Select Psalms, in verse; with critical remarks by bishop Lowth, and others, illustrative of sacred poetry. 8vo. 8s.

Sermons for Family Reading; abridged from the works of the most eminent divines. By the late Mrs. Trimmer. 12mo. A Sermon, occasioned by the death of Mrs. Trimmer, preached at New Brentford, Middlesex. By the Rev. Thomas Staverfield, M. A. 1s. 6d.

Grounds of Union between the Churches of England and of Rome considered: A Charge, delivered to the clergy of the diocese of Durham, of the ordinary Visitation of that diocese in the Year 1810. By Shute, Bishop of Durham. 2s.

A Dissertation on the Prophecy contained in Daniel, chap. ix. ver. 24 to 27, usually denominated the prophecy of the seventy weeks. By G. J. Faber, B. D. Rector of Redmashall, Durham. 8vo. 12s.

The Trial of the Witnesses of the Resurrection of Jesus. By Bishop Sherlock. To which is prefixed, a memoir of the life of the author, and an account of the controversy that gave rise to the Tract. 12mo. 5s.

The Works of Joseph Butler, LL. D. late Lord Bishop of Durham. To which is prefixed a life of the author, by Dr. Kippis; and a preface, by Samuel Halifax, D. D. late Lord Bishop of Gloucester. 2 vols. 8vo. 18s.

## ERRATA.

- p. 103 l. 4 from bottom, *after than insert elated.*
- 104 - 12 from top, *for their—read this.*
- 112 - 22 from bottom, *for are surmountable—read was insurmountable.*
- 112 - 12 from bottom, *after by—insert substituting.*
- 113 - 4 from top *for Him—read Ham.*
- 113 last line of note, and p. 116. l. 12 *for Ashkanez—read Ashkenaz.*
- 115 l. 3 from top, *for course—read curve.*
- 115 - 15 from bottom, *for opinions—read opinion; last line but one of note for 27—read 37*
- 116 - 6 from top, *for persuasions—read persuasion*
- 117 - 9 from bottom, *for the people—read a people*
- 145 - 19 from bottom *for acquainted—read unacquainted.*

# THE ECLECTIC REVIEW,

For APRIL, 1811.

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Art. I. *Cambridge Problems* ; being a collection of the Printed Questions proposed to the Candidates for the Degree of Bachelor of Arts, at the General Examinations, from the year 1801 to the year 1810 inclusive. With a Preface by a Graduate of the University. 8vo. pp. xviii, 180, price 6s. boards, Deighton, Cambridge ; Longman and Co. 1810.

AS the book now before us is not one which calls for the exercise of critical powers, we shall avail ourselves of the opportunity it affords us, to present our readers with some account of the mode of conducting the studies, of granting degrees, and of allotting honours, at Cambridge. And we undertake this task the more readily, because the circumstance that the routine of procedure at Cambridge is very little known but by those who have connections there, has given occasion to some persons, (and especially to a writer in a well known northern journal,) to misrepresent and depreciate that celebrated university.

A young gentleman who enters any of the colleges at Cambridge, to go through the usual course of studies, preparatory to the degree of A. B., proceeds, with slight variations in the different colleges, nearly as follows. Before he can appear in any public exercise in the *university*, that is, out of his own college, he *must* employ at least two years and a quarter in laying the foundations of knowledge and science,—partly in receiving regular *lessons* from the appointed tutors or sub-tutors of the college, four or five times a week during term,—partly, in attending the stated and frequent *lectures* of the college tutors, and (in the latter part of his time) those of the university professors,—and partly in undergoing regular *examinations*, as to the progress and extent of his knowledge ;—the tutors, most of



them, sustaining in the college the double character of schoolmaster and of lecturer. In his *first* year the student has instructions and lectures in the first six books of Euclid's Elements, the principles of algebra, plane trigonometry, and conic sections. In the *second* year he enters upon what are technically termed at Cambridge "the branches;" and studies the first three, viz. mechanics, hydrostatics, and optics; besides which, his attention is directed to the doctrine of increments, the differential method, fluxions, the easier parts of Newton's Principia, &c. The *third* year he studies spherical trigonometry, the higher parts of the modern analysis, plane and physical astronomy, with the sublimer researches of the Principia. In this year, too, commence the exercises in the public schools. The first term of the *fourth* year is employed, according to the capabilities of the young man, in enlarging still farther his acquaintance with the abstruse sciences; in contending in the schools; and in preparing for the Senate-house examination.

In the departments of morals and metaphysics, the student reads and hears lectures on logic, and Locke. In the second and third years, Paley, Hartley, Reid, Berkeley, Burlamaqui, Rutherford, Clarke on the Attributes, Butler's Analogy, Law's Theory of Religion, and similar works, are the subjects of lectures and examinations. There are also lectures and examinations on Scripture geography, sacred criticism, evidences of Christianity, systems of theology, &c.; where Beausobre, Whitby, Lowth, Michaelis, Pretyman, Paley, &c. are, under certain qualifications, quoted or recommended.

Under the third head of college studies are ranked the ancient and principal modern languages, the classics and belles lettres, which in most colleges are cultivated with great diligence and success. Compositions, either English or Latin, are delivered weekly by the pupils, either in writing, or *viva voce*, in their respective chapels: and their talents, taste, and genius are called forth in poems on set subjects, in English, Latin, or Greek. In each of the colleges emulation is excited by prizes and rewards of various kinds, and for excellence in every department of study. There are also prizes to be contended for in the university generally, the chance of success being thrown open to the members of every college. During the last year, too, the students are compelled to attend the lectures of one or other of the university professors (of law, divinity, medicine, astronomy, &c.) according to the nature of the degree they mean to take, and of the profession to which they devote themselves.

Thus much may suffice for a general account of the studies preparatory to the taking a bachelor's degree: we shall now

quote from the Cambridge University Calendar, a description of 'the method of proceeding to the degree of B. A. in the Senate House.'

'In the beginning of the month of January, one of the Proctors' servants goes round to every college in the University, (King's college excepted) and requires of the tutors a list of the students (denominated *sophs*) who in the subsequent January intend to offer themselves candidates for the degree of Bachelor of Arts. The names, being thus collected, are delivered to one of the two moderators, who transcribes them into a book, with appropriate marks given him by the several tutors, such as *reading, non-reading, hard reading men, &c.*

'Upon the second Monday of Lent term, the moderator, whose turn it is to preside, gives written notice to one of the students in his list to appear in the schools as a disputant, *to keep an Act* on that day fortnight. The notice (delivered by a person stiled the moderator's man) is in the following form :

*Respondeat, A. B. Coll. ———*

*Martii 5. ———*

*X. Y. Modr.*

'This person, who is now called the *respondent* or *act*, in a few hours after he has received the summons, waits upon the moderator with three propositions or questions; the truth of which he is to maintain against the objections of any *three* students of the same year, whom the moderator shall think (from the reports prefixed to their names in his book) proper to nominate, and who on this occasion are called *opponents*.

'The questions, proposed by the respondent, are written upon four separate papers, according to a form, of which the following is a specimen.

" Q. S.

' *Recte statuit Newtonus in septima sua sectione libri primi.*

' *Iridis primariæ et secundariæ phænomena solvi possunt ex Principiis Opticis.*

' *Recte statuit Lockius de qualitatibus corporum.*

————— Resp. Feb. 1.

Coll. ———

'The first question is in general taken from the Principia of Newton, the second question from some other writer on mathematics and natural Philosophy; the third question is called the moral question, and in this question, Locke, Hume, Butler, Clarke, Hartley, Paley, &c. are alternately attacked or defended.

'At the bottom of three of these papers, the moderator writes the name of a student whom he thinks capable of opposing the questions of the respondent, with the words, *opponentium primus, secundus, or tertius*, denoting the order in which the three opponents are to appear. One of these papers is sent to each opponent; and from that which remains, the moderator, at his leisure, transcribes the questions, together with the names of the respondent and opponents into his book.

'When one moderator has thus given out the exercises for a week, or five acts, (exercises being held for five days in the week during term) he sends the book to the other, who proceeds according to the same method for the following week, and then returns the book to his colleague.



‘The fortnight of preparation being expired, the respondent enters the schools at three o’clock, the moderator, attended by one of the Proctors’ servants, appearing at the same time, and ascending the chair, says, *Ascendat Dominus Respondens*. The respondent mounts the rostrum, and reads a Latin dissertation, called a thesis, upon any one of the three questions he thinks proper; generally upon the third or moral question. As soon as the respondent has finished his thesis, (which takes ten or fifteen minutes in the reading) the moderator calls upon the first opponent to appear. (*Ascendat Opponentium primus*.) He immediately ascends a rostrum opposite to the respondent, and opposes his arguments against the question in syllogistical form. Eight arguments, each consisting of three or four syllogisms, are brought up by the first, five by the second, and three by the third opponent.

‘When the exercise has for some time been carried on according to the strict rules of logic, the disputation insensibly slides into free and unconfined debate, in which considerable warmth is frequently exhibited on both sides: the moderator in the mean time explaining the argument of the opponent, when necessary; restraining both parties from wandering; sifting the depth of their knowledge upon any subject that may casually arise; and adding at the close of each argument his own determination upon the point in dispute.

‘The opponent having exhausted his whole stock of arguments, is dismissed by the moderator with such a compliment as he deserves; and after the other two opponents have performed their parts, the exercise closes (about five o’clock) with the dismissal of the respondent in a similar manner. The moderator records the merits of the disputants in his book, by marks set opposite to their respective names.

‘The distinguished men of the year appear eight times in this manner in the schools, twice as acts, and six times as opponents, that is, twice in each character of opponent. One act, and three opponencies are kept before the Commencement; and one act, and three opponencies are kept before the October term. The οἱ πολλοί, generally *non-reading men*, have less to do, some of them not appearing more than once or twice, and on some of them occasionally a *descendas* is inflicted, or an order to quit the box, for ignorance of the subject. This however is not very frequent; whenever it does happen, the stigma is indelibly fixed upon the unfortunate object.

‘From these disputations, the merits of the men are pretty well ascertained, and the moderator’s book determines the classes with a tolerable degree of precision. These books are admirably kept; for there are two moderators for the two first terms, and two other moderators for the last term; so that the merit of each man, with regard to scholastic disputation, is determined by the marks assigned to his name by four persons respectable for their talents and impartiality.

‘The Vice-Chancellor appoints the first Monday of Lent term, and the three following days, for the examination of the *questionists*: this being the appellation of the students, during the last six weeks of their preparation. The moderators having formed the questionists into classes (the persons in each class being ranged alphabetically) according to their performance in the schools; the first five or six are exhibited in some public

part of the university (usually at Deighton's) on the Thursday preceding the examination Monday.

‘On the Monday morning, a little before eight o’ clock, the students, generally about a hundred, enter the Senate-house, preceded by a Master of Arts, who on this occasion is styled the Father of the College to which he belongs. On two pillars at the entrance of the Senate-house are hung the classes; and a paper denoting the hours of examination of those who are thought most competent to contend for Honours, different hours being appropriated to the different classes, of which there are six.

‘Immediately after the university clock has struck eight, the names are called over, and the absentees being marked, are subject to certain fines. The classes to be examined are called out, and proceed to their appointed tables, where they find pens, ink, and paper provided in great abundance. In this manner, with the utmost order and regularity, more than two thirds of the young men are set to work within less than five minutes after the clock has struck eight. There are three chief tables, at which six examiners preside: at the first the senior moderator of the present year and the junior moderator of the preceding year. At the second the junior moderator of the present, and the senior moderator of the preceding year. At the third, the two moderators of the year previous to the two last, or two examiners appointed by the Senate. The two first tables are chiefly allotted to the six first classes, the third or largest to the οἱ πολλοί. The young men hear the propositions or questions delivered by the examiners; they instantly apply themselves; demonstrate, prove, work out, and write down, fairly and legibly, (otherwise their labour is of little avail) the answers required. All is silence: nothing heard save the voice of the examiners, or the gentle request of some one who may wish a repetition of the enunciation. It requires every person to use the utmost dispatch; for as soon as ever the examiners perceive any one to have finished his paper, and subscribed his name to it, another question is immediately given. A smattering demonstration will weigh little in the scale of merit; every thing must be fully, clearly, and scientifically brought to a true conclusion. And though a person may compose his papers amidst hurry and embarrassment, he ought ever to recollect, that his papers are all inspected by the united abilities of six examiners, with coolness, impartiality, and circumspection. The examiners are not seated, but keep moving round the tables, both to judge how matters proceed, and to deliver their questions at proper intervals. The examination, which embraces arithmetic, algebra, fluxions, the doctrine of infinitesimals and increments, geometry, trigonometry, mechanics, hydrostatics, optics, and astronomy, in all their various gradations, is varied according to circumstances: no one can anticipate a question; for in the course of five minutes he may be dragged from Euclid to Newton; from the humble Arithmetic of Bonnycastle, to the abstruse Analytics of Waring. While this examination is proceeding at the three tables, between the hours of eight and nine, printed problems are delivered to each person of the first and second classes; these he takes with him to any window he pleases, where there are pens, ink, and paper prepared for his operations.’

As a specimen of these problems, we present about half of those given by one of the moderators, Mr. Sowerby, at the Senate-house examination in the year 1805.



' *First Evening.* *Mr. Sowerby.*—1. It is required to find all the possible values of any two numbers  $X$  and  $Y$ , so that the difference of their squares may be equal to the square of 24.

2. Of all the lines drawn through the focus of an ellipse, and terminated both ways by its perimeter, that is the least which is perpendicular to the major axis. Required a demonstration.

3. It is required to determine that arc of a given circle, whose cosine is equal to its tangent.

4. Let a given weight ( $W$ ) be supported by three props  $A, B, C$ . The pressure upon each prop is proportional to the area of the triangle opposite to it; that is, the pressure on  $A$ : pressure on  $B$ :: area of the triangle  $BWC$ : area of the triangle  $AWC$ .

5. Given the length of a cylindrical beam, having its ends placed upon two planes inclined to the horizon at given angles. It is required to find the position in which the beam will rest.

6. A lever whose arms are inclined to each other at a given angle, and whose lengths and weights are respectively known, is made to vibrate flatways round an axis of suspension which passes through the angular point of the lever. It is required to determine the actual time of an oscillation.

7. A cone of given dimensions is filled with fluid, and placed with its slant side parallel to the horizon. How long will the fluid be in running out of it, through a given orifice in the vertex?

8. The velocity and direction of the wind being known, and also the velocity and direction of a ship in motion: it is required to find the position of the sail with respect to the wind, so that the ship may be impelled with the greatest force possible.

9. Given the difference of the times of setting of two stars whose declinations are known. It is required to determine the latitude of the place.

10. Supposing the latitude and longitude of a star to be known; it is required to determine at what hour it will pass the meridian on that day, when its apparent latitude is neither increased nor diminished by the aberration.

11. In the latitude of  $52^\circ$ , the substyle-line of a vertical dial coincides exactly with the hour-line of 11 o'clock. What is the position of the plane of the dial?

12. A cylindrical vessel of given dimensions is filled with water, and placed with its side perpendicular to the horizon. At what distance from the vessel must a person stand, so that he may just see the centre of the base of the cylinder; the ratio of the sines of incidence and refraction being given; and also the height of the eye above the surface of the fluid?

13. Supposing that the periodic times of two bodies revolving in a given circle to be the same, and that the one is acted upon by a force situated in the center, the other by a force situated in the circumference; what is the relation of the absolute forces?

14. What must be the law of the force acting upon a body in a logarithmic spiral, so as to cause it to descend from any point in the curve to the center, always in the same time?

15. Supposing a repulsive force to vary inversely as the cube of the distance from a given plane; it is required to determine the trajectory de-

scribed by a body projected with a given velocity, and at a given distance from the plane, in the direction of a line parallel to the plane.

16. Supposing the earth and moon to move in circular orbits, and that the radii of their orbits and periodic times are known; it is required to determine whether the moon's orbit, in fixt space, is concave or convex to the sun, when the moon is in conjunction.

17. It is required to determine the law of the resistance (according to the method of Newton, vol. ii. sect. 4.) by which a body may be made to revolve in a parabola round a center of force situated in its focus, the force varying as any power of the distance.

18. In the equation  $\frac{\dot{p}x}{x} + \frac{\dot{r}y}{y} = \frac{x^m \dot{x}}{ay^n}$ ; it is required to find the relation between  $x$  and  $y$ , when  $p$  and  $r$  are any numbers whatever.

19. Find the following fluents;

I.  $\frac{\dot{x}}{x} \sqrt{a^2 + x^2} \Big| \frac{5}{2}$ .

II.  $V \dot{x}$ , where  $V = \text{hyp. log. } 1 + x$ .

III.  $Xx^2 \dot{x}$ , where  $X$  is a circular arc whose radius = 1, and tangent,  $= \sqrt{\frac{x}{r}}$ .

20. Sum the following series:

I.  $\frac{1}{1 \cdot 5} - \frac{1}{2 \cdot 6} + \frac{1}{3 \cdot 7} - \dots$  &c. to  $n$  terms.

II. Given the sum of the series  $\frac{1}{1^2} + \frac{1}{2^2} + \frac{1}{3^2} + \frac{1}{4^2} + \dots$  &c. to find the sum of the series  $\frac{1}{1 \cdot 2^2 \cdot 3^2} + \frac{1}{2 \cdot 3^2 \cdot 4^2} + \frac{1}{3 \cdot 4^2 \cdot 5^2} + \dots$  &c.

21. Required the nature of the curve along which a heavy body, descending by the force of gravity, will press upon the curve at any point, with a force proportional to the ordinate at that point.

22. It is required to determine that point in a parabola, to which a line drawn from the vertex makes the greatest angle with the curve.

23. A ship sails from the equator on a N. W. course. What number of miles will she have run when arrived at the pole, and what will be her difference of longitude?

24. Let  $AD$ ,  $AE$  be two lines given in position; and let the line  $BC$  be moved between them so as always to cut off an area  $ABC$  equal to a given area. It is required to find the nature of the curve generated by a point  $F$ , which divides the line  $BC$  in any given ratio.

25. Let the roots of the equation  $x^n - px^{n-1} + qx^{n-2} - \dots = 0$ , be  $a, b, c$ , &c. and those of the equation  $nx^{n-1} - n-1 \cdot px^{n-2} + n-2 \cdot qx^{n-3} - \dots = 0$ , be  $\alpha, \beta, \gamma$ , &c.; then, if when  $a, \beta, \gamma$ , &c. are



successively substituted in the equation  $x^n - px^{n-1} + qx^{n-2} \&c. = 0$ , the results are  $P, Q, R, \&c.$  and when  $a, b, c, \&c.$  are substituted in the equation  $nx^{n-1} - n - 1. px^{n-2} - n - 2. qx^{n-3} - \&c. = 0$ , the results are  $p, q, r, \&c.$  it will be as  $P \times Q \times R, \&c. : p \times q \times r, \&c. :: 1 : n^n$ .

‘*Second Morning. Mr. Sowerby.*—1. If a series of arcs be taken in arithmetic progression, the radius of the circle, will be to twice the cosine of their common difference, as the sine of any one arc taken as a mean, to the sum of the sines of any two equidistant extremes. Prove this proposition; and shew how, by means of this property, a table of sines, tangents, &c. may be constructed.

2. Find the sum of  $n$  terms of the series  $\frac{5.6}{1.2.3.4} + \frac{6.7}{2.3.4.5} + \frac{7.8}{3.4.5.6} + \&c.$

3. Suppose a person of given weight to be suspended in a scale from the extremity of an immoveable lever, and to press upwards, by means of a rod of a given length, against the under-side of the lever; with what force must he press upwards, so that he may rest in any given position?

4. The curve  $APp$  is generated by taking its ordinate  $MP$  always equal to the corresponding chord of the circular arc  $AZ$ . Required its nature, and also its area, supposing it to terminate when its abscissa  $AM$  becomes equal to the diameter  $AB$  of the circle.

5. If a sphere and cylinder of the same diameter move with equal velocities in the same fluid, in the direction of the cylinder's axis, the resistance opposed to the motion of the globe will be to the resistance opposed to the cylinder in the ratio of one to two. Required a demonstration.

6. Given the greatest and least horizontal parallaxes of the moon. It is required to find her mean distance in terms of the radius of the earth.

7. To determine the *nature* and *length* of the caustic, when the reflecting curve is a circular arc, and the focus of incident rays is in the circumference of the circle.

8. A body is projected, at a given distance from a centre of force, with a velocity and direction which will cause it to move in the reciprocal spiral, the force varying inversely as the cube of the distance. It is required to investigate Cotes's construction for determining the place of the body at the end of any given time.

9. Given the densities of the Earth and Jupiter, the times of their diurnal revolutions, and the polar and equatorial diameters of the Earth, to find the ratio between the polar and equatorial diameters of Jupiter.

10. Explain the Cartesian hypothesis of vortices, and shew that it will not satisfactorily account for the phaenomena of the heavenly bodies.

11. Given the latitudes and longitudes of two places upon the surface of the Earth. It is required to determine their distance from each other upon Mercator's chart.

12. Supposing the sections of a groin, made by a plane passing through its axis, and cutting the opposite sides of the base at right angles, to be

circles ; what will be the nature of the section when the plane cuts the sides of the base at any other angle ?

13. Given the latitude of the place, the declination of the sun, and the position of a plane, both with respect to the meridian, and the horizon. It is required to find at what hour of the day the Sun will begin to shine upon it.

14. If the cover of a common lamp in the streets be a perfect circle, whose plane is perpendicular to the wall to which the lamp is attached ; what will be the nature of its shadow on the wall, supposing the wick to be a point situate in the axis of the cover ?

Such are the nature and variety of the mathematical and philosophical questions proposed to the first class ; all of which, it must be remembered, they are expected to answer, if they answer them at all (and even the *sixth* wrangler in 1805 solved most of them) without any assistance from books, and, in a very short time. We will now exhibit a specimen of the metaphysical and moral questions ; being those proposed by Mr. Renouard, the senior proctor in the year 1804.

1. Distinguish, by examples, the difference between primary and secondary qualities, according to Locke ; and point out Berkeley's objections to that distinction.

2. Illustrate, by example, ideas which, in Locke's opinion, arise from more senses than one ; and either show the fallacy of this observation, or distinguish between the ideas of space arising from the sight and from the touch.

3. Enumerate the sources of association, according to Locke.

4. Illustrate, by example, Locke's division of complex ideas.

5. What are the grounds of probability ?

6. Prove, both *à priori* and *à posteriori*, the existence of some one being from eternity.

7. Prove the unity of the self-existent being.

8. Prove the immateriality of the soul.

9. Prove the absurdity of an eternal succession of dependent beings.

10. Prove the infinite wisdom of the supreme cause.

11. Prove, by the analogy of nature, that the doctrine of future rewards and punishments is not incredible.

12. Trace the origin of our idea of personal identity.

13. Illustrate, by examples, the ideas arising from the moral faculty.

14. Show, that the analogy of God's natural government makes it credible that his moral government must be a scheme beyond our comprehension.

15. Prove, from the analogy of nature, that the want of universality is not a sufficient objection against revelation.

16. Show the grounds of moral obligation.

17. Prove the necessity of general rules to a system of moral government.

18. Illustrate the correlatives, right and obligation.

19. In what is founded the right of property ?

20. Illustrate the cases in which slavery is consistent with the law of nature.



Examinations on topics thus diversified and extensive, occupy some hours on the Monday, Tuesday, Wednesday, and Thursday, in the examination week. At five o'clock on Thursday the examinations terminate, when a select number (*thirty at least*, according to the university statutes) of those who have most distinguished themselves, are recommended to the proctors for their approbation; and their names are set down according to merit, and classed in three divisions, viz. *wranglers*, *senior optimes*, and *junior optimes*, which constitute the three orders of honour. The rest are also arranged according to their respective merits.

The exercises for the superior degrees are not without their difficulty. The *acts* and *opponencies* for the degrees of D.D. and LL. D. often call forth a very great display of talents and acquirements. And the examinations and exercises for *fellowships*, especially in the great colleges—Trinity and St. John's—require at least as extensive an acquaintance with mathematics, as a wrangler's degree of B.A., and a far superior knowledge of every thing connected with history, classics, metaphysics, moral philosophy, political science, and all the branches of polite literature.

To those who are unacquainted with the studies and examinations at Cambridge, we have no doubt that the preceding account will be interesting. We are aware, and have indeed remarked, in some former articles, that the Senate-House trials are open to objection. But certainly the assertion brought by some of our contemporaries, that at Cambridge 'the *invention* finds no exercise,' is utterly void of foundation. Our objection is, that though the metaphysical and moral questions are generally superficial enough, the mathematical questions are better fitted for a student of *seven* years, than one of *three* years standing; the consequence of which is, that unless a young man have a respectable knowledge of mathematics previous to entering the university, he employs the three years rather in cramming and overloading the head, than storing the intellect with scientific truths,—and then throws all aside as useless furniture, the moment he has passed his examination. That the examination, however, powerfully calls forth the invention and genius of such as possess those rich endowments, is undeniable: and we are therefore not surprised that the editor of the volume before us should indignantly repel any contrary insinuation. On this occasion we shall let the advocate of the university speak for himself.

'It has been urged that in the system of education established at Cambridge, "the invention finds *no exercise* ; the student is confined within

*narrow limits* ; his curiosity is not roused : the spirit of discovery is not awakened." Now let the following collection of questions, derived from almost every department of mathematical and philosophical learning, be examined by any person who is conversant with such subjects : let him be informed, that the student has continually before him, the time his knowledge will be brought to the test, and when his inventive powers will be exercised in the solution of problems, such as are there presented, with which he *cannot* be previously acquainted ; that he is incessantly stimulated by every consideration that acts most forcibly on the mind of youth,—the dread of failure—the ambition of distinction—the prospect of consequent emolument—and the hope of future success :—let him then say whether it is possible that, under such circumstances, the energies of genius *can* remain inactive.

‘ To come yet more closely to the point. Let this great master of the *δυναμις εφευρετική* (*Caledonicè εφευρετική*! EDIN. REV.) from whom this objection proceeds, before he composes his next declamation against the University of Cambridge, amuse himself, some evening, with solving the questions contained in one of the papers for the higher classes in the ensuing collection. Let him take, for instance, the paper by Mr. Sowerby (p. 78.) ; which is particularized to avoid the obvious unpleasantness of selecting from the productions of the living. Or, if this requisition should be thought too troublesome to be acceded to, and the objector be, as report says, a *Professor of Natural Philosophy*, let him place that paper, for two hours, before his most favourite pupil, at the close of his studies. Let him examine his investigations and tell us the result. We will be very candid : we will take the Professor’s word for the number of problems of which the solutions may be effected ; and his judgment for the legitimacy of the methods and the truth of the results. Let us hope that so fine an opportunity will not be neglected ; and that we shall soon witness a grand display of the analytical powers of a mind instructed, of course, according to his own principles, to despise the synthesis of Newton, and to operate with the calculus of the sines. We will, in the mean time, content ourselves with predicting that, whatever calculus may be employed, the student will not have to complain that his *inventive* powers were left unexerted.

‘ It has been already observed, that a systematic reply to objections is not, on the present occasion, to be expected. The most formidable of our adversaries has, however, been fairly met. Is it too much to presume that the attack has been somewhat more than repelled ? Let the enemy look to himself.—Were it worth while to become the assailants, is it quite certain that his own intrenchments are absolutely impregnable ?’

Indeed it is this that excites our astonishment. Were the author of these attacks upon the English universities, some needy young man who wanted to work his way into celebrity through the obvious road of decrying whatever is established, there would be no room for surprize. But the notorious fact that these free animadversions, or we should rather say, these unjustifiable aspersions of English universities, are from the pen of a *professor* in a Scotch university, necessarily calls forth comparisons, which this writer himself may, ere long,



see cause to regret. Can it be necessary to remind him that Edinburgh is, in many respects, decidedly inferior to Aberdeen; that it owes its celebrity *entirely* to the circumstance of being, or having been, an admirable *medical* school; and that (excluding the name of Professor Dugald Stewart, unfortunately, we fear, about to relinquish his professorship) there is not attraction enough in the discipline of the place, in the proficiency of its students, or the character of its professors, to draw a young man so far north as Highgate, for the purpose of joining it? Or is this critical professor, again, so ignorant of the real state of things at one of the universities he so confidently and habitually censures, as not to know that it *now* contains among those who promote the education, as authors, tutors, moderators, and professors, more profound mathematicians, in number, than Edinburgh can reckon up from the year 1700 to the present moment? Though not connected with either university, we are well acquainted with both; and can cheerfully yield the odds of time, and yet challenge comparison with the following names: Professors, *Farish, Lax, Milner, Vince, Wollaston*: Messrs. *Dealtry, Lowthian, Hudson, and Tavel*, of Trinity; *Catton, Hornbuckle*, and *Wood*, of St. John's; *D'Oyly*, of Bene't; *Bridge*, of Peterhouse; *Turton*, of Catherine Hall; *Barnes*, of Queen's; and *Woodhouse*, of Caius. With respect to Mr. Woodhouse, the reviewer himself will not be inclined to dispute with us, that whatever may be his defects as a writer, he is certainly better acquainted with all the recent mathematical improvements and discoveries on the continent, than any other man in Great Britain; and yet this same reviewer could say, with an especial reference to Cambridge, in his account of Vince's Essay on Gravitation,—‘there is no country in the same state of civilization, where knowledge that is the growth of another soil, makes its way so slowly as in England. The retardation which it meets with is great in the country at large, but *increases in a vast proportion, when it approaches either of the foci* in which the learning and science of the nation are supposed to be concentrated’!

We have dwelt chiefly on the abstract sciences, because it is in these principally, that the Edinburgh critic has ventured upon competition. We know that with regard to classical literature, he would shrink from comparison; and we are persuaded that he ought also to avoid it, in regard to *applications* of science to practical purposes. We would assign all due praise to the lectures of Dr. Ure, at Glasgow, of Mr. Copland at Aberdeen, and the late lectures of Dr. Robison, at Edinburgh; but we are confident that there neither

is nor has been in Great Britain, or we believe in Europe, any thing comparable in point of ingenuity and utility to the lectures of professor Farish;—which, as they are open to *all* and not to members of the university merely, we shall describe by another quotation from the University Calendar.

‘ The professorship of chemistry was originally an appointment of the university. It received the encouragement of government whilst it was held by the present bishop of Llandaff, which has since been continued to the present professor; who on his election found the province of reading lectures on the principles of chemistry already ably occupied by the *Jacksonian* professor, and was therefore obliged to strike out a new line. The application of Chemistry to the arts and manufactures of Britain presented a new and an useful field of instruction, which, however, could not be cultivated with effect without exhibiting whatever else was necessary to the full illustration of the subject. After having taken an *actual* survey of almost every thing curious in the manufactures of the kingdom, the professor contrived a mode of exhibiting the operations and processes that are in use in nearly all of them. Having provided himself with a number of brass wheels of all forms and sizes, such, that any two of them can work with each other, the cogs being all equal: and also with a variety of axles, bars, screws, clamps, &c. he constructs at pleasure, with the addition of the peculiar parts, *working models* of almost every kind of machine. These he puts in motion by a water wheel or a steam engine, in such a way, as to make them in general do the actual work of the real machines, on a small scale; and he explains at the same time the chemical and philosophical principles, on which the various processes of the arts exhibited, depend.

‘ In the course of his lectures he explains the theory and practice of mining, and of smelting metallic ores—of bringing them to nature—of converting, purifying, compounding, and separating the metals, and the numerous and various manufactures which depend upon them, as well as the arts which are more remotely connected with them, such as etching and engraving.—He exhibits the methods of obtaining coal and other minerals—the processes by which sulphur, alum, common salt, acids, alcalies, nitre, and other saline substances are obtained, and in which they are used—the mechanical process in the formation of gunpowder, as well as its theory and effects.—He shews the arts of procuring and working animal and vegetable substances; the great staple manufactures of the country, in wool, cotton, linen, silk; together with the various chemical arts of bleaching, of preparing cloth, of printing it, of using adjective and substantive colours, and mordants or intermediates in dying.—He explains in general, the nature of machinery,—the moving powers, such as water-wheels, windmills, and particularly the agency of steam, which is the great cause of the modern improvement and extension of manufactures.—He treats likewise on the subjects which relate to the carrying on, or facilitating, the commerce of the country, such as inland navigation, the construction of bridges, aqueducts, locks, inclined planes, and other contrivances by which vessels are raised or lowered from one level to another; of ships, docks, harbours, and naval architecture. On the whole, it is the great design of these lectures to excite the attention of persons already ac-



quainted with the principles of mathematics, philosophy, and chemistry, to REAL PRACTICE; and, by drawing their minds to the consideration of the most useful inventions of ingenious men, in all parts of the kingdom, to enlarge their sphere of amusement and instruction, and to promote the improvement and progress of the arts.'

We have been drawn into this discussion by no other motive than a love of truth; and are persuaded, from much reflection and examination, that there are no seats of learning, where the advantages of teaching and of lecturing are so completely combined and obtained, where the college libraries are so excellent and access to them so easy, where a love for classical literature is so much cherished and improved, where the abstruse sciences are so well understood, and where the students are so free from all risque of contamination by infidel professors (a matter of no small moment in our estimation) as at Oxford and Cambridge. On the present occasion we have been led by the title of the book before us, to speak most of Cambridge. We trust it will not be long before we have a favourable opportunity to speak of the sister university.

We are aware that it may be retorted upon us, "If these are the advantages of the English universities, why do so many Englishmen visit Scotland for the purposes of study?" Setting aside medical students, to whom we have before adverted, the answer is simply this: the statutes of the English universities impose restraints upon conscience, while the Scotch ones are free from such impositions. No person can take a degree, even in law or physic, at Oxford or Cambridge, without a *bona fide* subscription of his unfeigned assent and consent to *every* thing in the Book of Common Prayer, and Thirty Nine Articles; so that, if there were no other obstruction, the conscientious dissenter would be necessarily precluded graduation and the chief university honours. But besides this, a reflecting man must pause at the very threshold; for, as Dr. Paley has long ago remarked in his "Moral Philosophy," 'members of colleges in the universities, and of other ancient foundations, are required to *swear* to the observance of their respective statutes; which observance is become in some cases *unlawful*, in others *impracticable*, in others *useless*, in others *inconvenient*.' These are the circumstances, and with the exception of medical and some few theological students, the *only* circumstances, we believe, that send English students to Scotch universities.

We shall hail with peculiar pleasure, the time when no invasion of the rights of conscience shall compel any of our youth to seek their education out of their native country;

and, as every diminution of the evil gives us satisfaction proportionate to its extent, we gladly record here a change proposed and effected in the matriculation oath at Cambridge, by Dr. Milner, during his late vice-chancellorship. That the nature of the change may the better be perceived, we will first give the oath as it formerly stood :

‘ Cancellario, Procancellarioque Academiæ Cantabrigien-  
 ‘ sis, quatenus jus fasque est, et pro ordine in quo fuerim,  
 ‘ quamdiu in hac republica degam, comiter obtemperabo ; le-  
 ‘ ges, statuta, mores approbatos, et privilegia Cantabrigiensis  
 ‘ Academiæ, quantum in me est, observabo : pietatis et bona-  
 ‘ rum literarum progressum, et hujus Academiæ statum, ho-  
 ‘ norem, dignitatem tuebor, quoad vivam, meoque suffragio,  
 ‘ atque consilio rogatus et non rogatus defendam ; ita me  
 ‘ Deus adjuvet, et sancta Dei evangelia.’

The following ‘ Grace of the Senate’ was subjoined to the printed copy of the oath, put into the hands of students on the day of matriculation :

‘ Senatus Cantabrigiensis decrevit, et declaravit eos omnes,  
 ‘ qui monitionibus, correctionibus, mulctis et pœnis statuto-  
 ‘ rum, legum, decretorum, ordinationum, injunctionum, et  
 ‘ laudabilium consuetudinum, hujus Academiæ transgressori-  
 ‘ bus quovis modo incumben- tibus, humiliter se submiserint,  
 ‘ nec esse, nec habendos esse perjurii reos.’

The recent alteration consists in the introduction, immediately after the words ‘ rogatus et non rogatus defendam’ near the end of the oath, of the following clause :—‘ In hæc  
 ‘ autem verba juro, secundum tenorem senatus consulti in  
 ‘ cautelam jurantium facti (vide infra);’ the reference here made being made to the Grace transcribed above.

This we regard as a very important modification ; and we sincerely hope the gentlemen of the Caput will not stop here, but proceed till they have removed every bar to the admission of conscientious dissenting students into the university : we say *students*, because while we think dissenters, merely as such, should not be deprived of the privilege of studying and graduating at the English universities, we feel no way disposed to contend that they should be admitted to tutorships, professorships, or other university offices and emoluments.



Art. II. *Exploratory Travels through the Western Territories of North America*; comprising a Voyage from St. Louis, on the Mississippi, to the Source of that River; and a Journey through the Interior of Louisiana, and the North-eastern Provinces of New Spain. Performed in the years 1805, 1806, 1807, by Order of the Government of the United States. By Zebulon Montgomery Pike, Major of the 6th Reg. United States Infantry, 4to, pp. 446. Price 1*l.* 16*s.* Longman and Co. 1811.

IT is rather an affected epithet that stands forward as the first word in this volume; but it suggests ideas of a very magnificent order. At a period not so remote but that many arch-ways and door-ways that we frequently enter were constructed at a much earlier one; not so remote but that many of our large houses contain articles of furniture which were cut and framed in the highest fashion of that time; not so remote but that there are, in every district of England, trees still in a state of considerable vegetable vigour that were flourishing at that time,—the people of this country saw a few small forlorn parties of their persecuted countrymen quit the English shore, objects of compassion to some of the spectators, and of contempt to the much greater number. The posterity of these virtuous outcasts, and of a few parties of various character that subsequently embarked, at different times, for the same destination, followed by a succession of individuals and families whose transmigration from Europe was not of consequence enough for any chronicles to record, are now the proprietors, on a tenure of necessary perpetuity, of so vast a portion of the earth, that they cannot *survey* it but in the way of ‘*exploring*’ it. To learn the situation and extent of their lakes and mountains—to ascertain the course, the origin, and the very number, of their great rivers, they must send out formal expeditions of discovery; of which even the starting place must be several months’ journey in advance from the points at which their ancestors first landed and established their diminutive colonies. The adventurers must be a band selected for extraordinary hardihood, both physical and mental; must set out prepared to prosecute their project through all the changes of difficulty opposed by all the seasons of the year, with the addition of the evils incident to a variety of climates; and must take leave of their friends as persons whom they may see no more. They must boldly leave behind them the last faint traces of the operations and excursions of what is called civilized man, and stretch away into regions, in which their adventures and fortunes will be a long time unknown, and where they might perish, and the period, the exact locality, the circumstances, and the causes of their fate, for ever remain a secret.

This is, at least, a very moderate description of the character of the grand adventure, recently conducted by Captains Lewis and Clarke, across the continent to the Pacific Ocean; of which we exceedingly wonder we have yet received no more satisfactory account than the meagre Journal of Patrick Gass. And though the expedition under Lieut. (now Major) Pike was appointed for a shorter reach, both of space and time, and was not directed through regions so absolutely unknown, yet it appears to have been accompanied by still greater sufferings and perils than were encountered by the other daring set of adventurers, and to have been executed with a quite equal degree of persevering energy. Indeed every thing compatible with barely retaining life was done and suffered, and vastly more than would have been compatible with life in any but such a stout and seasoned assortment of men. The Mississippi, in the upper part of its course, at least, appears to be far less favourable for navigation, than the Missouri was found to be almost to its very fountains; and, through the foresight and benevolent care of the authorities that immediately appointed the expedition, the plan was calculated, with the most felicitous accuracy, a Walcheren perfection of contrivance, to bring the party to the most wintry tract at the most wintry season. Instead of setting off, as Major Pike says they ought to have done, as early in the spring as the river was tolerably clear of ice, they were not enabled to leave St. Louis, at the junction of the Mississippi and Missouri, till near the middle of August, and consequently we find them labouring still northward in December and January, and reaching the termination of their course at Leech and Winipic Lakes, frost-bitten and famishing, exactly at the beginning of February.

The instructions under which Major Pike undertook the Mississippi expedition, comprehended almost every thing that could come within the possibility of observation or execution. In general, he was to survey the river to its source, observe the various soils and produce of the adjacent countries, inform himself of every thing relative to the tribes of Indians, and their commerce, to do every thing to conciliate them, and attach them to the United States, and to pitch on situations for forts and establishments. It is amusing to see the General (Wilkinson), in his snug quarters at St. Louis, closing his orders by wishing our author a 'speedy, pleasant, and safe *tour*.'

The party consisted of 21 persons, besides the commander; and they set off, in high spirits, 'in a keel boat 70 feet long, provisioned for four months.' A large share of the narrative is, necessarily, occupied in recounting the succession of sand-bars and islands; the rivers falling into the main stream; the '*prairies*' and woodlands, the latter of which



appear to form the larger proportion of the country ; the accidents to the boat ; and the hunting excursions made by individuals or small detachments, at the hazard of (what sometimes happened) being lost for several days. In one instance, two of the party were lost more than a week, during six days of which they had scarcely any thing to eat. The Major made it a rule, that the main party should be constantly advancing, so that no detached individual could voluntarily straggle or linger. Game of the larger kind, such as elk and buffalo, was extremely rare in the earlier stages of their progress. They soon came to some samples of those formidable *rapids* and shoals which, in quick succession, were to impede and exhaust them throughout their whole course. At one place, Major P. says, ' the navigation, to persons not determined to proceed, would have been deemed impracticable. We waded nearly all day to force the boats off shoals, and draw them through rapids.' p. 44. Soon after he says, ' the boats had passed the worst of the rapids by 11 o'clock, but the men were obliged to wade and lift them over rocks, which had not a foot of water on them, while at times the next step would be in the water over their heads. In consequence of these circumstances our boats were frequently in imminent danger of being bilged on the rocks.' We may give another short description :

' At the grand rapids the river expands itself to about three-fourths of a mile in width, (its general width not being, here, more than three-fifths of a mile,) and tumbles over an unequal bed of rocks for about two miles, through which there cannot be said to be any channel ; for notwithstanding the rapidity of the current, one of my invalids, who was on the western shore, waded to the eastern where we were encamped.' p. 47.

On a canal like this, the rude half-savage traders may retain the denomination of ' the gentlemen,' which, our author says, they have assumed, long enough before it will be contested with them by spruce foplings, or burly aldermen and bankers, in pleasure yachts and gala barges. Things so bad are not indeed encountered in every day's voyage ; but irremediably incommodious circumstances are of such frequent occurrence, that the upper half of the Mississippi cannot but be accounted, on the whole, a disagreeable and hazardous navigation. If it were still far worse than it is, however, the spirit of avaricious enterprise, of which our author has occasion to notice so many examples and effects, would be prompt to brave its perils, as long as so many millions of excellent christened persons, in our part of the world, feel themselves to have been created under an absolute dependence for happiness on the cats and bears of North America.

It would not appear from this journal, that the river, or the contiguous country, furnish many grand or beautiful phæno-

mena. The only falls of consequence are those of St. Anthony and Pakagama, the former and greater of which is described as sublime only in the rainy season.

‘The perpendicular fall of the shoot is sixteen feet and a half, the width of the river above the shoot six hundred and twenty-seven yards, below two hundred and nine. In high water the appearance is much more sublime, as the great quantity of water then forms a spray, which in clear weather reflects from some positions the colours of the rainbow, and when the sky is overcast, covers the falls in gloom and chaotic majesty.’ p. 48.

The land presents no stupendous rocks, or caverns, or mountains; no Elysian vales, no aromatic groves. The author does indeed celebrate one, or perhaps two positions, in so long a traverse, as commanding a magnificent view; but, having never enjoyed, or never improved, the benefit of learning the rhetoric of description in the school of Savary and Bartram, he is honest enough to let almost a whole thousand miles of country appear, for the most part, a dreary murky wilderness. To a reflective and imaginative mind, amusing itself at its ease in raising certain fine exhalations of sentiment and fancy from the collective mass of the traveller's slowly accumulated notices, thus placed before it at one view, there is something greatly sublime in the ideas of almost boundless forests and savannahs, and almost endless streams. But this visionary aspect of the scene, these rainbow-coloured vapours, could have no existence to the traveller himself, while toiling for life under the pressure of the most ordinary, but urgent kind of wants, and the most unromantic kind of dangers. To him the real desert features were prominent in all their truth and dreariness, while his attention was fixed down to the currents and shoals of a troublesome river, and to a succession of long dead tracts of wood, swamp, and coarse flat meadow-land; to the animal products of which he had to look for his precarious subsistence.

The party soon ascended to the scite of various encampments of the Indians, with whom it was part of Major P.'s commission to take all opportunities of political rather than of commercial intercourse. And this he could do with very great advantage by aid of the impression which he states, and which indeed many of the facts he details prove, the Indians to have received of the formidable and commanding character of the Americans of the United States. He does not however pretend they are solely magnanimous qualities that the savages have learnt to attribute.

‘In the course of this day we landed to shoot pigeons; the moment a gun was fired, some Indians who were on the shore above



us ran down, and put off in their perroques with great precipitation. Upon which Mr. Blondcau informed me, that all the women and children were frightened at the very name of an American boat; and that the men held us in great respect, conceiving us to be very quarrelsome, much disposed for war, and at the same time very brave. This information I used as prudence suggested.'

'We afterwards met two perroques carrying some of the warriors. They kept at a good distance till spoken to by Mr. B.' 'It is surprizing what a dread the Indians in this quarter have of the Americans: I have often seen them go round islands to avoid meeting my boat. It appears to me evident that the traders have taken great pains to impress the minds of the savages with the idea of our being a very vindictive, ferocious, and warlike people. This impression was made perhaps with no good intention; but when they find that our conduct towards them is guided by magnanimity and justice, instead of operating to our prejudice, it will have the effect of causing them to respect, at the same time that they fear us.' p. 15.

Whatever these savages really felt, they were disposed to keep up all the imposing forms of bravery and confidence; and one of their modes of friendly salutation was of a kind, under which we may be pardoned for suspecting that even our courageous band were rather ill at ease.

'On our arrival opposite to the lodges [of a party of Sioux] the men were paraded on the bank with their guns in their hands. They saluted (with *ball*) with what might be termed three rounds; which I returned with three rounds from each boat, with my blunderbusses. This salute, though nothing to soldiers accustomed to fire, would not be so agreeable to many people; as the Indians had all been drinking, and some of them even tried their dexterity to see how near the boat they could strike! they may indeed be said to have struck on every side of us. When I landed I had my pistols in my belt and sword in hand: I was met on the bank by the chief, and invited to his lodge: as soon as my guards were formed and sentinels posted, I accompanied him. Some of my men who were to attend me I caused to leave their arms behind, as a mark of confidence.' p. 23.

A very ceremonious conference, relative to matters of state and empire, was followed by a feast and ball.

'I then ate of the dinner, which consisted of wild rye and venison. I afterwards went to a dance, the performance of which was attended with many curious manoeuvres. Men and women danced indiscriminately. They were all dressed in the gayest manner; each had in their hand a small skin of some description: they frequently ran up, pointed their skin, and gave a puff with their breath; when the person blown at, whether man or woman, would fall, and appear to be almost lifeless, or in great agony; but would recover slowly, rise, and join in the dance. This they called their great medicine, or, as I understood the word, the dance of religion; the Indians believing that they actually puffed

something into each other's bodies, which occasioned the falling, &c. Every person is not admitted to take a part: they who wish to join them must first make valuable presents to the society; to the amount of forty or fifty dollars, and give a feast; they are then admitted with great ceremony.

In another camp of the Sioux, our author found only one man, and he adds,

'The garrulity of the women astonished me, for at the other camps they never opened their lips; but here they flocked around us with all their tongues going at the same time. The cause of this freedom must have been the absence of their lords and masters.' p. 33.

While remaining still for one day at a place named Point de Sable, in shelter from a storm, the Major was pointed to a spot where an incident was related to have occurred which, if a fact, was indeed, as he observes, most extraordinary for the conduct of a savage. As there is, in our great town, a numerous class of workmen and workwomen, who must be sometimes put to hard shifts for materials for carrying on their manufacture, it may be rendering a friendly service, to give any additional chance for their meeting with this remarkable history; and we are confident that if it become tolerably well known, we shall, within six months, see at the least two novels and a drama founded upon it.

'I was shewn a point of rocks, from which a Sioux woman cast herself, and was dashed into a thousand pieces on the rocks below: she had been informed that her friends intended marrying her to a man she despised, and having refused her the man she had chosen, she ascended the hill singing her death song, and before they could overtake her, and frustrate her purpose, she took the lover's leap, and ended her troubles with her life—a wonderful display of sentiment in a savage!' p. 32.

It is curious to consider, that America is rapidly advancing in the progress towards a state, in which a circulating library may be demanded and established at this very Point de Sable, where polished belles, of the fourth or fifth descent from frouzy traders and their savage paramours, will read and will talk of Sappho and of Dido; and some one of the most ambitious of them may perhaps advertise *Conversations in the Elysian Fields*, between these two celebrated ladies and the nameless Indian heroine above mentioned, by Miss Columbiana Yaratilda ———.

Those will be genteel and happy times; but, for the present, it must be confessed that nothing can well be less attractive, than the state of human character and society in the countries of the Upper Mississippi. The present work will completely coalesce, in its effect, with such former representations of sensible honest travellers as have brought into



utter contempt the ravings of French philosophers, and the romancings of certain recent describers and historians of America among ourselves. To think what stuff we have read about the lofty virtues, the magnanimity, the generosity, the heroic patriotism, and the tender and ardent friendships of the American savages! of beings whose first grand business, the obtaining of a subsistence from the animal spoils of the wilderness, can admit but of a second, that of destroying one another in a perpetual contest respecting the extent to which the several tribes may range after their prey. Major Pike discovers no aversion to the Indians, and, as far as we yet see, experienced no violently provoking treatment from them. From some individuals he met with marked kindness, and from the generality the degree of forbearance and respect, which even savages could not be so stupidly impolitic as to withhold from a party, however small, that had been formally sent in the name and on the account of a people, perfectly known by the Indians to be now lords paramount of the continent, and of the ultimate fate of its aborigines. There is a very predominant appearance of pure historical simplicity in all the relations respecting the Indians, as well, indeed, as in all the details of the work; and the substantial result of the whole is, that these most vaunted sons of nature are nearly as limited and debased in their ideas, and as selfish, capricious, deceitful, and ferocious, as any Christian or Mandevillian detractor from the dignity of human nature could wish them to be represented. It is curious especially, and has struck us very forcibly, to observe how much the aboriginal character, when we are compelled to forego the advantage of beholding it through the medium of philosophical theory, of infidelity, or of poetry, is denuded of that sort of investing shade of gloomy sublimity, which used at once to darken and enlarge its features; to observe what plain, coarse, vulgar things, an Indian's selfish policy, his flattery, roguery, debauchery, or cruelty, come to appear, when described by an honest, straightforward story-teller like our author. A number of what are called fine writers had contrived to bring the American character to our view, as a kind of portentous spectral form, seen in the twilight a little way backward from the opening of a cavern,—so seen as to give the imagination more power than the eyes. A man like the Major, makes the spectre come out at the word of command, as he would one of his soldiers from a sentry-box, and we see the figure with benefit of sunshine, reduced to the vulgar dimensions and attributes of man, and only in a certain assignable degree more ignorant, more revengeful, and more abhorrent of controul, than the men of our English shops, farms, and colleges. It is true, at the

same time, that the intercourse which the Indians have now for so long a time held with the Europeans, and the European Americans, has somewhat modified the cast, though not the elements of the Indian character, through the partial adoption of some European arts, implements, wants, notions, and vices; and thus has contributed to that vulgarization, so to call it, of which we speak. If a camp on the Mississippi could be repossessed by the identical band that encamped on the spot three hundred years since, a somewhat more discriminated and striking character would be presented to our contemplation; but still the incitements and acts of hunting, juggling, and massacre, whatever wild and fearful circumstances might then have given them a striking peculiarity of *mode*, since lost, must have been in substance hugely similar to what they are now.

Our officer held several grand *talks*, in full diplomatic formality, with the chiefs of several tribes, in which he briefly, frankly, and boldly (herein deviating most unwarrantably from European precedent) explained the objects of his mission, and the wishes and intentions of his government; and was answered, in several instances, in a style of much dignity and complaisance. One of the most important of these negotiations was at the Falls of St. Anthony, where, in an interview with a number of Sioux chiefs, he urged them to a peace with their great rivals the Chippeways. They answered doubtfully, like accomplished statesmen; but readily acceded to his request of a grant of land to the amount of about 100,000 acres, for an establishment for the United States. When their signatures were requested to this grant, they demurred, on a principle of honour, as thinking their word ought to be enough; till our author convinced them 'it was not on their account but his own that he wished their signatures.'

Having ascended, by the middle of October, to about latitude 45°, he found his men so exhausted with toil, and some of them so seriously injured, that he determined to halt awhile, to construct a small wooden fort, deposit there some of the travelling stores, (leaving the failing men as a garrison) to make less canoes for the lessening river, and then, with the major part of the troop, to make an obstinate attempt to reach its head. Here there is a really interesting story of his adventures in pursuit of the elk, in which, accompanied by one of the men, he passed a number of days and nights in the snow, the greater part of the time with nothing to eat. But things like this were perfectly common among them; and to most readers it will be altogether inconceivable how life could be sustained, even for ten days, under such a combination of severities as they had to endure, with little intermission, through



several months. Major P. appears to have been a keen hunter and an excellent shot; we were the more pleased, therefore, with the reflection and forbearance noted in this sentence.

‘Passed several deer and one elk, which I might probably have killed, but not knowing whether I should be able to secure the meat, and bearing in mind that they were created for the use and not the sport of man, I did not fire at them.’ p: 57.

Vast numbers of elk and buffalo were sometimes seen in the neighbouring country, and it was hereabouts that our author saw the first bear. From its being so particularly marked where each of these animals began to be met with, we may guess at the boundaries of the several zones which they inhabit by preference.

As soon as the new canoes were loaded, one of them upset in the river with the most valuable portion of the stores, and spoiled a considerable part of their gunpowder. A former disaster had injured our author's books,—travelling companions with which, to be sure, he could not very often converse, but which we are glad to hear him confessing that he could not do without. They were soon obliged to relinquish the use of canoes, and make sledges, the river becoming in parts frozen over, while yet in parts open. The men therefore dragged the sledges, with whatever baggage it was possible to take along, alternately on the ice, and on the snow that covered the ground; and amidst such difficulty and obstruction, that with the most painful labour they could not, some of the days, advance more than four or five miles. Very frequently, on one of the days no less than four times, the sledges broke through the ice into the water. They gradually left behind the camps of the Sioux, and found themselves among those of the Chippeways, a division of the savages less brave and fierce than the Sioux, but more treacherous and not less cruel. There could be little to attract the friendly affections of our travellers, in the sight of such monuments as that described in page 72.

‘At the mouth of the Pine river there was a Chippeway encampment of fifteen lodges, which had been occupied in the summer, but was now vacant. By the significations of their marks, we understood that they had marched a body of fifty warriors against the Sioux, and killed four men and four women, which were represented by images carved out of pine or cedar. The four men were painted and put in the ground to the middle. By their sides were four painted poles, sharpened at the end, to represent the women. Near this were poles with deer-skins, plumes, silk handkerchiefs, &c.; also a circular hoop of cedar with something attached representing a scalp. Near each lodge they had holes dug in the ground, and boughs ready to cover them, as a retreat for their women and children, if attacked by the Sioux or other enemies.’

At places lower down they had seen holes of this kind, which our author represents as meant to be used also by the men, in defence against an attack.

At last the indefatigable band reached the lakes at the head of the river, where the extreme rigours of the season were somewhat alleviated to them by the hospitality of a resident agent of the North West Company. To this gentleman, however, our author felt it his duty to present a strong remonstrance against some of the proceedings, by which he conceived the Company were violating the national rights of the United States. The remonstrance was very respectfully received, and our author had the highest reason to be pleased in all points with his reception. Having carefully surveyed the ground about the head lakes, and made his best efforts to infuse a pacific disposition into the minds of the Indians, he set off on his return, repeating these efforts as he met with the chiefs of the tribes at different points in his descent. He did succeed in persuading the two great rival nations to at least a temporary accommodation; but says, that the peace can never be preserved without a resident American force in the country. He presents us with a description, and a very minute table, of the branches and the numbers of the savage nations, in the countries of the Mississippi and its confluent rivers, computing them at more than 42,000 souls. He gives the very fantastic names of the principal chiefs, in Indian, French, and English; and there are recitals of interesting conferences with many of these warriors. The party reached St. Louis, without the loss of an individual, a little less than nine months from the time they set out.

The government of the United States, in a formal declaration, expressed itself in strong terms of approbation of the enterprise and prudence manifested by the leader, and by the greatest proportion of his party, throughout both this first and the subsequent expedition; and every reader will concur in the judgment. The narrative, while for the most part written with a manly simplicity, and very free from ostentation, affords full evidence that the commander united a great share of discretion and address with his energy and resolution; and that the men in general displayed a meritorious constancy and obedience in the prosecution of the design. It should seem, that the expedition may fairly be said to have been successful. The American government can now better judge what use it may expect to make of the gigantic turbulent stream that receives all the middle waters of the continent. Some information is obtained as to the direction, magnitude, and fitness for navigation, of the principal of these tributary waters, as well



as with respect to the inhabitants, frequenters, and produce, of the tracts of country through which they flow. The nearest points of communication between the Mississippi and the great lakes are ascertained. An estimate is formed on grounds somewhat less purely conjectural, of the numbers of the Indians, and the state and dispositions of the tribes relatively to one another. An admonition was given them, of a nature considerably authoritative, against their implacable hostility—an admonition probably followed up, before this time, by the military occupation of the commanding position selected near the Falls of St. Anthony. And a commencing step has been taken in the way of warning off the interference of foreigners with the commercial rights, alledged to belong to the northern frontier. This last part of our author's duty was performed in a manner much less characteristic of the gentleman, than of the cavalier spirit of his countrymen. The manner of his reception by the British resident was such, as would have prevented a man of nice and generous perceptions from offering any thing so like an insult, as the setting of his men and the Indians to shoot down the British flag, *in the interval between his remonstrance and the resident's answer*. This piece of rudeness acted under the pretence, or perhaps a sincere notion, of asserting a national right, contrasts very strongly with the unaltered hospitality and politeness of the resident, to which our author himself bears testimony in warm terms.

The second journey or voyage (it was partly one and partly the other) was among the imperfectly known tracts and rivers of the extensive territory denominated Louisiana, lying between the lower part of the Mississippi and Mexico, and recently acquired by the United States. On this expedition he set out the middle of July, 1806, at the head of a party composed chiefly of the same men whom he had conducted before, with the addition of a medical gentleman and several officers. The first thing in his commission was to convey home about fifty Osage and Pawnee Indians, some of whom were returning from a visit to Washington, and most of whom had been recently redeemed, by the Americans, from captivity among the Potowatomies. In the execution of this charge, he was sometimes considerably incommoded by perverse dispositions and movements among those gentlefolk, who could not indeed be expected, under any circumstances, to be completely divested of the Indian characteristics—insubordination, fickleness, quarrelsomeness, suspicion, and a propensity to theft. With regard to this last point, he judged it necessary to exert his authority in the

most peremptory manner, in an instance which gives him occasion to notice a remarkable feature in the character of the savages.

‘Previously to our embarkation, which took place at half past five o’clock, I was obliged to convince my red brethren, that, if I protected them, I would not suffer them to plunder my men with impunity: for the chief had got one of my lads’ fur cap attached to his baggage, and notwithstanding it was marked with the initials of the soldier’s name, he refused to give it up; on which I requested the interpreter to tell him, “that I had no idea that he had purloined it, but supposed some other person had attached it to his baggage; but, that knowing it to be my soldier’s, I requested him to deliver it up, or I should be obliged to take other measures to obtain it.” This had the desired effect, or I certainly should have put my threats into execution, from this principle, formed by experience during my intercourse with Indians, that if you have justice on your side, and do not enforce it, they universally despise you.’ p. 161.

During the journey, the savages had encampments, in the night, separate from the American party; and could therefore observe their own customs, one of which is thus described:

‘Every morning we were awakened by the mourning of the savages, who commenced crying about day-light, and continued their lamentations for the space of an hour. I made inquiry of my interpreter with respect to this practice, and was informed that it was a custom not only with those who had recently lost relatives; but also with others, who recalled to mind the loss of some friend, dead long since, who joined the mourners purely from sympathy. They appeared extremely affected, tears ran down their cheeks, and they sobbed bitterly; but in a moment they dry their cheeks, and cease their cries. Their songs of grief generally ran thus: “My dear father exists no longer, have pity on me, Oh great spirit! you see I cry for ever; dry my tears and give me comfort.” The warrior’s songs are to the following effect: “Our enemies have slain my father, (or mother) he is lost to me and my family; I pray to you, Oh Master of Life! to preserve me until I revenge his death, and then do with me as thou pleasest.”’ p. 153.

Ascending the Missouri a little way, and then the Osage river, the expedition arrived about the middle of August, at the Osage villages, where the Indian passengers, with their property, were to be delivered. The meeting between the savages and their relatives was ardently affectionate, and our author, without sufficient explanation, represents them as ‘returning thanks to the GOOD GOD for having brought them once more together.’ The reception experienced by himself and his party was tolerably hospitable. He remained among them long enough to observe the structure of their summer habitations, their domestic economy, their festivities, and their amusements; and to acquaint himself with the principles of their excellent constitution in church and state;—for they have a government, and a priesthood.



‘The government of the Osages is oligarchical, but still partakes of the nature of a republic ; for although the power is nominally vested in a small number of chiefs, yet they never undertake any matter of importance, without first assembling the warriors, and proposing the subject in council, there to be discussed and decided on by a majority. Their chiefs are hereditary in most instances, but there are many men who have risen to more influence than those of illustrious ancestry, by their activity and boldness in war. Although there is no code of laws, yet there is a tacit acknowledgment of the right which some have to command on certain occasions ; whilst others are bound to obey, and even to submit to corporal punishment, as was instanced in the affair related in my diary of the 29th of July, when Has-ha-ke-da-tungar (or the Big Soldier) whom I had made a partizan to regulate the movements of the Indians, flogged a young Indian with arms in his hands. On the whole, the government may be termed an oligarchical republic, where the chiefs propose, and the people decide on all public acts.’ p. 173.

We wish he had given us some account of the college education of the priests, for it appears they come out conjurors, literally conjurors,—and they are also physicians. Some account too of the stipends, so well earned by the exercise of such a complexity of useful functions, would have been acceptable. But all our author has done, is to exhibit a specimen, which he witnessed, of their labours.

‘Having had all the doctors or magicians assembled in the lodge of Ca-ha-ga-tonga (the chief of the Osages) and about five hundred spectators, they had two rows of fires prepared, around the spot where the sacred band was stationed. They commenced the tragi-comedy, by putting a large butcher’s knife down their throats, the blood appearing to run during the operation very naturally. The scene was continued by putting sticks through their nose, swallowing bones and taking them out of the nostrils, &c. : at length one fellow demanded of me what I would give if he would run a stick through his tongue, and let another person cut off the piece ? I replied a shirt ; he then apparently performed his promise, seemingly with great pain, forcing a stick through his tongue, and then giving a knife to a by-stander, who appeared to cut off the piece, which he held to the light for the satisfaction of the audience, then joined it to his tongue, and by a magical charm, healed the wound immediately. On demanding of me what I thought of the performance ? I replied, I would give him twenty shirts, if he would let me cut off the piece from his tongue. This disconcerted him a great deal, and I was sorry I made the observation.’ p. 174.

The further objects to which our author had been ordered to direct his attention, were to effect something towards a permanent peace between the Osages and the Kaneses, a small but exceedingly brave and warlike tribe in their vicinity ; to advance forward to the west, endeavouring to establish a good understanding between these and other tribes ; to proceed even as far as the country of the Ietans or Camanches, a powerful nation not far from the confines of New Spain ; to open, if possible, a communication between this



tribe and the government of the United States ; to explore the tracts about the head branches of the Arkansaw and Red rivers ; and, in short, to make all kinds of observations on all parts of the traversed country. For the accomplishment of these objects the party set out on foot from the grand Osage village : but they found great difficulty in obtaining from the good and grateful friends the requisite number of horses to carry their baggage ; and the chiefs, we observe, were every where little disposed to give themselves the trouble of accompanying the explorers, or of aiding in any active way their projects for peace-making. It is indeed exceedingly striking to contemplate the confirmations, supplied by this volume, to the observation, that human nature is every where the same. These American tribes are kept by their mutual spirit of hostility, in continual and most anxious alarm for their lives and families, and some of them are perishing down very near to extinction ; and yet any measures for establishing and consolidating peace, seem the very last thing to occur to their thoughts. To destroy, is a luxury worth retaining at the price of being in constant danger of being destroyed — The Osages have made that one remove from the purely savage life, which places them morally in a worse state, while it shall last, than the purely savage state itself. They make their women raise considerable quantities of corn, beans, and pumpkins. Corn is cultivated also by some of the Indians of the Mississippi ; but many of the tribes remain merely hunters.

Accompanied by a few Osages, who were not, however, of the proper rank to contribute much to the efficacy of the scheme for effecting an amicable connexion between the various tribes, the party proceeded to the principal village of the Pawnees, a considerable nation, that is, amounting, by our author's computation, to more than 6000 persons. Among these, also, are found a kind of oligarchy, a tolerable police, an unusual degree (for savages) of commodiousness and arrangement in their houses, about the same progress of agriculture as among the Osages, and an excellent breed of horses, to the improvement of which they pay great attention. They are extremely addicted to gaming, several modes of which are described. Both these nations quit their villages in winter, to go on hunting expeditions, from which they do not return till the spring, when they take up, in a sound state, the corn which they had concealed in lodgements under ground before their departure. Here our author, attended by several Osages and Kanes, whom he had first persuaded to 'smoke the pipe of peace' together, held a grand council, at which were present not less than four



hundred Pawnee warriors. Backed by all these warriors, their chief insisted, in a resolute, though not angry tone, that the American party should not proceed any further; and our author acknowledges that he felt 'considerable perturbation' of mind, on perceiving unquestionable proofs that it was really the intention of the Indian to enforce his recommendation to march back. Rather than yield to this, however, our gallant partizan and his twenty associates were determined to perish in a battle with the whole tribe. The Major found his men to be just such as he could wish, both in this, and every other emergency. He gave the proper directions for fighting the savages to the best advantage, went on coolly with his preparations to advance, and at length deliberately marched forward in the face of the whole Indian camp,—himself, with only one or two more, riding up to the lodge of the chief, to mention, with an air of indifference, something about a horse which he should require to be sent after him. There is no doubt that the Pawnees and the neighbouring tribes will henceforward regard the Americans as, excepting themselves, the first people on earth.\* The anxiety of the Pawnees to deter the party from advancing farther toward the Spanish territories, arose from their fear of the Spaniards, on whose favour or displeasure they felt their interests in some degree depending. They dreaded being considered as accomplices to this expedition, which they had good reason to know was regarded as little less than hostile by the Mexican government; for a very short time before its arrival, there had been among them a strong body of Spanish troops, expressly sent out to meet the American party, and either compel them to go back, or make them prisoners. Whether from discontents in his camp, or from whatever other cause, the Spanish commander had returned before the arrival of the expedition, and had left a track of his march which the Americans were anxious to keep in sight, from the probability that it must have been conducted by guides acquainted with the most practicable route.

We cannot any further minutely trace their progress. They proceeded some hundreds of miles through the wilderness, for the greater part consisting of what they call *prairie*, without encountering any thing of which such seasoned and intrepid adventurers would think themselves entitled either to complain or to boast. They had plenty of toil and wet wea-

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\* In another place our author notices, what does really shew in a very strong light the lofty idea they entertain of the American bravery, that the savages say the Americans are neither Frenchmen nor Englishmen, but *white Indians*.

ther, but plenty also of deer and buffalo, and no great severity of cold. At length, however, they were again overtaken by the winter, amidst an inconceivably desolate tract among mountains, utterly unprovided with the requisite clothing for a season into which their wise employers had not foreseen the possibility of their enterprise being protracted, marching or lying down to sleep on the snow, frequently several days without sustenance of any kind, and climbing through difficult passes with the burdens on their backs, under which most of their poor horses had perished. One or two of them were so frost-bitten, as to lose some of the bones of the lower extremities. Throughout all these hardships the commander heard but one slight transient instance of complaint, any tendency to which was probably still more effectually repressed by his taking a full share of all the hardships, than by his authority as an officer. On the 14th of November they came in sight of one of the snowy mountains of Mexico, so high that it remained in sight during all their marches, except when in vallies, till the 27th of January. Reaching at length á river, which they judged to be the head stream of the Red river, and therefore still within the territories claimed by the United States, the Major determined to erect a temporary fort, and remain there part of the winter. While thus employed, they received a visit from a Spanish officer, with a strong military party, who surprised our author by the information that the river on which he had erected his fort and set up the American flag, was no other than the Rio del Norte, confessedly within the Spanish territories. He was informed too, but with the greatest politeness, that it was desirable for him and his party to proceed to the capital of the province. He knew it was useless to decline the invitation, but while he complied, with the best grace he could, he exerted himself in the most resolute manner, and with success, for the safety of some of his men who were at a distance from the fort, and in some danger of being left to perish. We only need to add, that he was conducted a long journey from the subordinate station of Santa Fé, to the superior one of Chihuahua; that he underwent many formal, and not a few unavowed and insidious examinations; that he was obliged to surrender some of his papers; that he maintained a high, rather a haughty, style of deportment; that he and his associates experienced on the whole a very great share of politeness and respect; and that, finally, he was conducted, by a southern route, under the escort of a military party commanded by officers with whose manners he had great reason to be pleased, to the neighbourhood of the American station of Natchitoches. He gives many amusing pictures of the Spanish American manners;



and his sojourn within the Mexican provinces was so considerably protracted, and his inquisitiveness so laudably alert, as to enable him to give a good deal of statistical information relative to several parts of New Spain. This information tends very considerably to corroborate the statements recently published by Humboldt. A very interesting account is also given of the Indian tribes in the vicinity of the Mexican frontier, especially of the Appaches, the only one of those tribes that has maintained an absolute independence, and an interminable hostility.

One half of the 'exploratory' purposes of this expedition was accomplished: the Arkansaw river was examined nearly to the head; the Spanish jealousy prevented a similar examination of the Red river, by which Major P. intended to proceed down to the Mexican Gulf.

We will close the article with a short extract relating to the wild horses, of which vast numbers are found in some parts of Louisiana.

'Upon using my glass to view the adjacent country, I observed on the prairie a herd of horses. Dr. Robinson and Baroney accompanied me to go and examine them; when within about a quarter of a mile, they discovered us, and immediately approached, making the earth tremble under them: it brought to my recollection a charge of cavalry. They stopped, and gave us an opportunity to view them. Among them there were some very beautiful bays, blacks, and greys, and indeed of all colours. We fired at a black horse with an idea of creasing him, but did not succeed; they flourished round and returned again to view us.'

'In the morning, for the purpose of trying the experiment, we equipped six of our fleetest coursers with riders and ropes to noose the wild horses, if in our power to come amongst the herd. They stood until we approached within forty yards, neighing and whinnying, when the chace began, which we continued two miles, but without success. Two of our horses ran up with them, but we could not take them. I have since laughed at our folly for endeavouring to take the wild horses in that manner, which is scarcely ever attempted even with the fleetest animals and most expert ropers.' p. 211.

'The wild horses are in such large numbers as to afford supplies for all the savages who border on the province, [of Texas] the Spaniards, and vast droves for the United States, which find their way out, notwithstanding the trade being contraband. They go in such large gangs, that it is requisite to keep an advanced guard of horsemen in order to frighten them away; for should they be suffered to come near your horses and mules which you drive with you, by their snorting, neighing, &c. they alarm them, are frequently joined by them and taken off, notwithstanding all the exertions of the dragoons to prevent them. A gentleman told me he saw seven hundred beasts carried off at one time, not one of which was ever recovered. In the night they frequently carry off the droves of traveller's horses, and even come within a few miles of St. Antonio, and entice away the horses in the vicinity. The method pursued by the Spaniards in

taking them is as follows: they take a few fleet horses, and proceed into the country where the wild animals are numerous; they build a large inclosure, with a door that enters into a smaller inclosure; from the entrance of the large pen they project wings out into the prairie to a great distance, and then set up bushes, &c. to induce the horses when pursued, to enter within these wings. After these preparations are made, they keep a look out for a small drove; for if they unfortunately should start too large a one, they either burst open the pen, or fill it up with the dead bodies, and the remainder run over them and escape; in which case the party is obliged to leave the place, as the stench arising from the putrid carcasses would be insupportable, and in addition to this, the pen would not receive others. But should they succeed in driving in a few, say two or three hundred, they select the handsomest and youngest, noose them, and take them into the small inclosure, then turn out the others. After which, by starving, preventing them from taking any repose, and continually keeping them in motion, they subdue them by degrees, and finally break them to submit to the saddle and bridle. For this business I presume there is no nation in the world superior to the Spaniards of Texas.' p. 367.

It should perhaps be mentioned, that this work is published under the superintendence of an English editor, from a manuscript of the journal transmitted from America, where also the book is publishing at the same time. The editor carefully specifies the nature and extent of the slight allowable corrections he has ventured to make, which can amount to no modification, of any consequence, of the author's composition. That author is evidently a man of respectable intelligence, and very great energy. His book bears a strong appearance of honest narration, and besides its value in a geographical view, (which indeed is materially less than it would have been if a greater number of latitudes and longitudes had been given,) affords fully as much entertainment as could reasonably be expected, after due allowance for the necessary sameness of scenes, operations, and incidents, in a journey through such wildernesses as those of America. There is an elegant map of Louisiana, and also a small delineation of the course of the Mississippi.

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Art. III. *The Works of the Right Rev. Hugh Hamilton, D.D. Late Bishop of Ossory*; collected and published, with some Alterations and Additions, from his Manuscripts, by Alexander Hamilton, Esq. his Eldest Son. 2 Vols. royal 8vo. pp. xxxvi. 644. 20 plates. G. & W. Nicol. 1809.

**T**HIS handsome edition of the works of an amiable, ingenious, and learned man, commences with a biographical account of his life and writings, occupying sixteen pages;—a space sufficiently limited, but which is ample enough to inform us; that Dr. Hamilton was born in 1729; that he died in 1805; and that in the interval between these two points of time,



he studied first at school, then at college—obtained a fellowship, church livings, a professorship, a deanery, a bishopric, and then another bishopric—married—had children—wrote essays and treatises—and published them, either in the memoirs of some learned society, or in separate volumes. It did not require sixteen pages, we think, to relate this, with the simple addition that the bishop was an active and benevolent man, and that the distinguishing ‘feature of his intellect’ ‘was a patient manner of thinking.’ In a piece of biography we look for a developement of those circumstances which were instrumental in the formation of mental and moral character: and the total absence of every thing of this kind, is the more to be regretted when, as in the instance before us, the subject of the memorial is a person to be loved, to be admired, and in many respects to be imitated.

The first volume of Dr. Hamilton’s Works, contains his admirable Treatise on Conic Sections; a treatise which has, for more than half a century, been deemed one of the most elegant specimens of modern geometry; which is doubtless the best geometrical treatise on conic sections extant; and is probably the best and most complete that ever was written. It is here published from the Latin copy of 1758, with some corrections: and as both that, and the English translation of 1773 are becoming scarce, this new and convenient edition will be highly valuable to the geometrical student.

The second volume contains an Essay on the existence and attributes of God; an Essay on the permission of evil; Philosophical Essays on the ascent of vapours, the formation of clouds, &c.—on the nature of the aurora borealis, and the tails of comets—on the principles of mechanics—on the improvement of barometers—and on the power of fixed caustic alkaline salts to preserve the flesh of animals from putrefaction; and, lastly, four Introductory Lectures on natural philosophy. Of these, the Philosophical Essays are most known, and, on the whole, they are very ingenious and useful; but not entirely free from error. Thus, in the theory of evaporation, Dr. H., as well as Leroi, who advanced a similar theory about the same time, goes upon the principle that evaporation is a real solution, promoted by the same means that other solutions are; but Dalton has shewn, satisfactorily, that this theory is untenable. The bishop’s hypothesis, relative to the nature of the aurora borealis, has given way to the more recent one of M. Libes. And in his demonstration of the fundamental property of the lever (given in the Essay on Mechanics), he supposes the three forces, which together are to be in equilibrio, to meet in

a point *not* in the body balanced,—which is perfectly incompatible with the nature of the principle assumed. The four lectures introductory to the study of natural philosophy, are simple and popular, but do not display any particular excellence.

Though the mathematical and philosophical essays, have been most read, yet we think the theological ones indicate most ability. That on the existence and attributes of God deserves far more attention than it has yet met with. We think very highly of Dr. Clarke's Demonstration of the existence and Attributes of God; but Dr. Hamilton displays a more succinct severity of argumentation: his work is far more compact, and the parts more closely condensed. Dr. Hamilton, besides, preserves an uniformity of argument, deducing both the physical and moral attributes from the principle of necessary existence: whereas Dr. Clarke, after demonstrating the physical attributes synthetically, or *a priori*, when he proceeds to demonstrate the moral (as intelligence) leaves his first process, and resorts to that *a posteriori*.

We are equally pleased with our author's short essay on the permission of evil. Archbishop King has shewn, in a satisfactory manner, that all the evils incident to human life are perfectly reconcileable with both the infinite goodness and matchless power of the Deity; but his excellent treatise is very diffusive, besides that many of his arguments are founded on certain circumstances in the nature of man, and the dispensations of providence towards him, which sceptical writers will not readily concede. To cut off the captious objections of Epicurus among the ancients, of Hume and a host of others among the moderns, a more summary mode of reasoning was desirable; and this is precisely what Dr. Hamilton has accomplished. The objections urged by these men, though usually proposed in the form of a dilemma, in reality amount to nothing more than the bare assertion, that a being of infinite power, knowledge, and goodness, can never permit any natural or moral evil to find a place in his works. This assertion is proposed in general terms, as an *axiom*, which requires no proof. But an axiom, as such, must be an universal proposition, and must hold true in all cases to which, from its terms, it is applicable. So that, if there be any case in which it appears not to hold true, it ceases to be an axiom, or it is false considered as an axiom; and then, as Dr. H. justly remarks, we are not obliged to admit the truth of it in any case, without special proof drawn from the particular circumstances of that case. This objection, therefore, or this *axiom* as they assume it to be, will be at once set aside, if it can be shewn, in any one case, that



God, in order to make his creatures capable of acquiring and enjoying the greatest degree, and best kind of perfection and happiness their limited natures will admit, must so constitute them as to leave a possibility that evils, natural and moral, may arise and subsist among them; and that in this case such evils as may contingently arise will bear no sort of proportion to the good produced. For then, his permitting such evils will be an instance of his goodness, and not an objection against it. This, therefore, Dr. Hamilton establishes very completely, and then proceeds thus :

‘ It appears that the axiom does not hold true in the case we have been considering, and that the permission of evil (or the leaving a possibility that it may arise) is, *in this case*, no objection against the infinite goodness of God, but a very great instance of it. Therefore, from the manner in which the objection has been stated, we may give it a full answer; by observing that it is plainly grounded on a general assertion, which is not true in all cases, and consequently cannot be admitted as true, when applied to any particular case, without special proof. When, therefore, they who urge this objection come to apply it to the case against which it is levelled, the evil subsisting in this world, they must drop their general and plausible assertion, and use one adapted to the particular case it relates to. They must plainly assert, that the evils incident to mankind in this life are of such a *peculiar* nature as not to be reconcilable with that perfect power and goodness we ascribe to our Maker; but then they cannot expect we should admit the truth of such an assertion without some reasonable proof. We have already shewn that a Being of perfect power and goodness may permit many and great evils in one case; and why may he not do so in a somewhat similar case, and for the like reasons? It is therefore not our business to answer this objection by shewing in what manner the evils of this life may be reconciled to the power and goodness of our Creator; it is the business of the objectors to prove they are not to be so reconciled by any means. And if they cannot do this, their assertion deserves no attention, and must pass merely as a *gratis dictum*. Thus we most fairly transfer the labouring oar to our opponents, and require them to make good their objection, and bring proofs for what they assert, drawn from the particular circumstances of the case objected to.’

On the whole, we thank the editor for this neat and uniform edition of his father's works; and sincerely wish they may meet with that encouragement from the public, in their present state, to which their merit and utility entitle them.

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Art. IV. *A Tour through Cornwall, in the Autumn of 1808.* By the Rev. Richard Warner, of Bath. Svo. pp. 366. Price 9s. Wilkie and Robinson. 1809.

MR. WARNER is well known as a veteran tourist. His character, as an upright and benevolent individual, places him above the suspicion of mere book-making, and his literary

talents are at least equal to those of most persons who are likely to publish the result of their summer excursions through the various districts of our island. In reviewing his present volume, therefore, (which has waited for our notice much longer than was intended,) we consider ourselves as appreciating the utmost value, at which compositions of this kind, for the most part, can be rated; and it will give us pleasure, if in so doing, we should be able to supply some hints for a salutary correction of the public taste.

In the first place, we must protest against tourists, who, under the pretence of describing our remote counties, commence their itineraries long before they arrive at the promised stage. Happily, Mr. W. resides at Bath: otherwise he might have begun his tour through Cornwall with a description of Hounslow-heath, or some less analogous, but equally distant subject of contemplation and discussion. We must therefore shake hands with him, till we meet him on Cornish ground; only by the way remarking, that his objections against the utility of shortened and improved public roads, are equally applicable to that of the art of printing. Whatever directly tends to the increase of general knowledge, though unavoidably productive of some pernicious effects, must operate for the ultimate good of mankind.

Our author, and another Mr. W. his fellow traveller, mounted on Exeter hacks, pursued their course, on entering Cornwall, along its southern coast; and they appear to have been terribly alarmed while leading their horses down the Batten Cliffs, on the lower road to Looe. It is commonly passed by gigs, between Looe and Plymouth; but we would caution the traveller against attempting to descend it in a four-wheeled carriage.

'West Looe,' says Mr. W, 'is a small miserable town, and, despoiled of its trade by war, exhibits little else at present than poverty and discontent.' p. 87. Why *West Looe* should be distinguished on this occasion from its opposite neighbour *East Looe*, we are at a loss to conceive. We quote the remark as a sample of Mr. W.'s observations at almost every town he visited. Several of his publications have induced us to doubt, whether the discovery of arguments against *war* was not a principal motive to his excursions. Cornwall, however, was unluckily selected, as a source of complaints on this ground. The worst evils of poverty are unknown to persons who may always catch more fish (of one or another kind) than they can eat. A familiar knowledge of the spot leads us to apprehend, that Mr. W.'s information was not correct at *that* crisis. Since then the West Indian market, though attended with inconveniences, has in a great measure supplied



the loss of the Mediterranean ; but a worse want has succeeded—the want of pilchards westward of Looe and Fowey. We beg leave to suggest to the author, and to other good men who seem to take a pleasure in grumbling at inevitable evils, that the decline of our fishing trade is principally to be ascribed to a different cause from war. If *popery* does not revive, (which we hardly suppose them to wish) the demand for our salt fish in the Mediterranean must permanently be diminished, whether the war be protracted or terminated.

Another general remark, before we pursue the progress of our tourists, is, that they almost every where meet with ‘excellent inns.’ A disposition to be satisfied with such accommodations as we can procure, is a very happy *vade mecum* anywhere ; but nowhere in England, more than in Cornwall. We are far from wishing to condemn or discourage such a temper ; but, to guard our readers against disappointment, we would caution them not to expect what is generally understood by an excellent inn, at *any* town in Cornwall, St. Austel excepted.

Rejoicing Mr. Warner at *that* place, we cannot but regret that a man of his ardent philanthropy and patriotism, should not, when only at two miles distance, have seen Mr. Charles Rashleigh’s improvements at the little port of Polnear, or as it has very properly been named, after its founder, *Charlestown*. Our travellers seem hardly to have heard of it ; and in a transient mention of the place, they ascribe its improvement to another gentleman of the same family. They entered the *mining* country much later than if they had bordered the northern coast ; but Mr. W. seizes the earliest opportunity that his route afforded him—to extract largely on the subject, from books which are much better known than his own probably ever will be. The Carnon stream-works might have yielded an equal quota to his volume ; but he does not seem to have cast his eye on them, in passing from Truro to Penryn ; or to have heard of them at either of these places. A tale of horror fills up the vacuum. We regret that instances of murderous plunder were, till very lately, too frequent among the lower classes of the Cornish, to render such an event improbable. Otherwise, as we are not aware of any authority for the story, we should be tempted to class it with the tragical adventure of the guide between Penzance and Marazion, under whose feet the ‘sands suddenly sunk, and in one moment swallowed him up, before the eyes of his astonished and terrified companions.’ We can not only assure our readers of a perfectly safe ride over any part of these sands, but of the *impossibility* of such a catastrophe having occurred within the memory of the oldest inhabitant. Tourists are always

exposed to *hoaxes* of this sort; and the shrewdness of the Cornish has often been displayed on similar occasions. Against one of these impositions, Mr. W.'s eye-sight might have secured him. He tells us, that a traveller, who preceded him only one year, resolved to ride on horseback to the *point* of the promontory called the Land's End, and that his horse plunged over it into the sea. It is difficult for a person on foot to climb to the extremity, and impossible for a horse to approach it. Mr. W.'s informant might be emboldened to try his credulity on this subject, by finding himself engaged, (two miles short of the Land's End,) as a *guide* to our traveller, lest (we suppose) they should unawares get *beyond* it!

Our author has the merit of calling the public attention to a fact which has been unnoticed by most writers—that of the copious migration of *woodcocks* to this extremity of our island. It is not generally known that they abound there more than any where else in Britain. Mr. W. is, however, strangely mistaken as to the quarter whence they come. They leave Sweden and Norway, when the ground becomes too much hardened by frost to be penetrated by their bills; and fly, before the keen *North East* winds, to the western coasts of England and Scotland; whence, after resting from their flight, they proceed in the same direction, till they are stopped by the Atlantic Ocean. If a North East wind continues several days, about the commencement of October, it is certain of bringing them, in vast numbers, to the Land's End and Scilly. Mr. W. imagined that they came in a *North-western* direction, across the Atlantic Ocean. To such incredible statements is to be attributed the tenacity with which some ingenious writers have disputed even the *migration* of birds. That many species of them migrate to very great distances, is as fully proved as any phenomenon of nature can be; but that they cross any very extensive space of water, is extremely improbable, and wholly without proof. That some have been driven far from land by storms, may easily be accounted for; but it is well known that they drop on the first ship which they approach.

'The nakedness of the country, completely bare of wood, and the stone fences which bounded the road on either side,' says Mr. W. 'evinced our near approach to the western extremity of the kingdom.' Who would suppose it possible, that our tourists had travelled through Cornwall to arrive at these? *Could* they do so, without perceiving that there is hardly any other kind of fence than *stone* in the county; or that the greater part of it is as bare of trees as the Land's End? 'Afar off in front we discerned, or *imagined* we discerned, (for fancy, you know, is at times an excellent help-



mate to inclination) the celebrated Cassiterides, or Scilly Isles.' It may easily be credited that our tourists *did see* them, for, in tolerably clear weather, every separate island, and every variation of the ground may be distinguished, long before reaching the Land's End. Mr. W. was more fortunate in discerning the Eddystone from Looe, especially as it afforded him occasion for a history of the light-house upon that rock. Of that which is erected upon a rock called Longships, about a mile and half from the Land's End, he speaks as *central*; meaning, apparently, between that point and the Scilly islands, which are nine leagues distant. Whether this space was once chiefly occupied by a habitable country, reasonably admits of discussion; but that 140 parish churches ever stood between Mounts Bay and the isles of Scilly, is a supposition too absurd to be noticed, but for exposure. The number in the whole county, according to Camden and Speed, is but '161: neither is there the slightest probability, that a convulsion of nature which was capable of submerging such a tract of land, could have occurred, subsequent to the division of England into parishes, without standing on record. Yet Mr. W. quotes this statement from William of Worcester's travels, (at the close of the *fifteenth* century!) as made 'with a degree of positive exactness, stamping authenticity upon his recital'! (p. 162.)

The *antiquities* of Cornwall have been so well illustrated by Dr. Borlase, that a tourist has little more to do, on this subject, than to lay *his* volume sufficiently under contribution. When, however, Mr. W. hazards an original remark, it is usually adapted to afford entertainment, if not information. For instance, he speaks of the *four sides* of the Tolmen, in Constantine parish; although he describes its figure as approaching that of an egg: and he adduces some cavities called rock-basins, which are cut on its surface, in proof of its being artificially placed on the two stones which support it; although such excavations might be made as easily if its present position be natural. We have seen many such cavities on rocks which evidently retained their natural situations. The weight of this tolmen is calculated at 750 tons. There appears to us no evidence that the Druids were sufficiently acquainted with mechanical powers to elevate stones of equal ponderousness. The trilithons and the periphery of Stonehenge are certainly not of druidical construction.

Mr. W. remarks, that the druidical remains of Cornwall are destitute of *barrows* in their neighbourhood. This is true only in part. Barrows are numerous between St. Austel and Truro. But his mode of accounting for the difference in this respect between Cornwall and Wiltshire, is very curious.



‘The white chalk of the downs,’ says he, p. 234. ‘which, piled into a heap, would be visible from afar, and opposed to the verdant turf that covered the surface of the plain, would form a contrast as agreeable as conspicuous.’ It appears, by this quotation, to be possible for a hasty tourist to forget that verdure would grow on a chalky soil, when thrown into a heap, equally as when lying level; but we cannot conceive our British ancestors, in general, to have been so deficient of reflection.

The most diverting of Mr. W.’s antiquarian investigations remains, however, to be noticed. ‘The fair complexion and light hair of a large proportion of the population, proved,’ says he, p. 349. ‘their Celtic extraction, though we observed towards the western extremity of the county, many instances of so remarkable a deviation from this general personal appearance, as convinced us there must have been, at some time or other, an importation of a *breed* into the country, very different to its original inhabitants.’ He then describes this adventitious *breed*, precisely in the manner that Tacitus distinguishes the *Silures*, or original Britons, from the Caledonian and Belgic intruders; viz. by their tawny countenances and black hair. Mr. W. appears to have been ignorant, not only of the prevailing complexion of the ancient Britons, but even of that of their Saxon conquerors; having attributed to the former, the characteristic hues of the latter. How he should have been capable of committing such a mistake, after taking his *walks through Wales*, we are at a loss to conceive. Yet he is not wrong in *all* that he says on this subject. Fair complexions and light hair are marks of CELTIC extraction, according to every testimony of antiquity; and Mr. W.’s mistake doubtless originated in the vulgar error of calling a people Celts, whose aspect is the reverse. Neither is he far from the mark, in deriving the genuine Cornish (although he mistakes them for a foreign breed) from Cadiz; since they, as well as the Welsh, had certainly been inhabitants of Spain, whence they came to Britain through Gaul. In short, Mr. W. has stumbled at this subject so violently, as to make a complete *summerset*, and light again upon his legs.

Of the Cornish *language*, he says (p. 355.) ‘Its analogy to the old Welsh will instantly suggest the intimate connection that originally subsisted between the two; and satisfy us, that like the Irish, *Erse*, American, and Cambrian languages, it is nothing more than a dialect of the ancient Celtic or *Gaelic*.’ Hence it appears that Mr. W. did not know the terms *Erse* and *Gaelic* to be synonymous. He could not, we presume, suppose the dialect of the Highland Scots to be the root whence the Welsh, &c. sprang, because *that* dialect (which



is indiscriminately called Erse and Gaelic) is well known to be only a variation of the old Irish. By *Gaelic* he evidently means Celtic, and by Celtic, the original language of the ancient Britons; which (as well as their aspect) was doubtless *Iberian*. We believe that the Cornish dialect of this language is now *absolutely* extinct; but it certainly survived the celebrated Dolly Pentreath. Mr. W. says that she died in January 1778, aged 102. On the contrary, she was buried (according to the register of Paul's parish) 27th December, 1777; and her age, according to Mr. Barrington's account, was 92 years, instead of 102. The latter mistake Mr. W. probably copied from a fictitious epitaph, which a wag of Penzance imposed on Messrs. Britton and Brayley; pretending that it was inscribed, in Cornish and English, over her grave. The spot where she was buried, in Paul's churchyard, has no mark whatever to distinguish it.

Mr. W. having fetched the dark-complexioned Cornish from Cadiz, makes further excursions to Carthage and Phenicia, in quest, as it appears, not after *their* language, but after that of their *fairer* countrymen. He endeavours to reconcile Selden's and Col. Vallancey's interpretations of the Punic lines in Plautus, by supposing the Punic to be the lineal descendant, and the Celtic (meaning the Iberian) a collateral branch of the Phœnician. Had Mr. W. studied the subject, he would have been aware, that the two interpretations are utterly irreconcilable; that Selden's and Bochart's are evidently near the truth; and Col. Vallancey's purely imaginary. The ancient British and Irish dialects have no more affinity with Hebrew, than all other languages have, that are spoken by descendants of Ham: for Hebrew was the language of Canaan; and its kindred dialects were those of the family of Ham; not of Shem, or probably any of his posterity, except Abraham and his family, who, naturally, (perhaps necessarily) acquired it by dwelling among descendants of Ham.

We have thought it incumbent on us, to point out the preceding (among many) errors, into which Mr. W. has fallen; chiefly to awaken in our readers the consideration of what they ought to expect, from the publication of hasty tours, through remote districts of our island. The science of a Pennant, and the genius of a Johnson, have given a credit to this mode of book-making; when, in fact, their works should have deterred, not have stimulated, succeeding writers of inferior attainments. We do not undervalue the performances of persons who have closely studied *one* branch of science or of art, and who limit their discussions to its state in the countries which they visit. They are prepared to understand, and to make use of, objects which occur to their no-



tice. But a tourist who travels as a *general* observer, must fill his book, either with extracts from preceding and well-known writers, or with crude and superficial remarks, which are much more likely to be erroneous than just. We do not imagine that Mr. W. has committed more mistakes, than nine persons out of ten would have done, in taking, as he did, a hasty view of this interesting county. His grand mistake was in supposing that he *could* produce from it any thing worthy of publication. Largely as he has extracted from former works, we hesitate not to assert, that incomparably greater information respecting Cornwall, may be obtained from two or three shilling numbers of Britton's and Brayley's Beauties of England, or even from an eighteen-penny topography of the county, published by Cooke, than from the whole of Mr. Warner's compilations and remarks. He would himself, we doubt not, have been able to compile a much better account of Cornwall, from books by his own fire-side; and he might certainly have acquired, in the same space of time, by reading, a much better knowledge of the county, than by riding through it, in order to write about it. If health, or pleasure, not information, be the end of travelling, let tourists rest satisfied with the advantages they may have purchased; and not levy contributions on the public for their indemnification.

As a *philanthropist*, Mr. W. is at home wherever he goes. We shall gratify ourselves by exhibiting him in *this* light, more favourably than we have been able to regard him in other views. Speaking of the moral state of the Cornish miners, he remarks,

‘ Nor let it be forgotten, that the *religious sentiment* is pretty universally diffused amongst them, producing those good fruits of quiet, decency, and order, which will inevitably more or less accompany a knowledge of its sublime truths and awful sanctions. The cold and feeble infidel, with iron heart and leaden head, may perhaps smile at this description of the effects of a principle, which his bosom has never felt, and which his intellect cannot distinctly comprehend; but could he see, amongst the miners of Cornwall, habits of inordinance fading away before its purifying influence, cruel practices vanquished by its gentle inspirations, and the whole character harmonized, dignified, and exalted, under its soul-subduing power, he would at least cease to *deride*, if his prejudices would not suffer him to *respect*, a revelation which is capable of imparting such improvement to the nature of man. The customs which, some years ago, brutalized the miners of Cornwall, and kept them in a state little better than that of savages, are now, in a great measure, exploded; the desperate wrestling matches, for prizes, that frequently terminated in death or mutilation; the inhuman cock-fights, which robbed the miners of what little feeling they possessed, and often left them plunged in debt and ruin; the pitched battles which were fought between the workmen of differen



mines or different parishes, and constantly ended in blood ; and the riotous revelings held on particular days, when the gains of labour were always dissipated in the most brutal debauchery, are now of very rare occurrence, and will probably, in the course of a few years, be only remembered in tradition ; the spots where those scenes of disorder were held, being now inclosed, and a great part of them covered with the habitations of the miners. You will naturally enquire, *who* have been the immediate instruments of so much good, in a district so unlikely to exhibit such gratifying appearances ? and I feel that I am but doing justice to a class of people, much, though undeservedly, calumniated, when I answer, the *Wesleian Methodists*. With a zeal that ought to put to the blush men of *higher pretensions*, these indefatigable servants of their master have penetrated into the wilds of the mines ; and unappalled by danger or difficulty, careless of abuse or derision, they have perseveringly taught, gradually reclaimed, and at length, I may almost venture to say, completely reformed, a large body of men, who, without their exertions, would probably have still been immersed in the deepest spiritual darkness, and the grossest moral turpitude.' pp. 300—302.

Every well-informed, and impartial observer, will agree with Mr. W. on this topic. There is, however, still a very perceptible difference between inhabitants of different parts of Cornwall, as to their moral condition. In the eastern and interior districts, a very exemplary administration of justice has concurred with religious instruction, to produce a remarkable decency and propriety of manners in the lower classes. In the fishing towns, especially the more western, it is far otherwise ; privateering, (though it prevailed but a very short time) and smuggling (though now considerably repressed) have produced awful crimes, which, though generally notorious, have hitherto escaped legal punishment. The habits, also, of the females, who perform much that is done by men in other parts of England, and are almost incessantly riding from one market to another, are still, in numerous instances, grossly depraved. The volunteering system has greatly diminished the deference of the lower, toward the upper ranks of society : but the manners of the Cornish are yet marked by a civility and courtesy, which, for the greater part, are contrasted with the rude boorishness that prevails in many counties. This pleasing exterior, however, is not to be trusted, in circumstances which can awaken cupidity or prompt revenge. Shrewdness is characteristic of the population ; and in numerous instances, natives of Cornwall have risen to eminence in science, in arts, and in arms.

Having already been tempted, by these interesting topics, to transgress our intended limits, we can only intimate the pleasure which it has given us, to learn, that a society has recently been formed, in this remote, extensive, and popu-



lous county, in aid of the British and Foreign Bible Society; which had previously extended its benign regard to the wants of Cornish miners and mariners. No institution, we apprehend, could be so well adapted to correct what remains of evil, and to supply what is deficient of good, in any part of the United Kingdom; perhaps peculiarly in Cornwall.

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Art. V. *A Geographical and Historical View of the World*; exhibiting a complete Delineation of the Natural and Artificial Features of each Country; and a succinct Narration of the Origin of the different Nations, their Political Revolutions, and [their] Progress in Arts, Sciences, Literature, Commerce, &c. The whole comprising all that is important in the Geography of the Globe and the History of Mankind. By John Bigland. 8vo. 5 vols. pp. 3263. price 3l. 13s. 6d. Longman and Co., Vernor and Co., and Cundee. 1810.

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WE have several times been in the company of Mr. Bigland before,\* and have generally found him an entertaining and intelligent companion;—sometimes, however, a little prolix, and sometimes exhibiting opinions, especially on religious topics, to which it is impossible for us to yield our approbation. The present volumes contain a large store of information, collected with laudable industry and care from various authorities, on the wide range of subjects mentioned in the title. In a work so comprehensive in its plan, and therefore so restricted in its parts, no one will look for novelty. A surveyor of ‘the world’ can scarcely be expected to do much in the way of discovery; and he who undertakes to ‘comprise all that is important in the geography of the globe, and the history of mankind’, in five octavo volumes, will, it is probable, be more frequently found performing the humble functions of a compiler, than writing with any great originality of thought, or grace of style. We do not mean, however, to assert that a performance like the present is without its use, if the writer is properly qualified for his undertaking; if he is patient in his researches, careful in the admission and comparison of evidence, impartial in his selection of facts,—for all facts are not equally important, nor is it possible that all should be detailed—and faithful and perspicuous in his representations. To what degree of commendation, in these respects, Mr. Bigland is fairly intitled, will be best observed as we proceed in our examination of his volumes.

In conformity with the usual practice of writers on geography, a practice of which the general utility is evident,

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\* See Ecl. Rev. Vol. II. pp. 449 and 928, &c.



our author has prefixed to the body of his work an introduction, containing 'general observations on geography, and its astronomical relations.' This introduction, we are free to confess, is one of the most meagre and unsatisfactory productions we have for a long time seen: it is not only defective, but frequently erroneous. The very first sentence excited our apprehensions for the 'precision' of our author's style, and proved too correctly ominous of the state of many other parts of this introductory treatise. 'Geography is, in its fundamental principles, essentially connected with astronomy; and *its precision* depends upon an acquaintance with the elements of that science'! The principal of these elements are then presented in a popular form, and applied, though not always correctly, to the explanation of celestial and geographical phenomena. In proving the earth's sphericity by the figure of its shadow in a lunar eclipse, Mr. B. observes that 'the boundary line of the earth's shadow on the moon, during a lunar eclipse, is always circular; and a spherical body is that alone which in every situation must produce a circular shadow.' True undoubtedly; but in order to allow a pertinent inference to be drawn, it ought to have been stated that the shadow of the earth is *everywhere*, as well as 'always' circular. Still more inapplicable is an observation of our author's on the earth's diurnal rotation upon its axis. 'This motion may be said to admit of ocular demonstration, as the stars in the ursa major, and other northern constellations, the distance of which from the north pole is less than its elevation in our latitude, constantly move round it without approaching nearer or receding farther from it, or ever descending to the horizon. The same appearance is observable in every latitude, and is one of the simplest and most obvious proofs that the apparent diurnal revolution of the heavenly bodies from east to west, arises solely from the actual rotation of the earth upon its axis.' p. iii. Who does not perceive, that this mode of arguing leaves it perfectly uncertain, whether the stars revolve daily round the earth, or the earth performs a diurnal rotation round its own axis? It is the more remarkable that Mr. B. should introduce it, because a few pages farther on he observes, when justifying the construction of the artificial, or armillary sphere, that, whether the earth or the heavens 'be at rest, all the astronomical appearances would be the same.' p. xv. Of the planetary bodies which compose the solar system, the 'whole number' our author informs us, 'is seven,'—not deigning to bestow the slightest notice on the planets Ceres, Pallas, Juno, and Vesta, which have all been discovered some years, the first by Piazzi, the third by

Harding, and the second and fourth by Dr. Olbers. The account of the secondary planets, or satellites, is equally defective: the *Georgium Sidus*, for instance, is said to have 'two' revolving round him, 'as that great astronomer' who discovered it 'has shewn.' We cannot err greatly in supposing that every youth in England, who is of sufficient age and forwardness to read the work before us, could inform Mr. Bigland that at least *six* satellites, belonging to this planet, were discovered by Dr. Herschel himself. Again, the discovery of *Georgium Sidus* is ascribed to 'the extraordinary magnifying powers of his newly-invented telescope, forty feet long;' whereas this telescope was not constructed till more than eight years after the discovery of the planet.\* The truth is, the utility of this wonderful telescope, by far the largest, at the time of its completion, that ever was constructed, has been astonishingly overrated. An object of great curiosity it undoubtedly is: but the greater part, and the most important, of Dr. Herschel's discoveries were made by other instruments,—chiefly by reflectors of from 10 to 20 feet long, or even of smaller dimensions, and whose powers of magnifying vary from 60 to 300 times.

Leaving the introduction (though we have noticed but few of its imperfections) we come to the geographical and historical delineations, constituting the main body of the work. In the execution of his design, the author has arranged his materials under four principal heads, of which the following account is given in the preface.

'In the *first* place is treated the *geography* of each country, with all its physical circumstances and principal productions, whether of the mineral, vegetable, or animal kingdom. The *next* article consists of a description of the principal cities and edifices, those striking monuments of human art and industry. In this department I have endeavoured to describe, with as much accuracy as the limits of the work would allow, the capitals of the different empires, kingdoms, and states, with their arts, literature, and state of society, subjects greatly neglected in most geographical works. The metropolis of a state being generally the focus in which its power and grandeur are chiefly concentrated, is an object of great importance in its history. The philosophical observer will not regard it merely as an assemblage of brick and mortar: he will view it as the grand theatre on which the opulence, the talents, and activity of the nation are the most conspicuously displayed. In the *third* place, is exhibited the *historical* view of the nation, of its progress in arts and arms, in science and civilization, with views of its social circumstances at different periods. By the events which mark the history of each country,

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\* *Georgium Sidus* was discovered on the 13th of March, 1781; the forty-foot telescope was not begun till about four years afterwards, and was finished on the 28th of August, 1789.



its present political and moral state, and its rank in the scale of nations, is determined. It is in its history that we trace the origin and gradual formation of its religion, its government, its military strength, its manners and characters. For this reason I have assigned the third place to the historical view of each nation; and the *fourth* and last to its modern characteristics. From this arrangement, which appears to be the most rational, I have deviated only in respect of subordinate and inferior articles, as colonies, islands, and countries imperfectly known, where brevity required a more cursory view. Amidst such an immensity of matter, conciseness must be considered as an indispensable requisite; and every one must readily conceive the difficulty of perspicuous arrangement in the historical part of the work. As the histories of different nations are so frequently involved together, I have, as much as possible, avoided repetition by references. I have treated with brevity things of trifling moment, which it was only needful to mention for the sake of connecting the narrative, and exhibiting the concatenation of events, and expatiated more largely on subjects of greater importance and interest.' pp. vi—viii.

It is obvious that of these four heads, the first and second, at least, if not the fourth, are frequently included under the general term geography, in works which treat upon these subjects. Mr. Bigland's classification, however, is by no means unsuitable to the purposes he had in view, and in many respects, indeed, possesses a clear and important advantage. The historical department, which is much more extended than all the other divisions taken collectively, is evidently Mr. B.'s *forte*, and in point of execution is proportionably superior to every other part of the work.

Upon the plan of this fourfold division, the account of England, preceded by a *very* brief sketch of the world and of Europe, occupies the first volume. The geographical parts of this account are, we think, rather too general; several important particulars being omitted, which on the scale here adopted, ought certainly to have been distinctly marked. Thus, under the head *mineralogy*, although marble, and free-stone, and alum, and fuller's earth are mentioned, no allusion whatever is made to the vast masses of iron ore with which this country abounds, and from which a quantity of that metal is annually obtained, greater than what is furnished by all Europe besides; nor do we find the omission supplied, on turning to the section on manufactures and commerce, the account of which is also too much compressed.

The outline of English history is drawn, upon the whole, with fairness and perspicuity. There are some points, indeed, in which we cannot altogether coincide with Mr. Bigland, and some facts which he might have placed, we think, in a more striking point of view. But generally speaking, the narrative is candid and impartial, and has at least no appearance of having been written under the influence of systematic prejudice, or

of being dictated by a spirit of political bigotry. We give the following extract, both because it may convey a tolerable notion of Mr. Bigland's manner, and because it contains some just and ingenious reasoning.

‘In making a comparison between the achievements of Edward III. and those of his great grandson Henry V., in their expeditions against France, it must be considered that the former had to contend with the whole force of the united kingdom, while the latter was only opposed by a part of its strength. In a fair estimation, therefore, the enterprize of Edward must be considered as more arduous. Henry's success was, in a great measure, owing to his dextrous management of the different parties that divided the kingdom, and his negociations advanced his affairs more than his victories. Both their enterprizes, however, were extremely prejudicial to England, as well as to France. They exhausted the resources of the former, and desolated many of the finest provinces of the latter, and if they had proved ultimately successful, would have involved the ruin of England. At this day, when we stand as distant spectators of those mighty projects, which so long attracted the attention of Europe and held expectation in suspense, we may without difficulty and almost with certainty estimate their possible, as well as their actual consequences; and did not innumerable instances convince us, how much mankind are dazzled by the splendor and glory of conquest, we should be surprized at the short-sighted policy of England, and, perhaps, also of France, at those remarkable periods. The Parliament of England voted immense sums; soldiers from all countries were hired by Edward, and paid with English money. The nation exhausted its wealth in an undertaking, for which its only reward, in case of success, was to see England made a subordinate province to France. The French, at the same time, as obstinately persisted in excluding the king of England from the succession to their crown, and in preventing an union between the two kingdoms, of which France would have reaped all the benefit. It requires only a small share of political knowledge to convince us, that France, in case of this union, would, from her natural advantages, and her more immediate connexion with the general politics of Europe, have become the seat of government. Paris would have been the capital of the united monarchy, and thither the nobility of this kingdom would have been attracted; while London, deprived of the presence of the sovereign, and the residence of the court, would have been only a provincial city, instead of the metropolis of a great empire. In this point of view, it is difficult to decide which of the two nations was guilty of the greatest political error,—the English in promoting, or the French in opposing Edward's succession, and the consequent union of England with France. In the reign of Henry V. the same scene was renewed, and the same remarks are applicable to its political tendency.’ Vol. I. pp. 275, 276.

We were a good deal surprized to observe, in the history of the reign of Elizabeth, that no mention whatever is made of Lord Burleigh, by whom the great machine of government was so cautiously, yet so powerfully directed; and, though the fate of Sir Walter Raleigh in the reign of James I. is



justly deplored, the reader is left in entire ignorance of the circumstances which led to it. Mr. Bigland is sometimes pleased to apologize for passing over important events, by saying they are 'well known.' But to whom are they well known? Certainly, in their connection with the events which occasioned and followed them, to those only who are well versed in historical details. Of this class, however, few, we presume, would find it necessary to apply for information to the volumes before us; while to the mere student, for whose use and benefit they are specifically designed, omissions of this nature must be attended with obvious inconvenience.

The second volume comprehends the geography and history of Scotland, Ireland, France and its dependencies, Belgium and Batavia, and Spain. Towards the conclusion of 'Ireland' we meet with some brief, but important remarks on the degraded condition of the Irish peasantry; and many forcible reasons are urged, in favour of attempting to ameliorate that condition, by a course of suitable instruction. Mr. Bigland, however, it appears to us, has not gone far enough, either in the objects proposed, or in the means by which he would attain them: mere civilization and the improvement of external circumstances occupy too great a portion of his notice, when compared with the inconsiderable stress laid on the formation of religious character.

The account of France is pleasing, both on account of the liveliness and perspicuity of the narrative, and the regard which is had to historical verity. Mr. Bigland's survey of the French nation, has suggested to him the following general remarks.

'The history of France shews more distinctly than that of almost any other country, the gradual progress of civilized society, and the reciprocal encroachments of one part of the community on the rights and privileges of another. At one period we have seen the fierce and independent Franks equally and individually voting in the general assemblies of the nations, and their king considered only as a military chief. We have then seen the nobility rise, and the people sink into slavery; the feudal system established in its most absolute form; the king reduced to the state of a paramount baron, inferior in wealth and power to some of his vassals, and enjoying only a nominal authority; the Commons excluded from the national assemblies, and those assemblies, at last, abolished, or fallen into disuse. We then find them revived, and the Commons restored, by Philip the Fair, to the right of voting in the council of the nation, on the new plan of representation, and not individually, as under the kings of the first race. At a later period, Louis XI. renders himself master of the deliberations of the states by corrupting their members, and, by his standing army, despoils the nobles of their authority without restoring it to the people: the government then becomes a despotic monarchy. In the civil wars. during the reigns of Charles IX. Henry III. and the minority of

Louis XIII. the aristocracy regains a great part of its former powers, of which it is a second time dispossessed by Cardinal Richelieu, whose vigorous and sanguinary administration again rendered the royal authority absolute, and reduced the independent nobles to the state of obsequious servants of the court. In the late revolution we have seen liberty regained, immediately degenerate into licentiousness, an ancient and absolute monarchy changed into a turbulent democracy, and have contemplated, with astonishment, a great and numerous nation governed for some years by a banditti of the dregs of the people. To complete the catalogue of wonders, we have at last seen this boasted republican government, for the support and for the overthrow of which oceans of blood have been shed, vanish all at once like a dream, and a new military monarchy arise in its place.' Vol. II. pp. 440—442.

In treating of the countries which lie contiguous to France, and many of which that overgrown and still increasing power appears to have lastingly consolidated into its vast empire, Mr. Bigland has very properly taken pains to define the extent of those accessions, up to the time that his work was sent to press. Other acquisitions and seizures have since been made, nor is the spirit of conquest and aggrandizement yet at rest. Whoever shall undertake to describe the situation of Europe ten years hence, will probably be obliged, in many instances, to classify anew the different portions of this quarter of the globe—to say nothing of the changes which pervade and threaten more distant climes.

Of the account of Spain, which closes the second volume, we need only observe that it exhibits an interesting, though a too compressed view of that unhappy country. A more detailed history has just been published by our author in a separate work, to which our attention will shortly be directed.

It is time to notice briefly, in their order, the contents of the remaining volumes now before us. The third treats of Portugal, Italy, Switzerland, the Austrian empire, the Prussian monarchy, other German states, general history of Germany and of Prussia, Denmark, Norway, &c. Sweden, and European Russia. In the fourth we find European and Asiatic Turkey, Arabia, Asiatic Russia, China, Chinese Tartary, Tibet, Independent Tartary, Exterior India, i. e. countries between Hindostan and China, Birman empire, and the Asiatic islands. The fifth volume comprehends India, i. e. Hindostan and the Deccan, Ceylon, Persia, Egypt, States in the north of Africa, Abyssinia, central Africa, islands, North and South America, and the West Indies. A copious and useful index terminates the work.—As a further specimen of our author's style, we subjoin the conclusion of his third chapter on Asiatic Turkey.

' In every point of view, the history of the Arabians forms a distin-



guished feature in that of mankind. Impelled by the daring views of one extraordinary man, they emerged from their obscure deserts, where from ages immemorial they had remained unnoticed, and almost unknown. Bursting on the world like a meteor, advancing in every direction with incredible velocity, discipline and tactics were unable to resist their enthusiastic valour. The lapse of a single century produced a total change in their national character. They could no longer be considered as a distinct people. Like the Romans after the time of the republic, their blood was mixed with that of their captives and subjects; and the Saracens were only a heterogeneous mass, composed of all the nations which they had conquered. Greeks, Persians, Syrians, Egyptians, and the various tribes of Northern Africa; all, in fine, who had embraced Islamism, and ranged themselves under the banners of the prophet, were confounded in one common appellation. The vast empire of the caliphs was, about the middle of the eighth century, split into three separate and independent monarchies. The age of barbarism, of rapine, and conquest was terminated, the age of civilization and science succeeded, and the savages of the desert, after having astonished the world by their valour, enlightened it by their studies. The lives and manners of the first caliphs were remarkable for their simplicity. Their dress was coarse and plain, their fare homely, and what modern luxury would call poor. It consisted chiefly of bread and fruits, with little animal food; and water was their wholesome beverage. The frugal meal was sanctified by prayer; and accompanied with religious exhortations when the couriers and officers were present. The mighty Omar, when he went from Medina to Jerusalem, to sign the capitulation and receive the surrender of that city, was mounted on a camel, and carried with him a bag of corn, and another of dates, with a wooden dish and a leathern bottle full of water. Such was the humble equipage and simple provision of the most powerful monarch at that time upon earth. Such was the manner in which the first caliphs shewed their contempt for the pomp and pageantry of Persia and Constantinople, and their disregard of the things of this world. The simplicity of the court of Medina, however, was in a great measure laid aside in the palace of Damascus. But after the accession of the Abbassides, the imperial residence of Bagdad rivalled the ancient splendor of Persia, and equalled all that has been recorded of oriental magnificence. Opulence and splendor were accompanied with arts, commerce and letters. These, as well as Oriental pomp, were about the time of the building of Bagdad, A. D. 762, introduced by Almanson, and promoted with ardour by Harun Al Raschid, Almamon, and successive caliphs. The Omniades of Spain vied with the Abbassides on the banks of the Tigris in their advancement of learning, and their taste for magnificence. The age of Arabian literature commenced about the middle of the eighth, and continued till about the middle of the thirteenth century, coinciding with the darkest period of European ignorance. The sciences of medicine, chemistry, astronomy, logic, and algebra, are those in which the Arabians chiefly excelled, and to them Europe is indebted for the invention, or at least introduction of the cyphers now used in arithmetic, and so excellently calculated to facilitate its operations. Ancient history seems not to have greatly excited their curiosity. They suffered the heroes of Greece and Rome to rest in oblivion. General and partial histories of

their own nation and age, were produced in [abundance by the Arabian writers ; but their historians paid little attention to the affairs of the world, which had been transacted previous to the time of Mahomet. Under the despotic government of the caliphate, rhetoric was useless. The poets of Greece and Rome would naturally excite the abhorrence of the Arabians ; and it could scarcely be expected that the commanders of the faithful should encourage, or the followers of the prophet should cultivate, the study of their profane mythology. Their architecture was remarkable for expensive and splendid magnificence, rather than just proportion and elegant symmetry. Sculpture and painting were condemned by the Koran, and could not flourish in the empire of the caliphs. A variety of circumstances concur to form the genius and character of nations. The Arabians, though scarcely known in the annals of warfare, were far from being destitute of personal courage. Like other semi-barbarians, their valour had been constantly exercised in the mutual and unceasing hostilities of their distinct tribes. Concord alone was wanted to render them formidable to foreigners. Their union was at last effected by the sagacious policy of their prophet. Religion was the political and social bond which united the Arabians. Enthusiasm was their stimulus to great enterprizes and extraordinary acts of valour. The debilitated state of the two great empires of Constantinople and Persia, afforded to that sudden and extraordinary impulse, a favourable opportunity of exertion. The first caliphs and their lieutenants, formed by the instructions, and animated by the views of the prophet, kept up among the people the same enthusiasm which he had inspired. The caliphs, assuming and supporting the character of successors and representatives of Mahomet kept alive by their public exhortations, the zeal and enthusiasm of their subjects. As the first ministers of religion and commanders of the faithful, they united in their own persons all spiritual and temporal power ; and an unbounded veneration for their high character and dignity, for some time, maintained in one compact system, the vast extent of the Arabian empire. But when the caliphate was split into different divisions ; when the throne of Mahomet became the prize of contention and the seat of usurpation, the persons of the caliphs became less venerable, and their authority less respected. The empire of the Arabians, though divided into three distinct caliphates of Asia, Egypt, and Spain, continued some time to display an extraordinary splendour, and to flourish in commerce, in letters, and science. But the political and religious system was followed by a long train of insubordination, which undermined the foundations of this immense empire, and caused it gradually to moulder away and sink under the assaults of the Turks, the Mamalukes, and the Spaniards. The power, the wealth, the magnificence, and the learning of the Arabians, at last totally disappeared. No nation ever rose so rapidly to eminence, and none ever sunk so completely into its primitive obscurity.' Vol. IV. pp. 247—251.

Towards the celebrated prophet of Arabia, our author seems inclined to exercise the utmost lenity. Conceiving that there 'is scarcely one' among the great personages who figure in history, whose character 'has been more erroneously estimated,' he sets himself, with disinterested in-



dustry, to apologize for the enormous vices of which Mahomet has been accused, and to bring forward into conspicuous notice the various and manifold good qualities by which those extenuated vices were counter-balanced. By reasoning upon certain principles, which Mr. Bigland kindly suggests, in favour of the impostor, we find 'it is not difficult to conceive that Mahomet might reconcile his conscience by contemplating the rectitude of his intentions, and the merits of his cause;' and that he might as easily 'reconcile his project to the dictates of his conscience;' though with singular consistency it is at the same time asserted—'Mahomet was *conscious* that he was *imposing a feigned revelation* on the credulity of mankind!'

The style of Mr. Bigland in these volumes is usually neat and perspicuous; sometimes, indeed, feeble, heavy, and obscure; but sometimes rising to a degree of force and elegance. It may not be improper just to hint, that Mr. B. would do well to pay a little more attention to orthography, especially to that of proper names. It is quite discreditable to talk of *Grey* the poet, Mr. *Watts* the engineer, and 'the brave General *Wolf*.' On the whole, however, the work is useful and respectable. We are acquainted with no other performance, embracing the same objects, which is equally acceptable to the *general* reader, and equally worthy of his acceptance.

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Art. VI. *The Curse of Kehama*; By Robert Southey. 4to. pp. 376. 11. 11s. 6d. Longman and Co. 1810.

(Concluded from p. 185.)

WE will try to make better haste towards the conclusion of our analysis.—'Old Casyapa' arrives, in the 'Ship of Heaven,' on Meru, to announce that the day is come for completing Kehama's sacrifice, which it is declared that nobody in earth or heaven can prevent this time; that Indra and his suite are preparing to quit the Swerga, taking with them, as it should appear by what is said afterwards, the famous palace itself; that the consummating stroke of the sacrifice will presently be felt like an earthquake through Mount Meru; (between which and the Swerga, the distinction is still made out in but a very faint and confused way;) that Casyapa himself is going to be ejected from Himakoot, in his lease of which, indeed, we wonder that Kehama, (whose estate must long have included that district of merely terrestrial highland,) had not long since taken occasion to find a flaw; and that Ladurlad and his daughter must instantly return to the earth. The heroic victim hears this with a simple dignity of manner which

the poet is always eminently successful in giving him; places his daughter in the 'etherial bark;' and himself beside her, feels the sudden return of the Curse in his descent, and reaches the earth about the moment that Kehama begins his triumphant ascent to take possession of the Swerga,—an event accompanied with the most dreadful commotion through heaven and earth, and of which the following lines conclude the celebration:

' Up rose the Rajah through the conquer'd sky,  
To seize the Swerga for his proud abode;  
Myriads of evil genii round him fly,  
As royally, *on wings of winds*, he rode,  
And scal'd high Heaven, triumphant like a God.' p. 130.

Here an exceedingly remarkable image, applied in the Bible to the agency of the Almighty, and not made common by any other application, is transferred to a personage at once fictitious, connected with paganism, and horribly wicked. The natural tendency of this is to associate in the reader's mind, by a community in so very remarkable, so very peculiar a descriptive representation, the idea of that Being and of this personage; and no language of reprobation can be too strong for the occasion.

Kailyal tenderly insinuates to her father, the request that he will not again separate from her, and he with equal tenderness promises, that by choice he never will. They are placed in a glade amidst a wood; and on their looking round to consider which way they shall wander, she suggests, that certain, alike in every situation, to be pursued by their destiny, they shall in vain seek any more eligible place than the one where they are, which has various commendations: but in making her so directly specify among them

' A brook that winds through this sequester'd glade,  
And yonder woods, to yield us fruit and shade,'

the poet has not duly preserved that perceptive watchfulness of affection, in which she is generally made so perfect; as water, fruit, and shade, would be of no use to her father. The features of the scene, the great banyan tree, and the small lake, with lotus flowers; the brute inhabitants, the leopards, elephants, monkies, and birds, are presented in a picture in which the more steady phænomena of their natural history, are combined with many of those fine and variable circumstances, which scarcely appear to any but a poet's eye, and leave, but on a poet's imagination, no trace that can be reduced into language. And, what could not have been expected, these sketches do not



lose the distinctness of their beauty, as true delineations, by being combined with a great deal of extra-natural intelligence, obsequiousness, admiration, and affection, displayed by all sorts of animals towards Kailyal. The fortitude of the two sufferers becomes more and more consolidated; and is so finely represented, that it would have furnished a noble spectacle, if the fable had allowed of its being rested on any basis that truth did not require the reader to condemn. The reader however, that is aggrieved by this wretched obligation on the poet, of fidelity to his fable, will not obtain much sympathy from that poet,—if we may judge from the appearance of free and complacent effusion of soul in reciting Kailyal's renewed devotions to Marriataly, and Ladurlad's to a 'higher power,' as it is here pronounced to be;

' To her, who, on her secret throne reclin'd,  
Amid the milky sea, by Veeshnoo's side,  
Looks with an eye of mercy on mankind.  
By the Preserver, with his power endued,  
There Voomdavee beholds this lower clime,  
And marks the silent suffering of the good,  
To recompense them in her own good time ;' p. 137.

—if we may judge by his so formally adopting, as appropriate to the case, the peculiar phrases of Christian theology :

' Such strength the will reveal'd had given  
This holy pair, such influxes of grace,  
That to their solitary resting place  
They brought the peace of Heaven.' p. 138.

Thus a writer who displays, on so many subjects, an exquisitely refined perception of discriminations and congruities, and highly excels in preserving, amidst a diversified multiplicity of things, the purity and integrity of any quality or sentiment, which he regards as of sufficient dignity to be kept thus inviolate, is willing to confound the true religion with a detestable superstition, by very carefully making their devotional sentiments identical, and the language descriptive of them interchangeable.

Kailyal's mingled despondency and hope, respecting any further care or intervention of Ereenia, are very delicately characterised by some of the symptoms of personal tenderness. While pensively afraid that he has withdrawn his guardianship, and unaware that she is unceasingly followed by the keenest attention of Lorrinite, Arvalan, and Kehama, which last, it is intimated, perceives her destiny to be mysteriously connected with his own, one more preparatory portion of

that destiny is accomplished, by her being suddenly seized and carried off, by a band of Yoguees, as a fit bride for Jaggernaut. A thousand frantic pilgrims draw forth, in the night, that hideous idol, with Kailyal placed beside him, amidst the glare of torches, and a terrible hubbub of shouts, gongs, and trumpets, which overpowers the groans of the self-devoted wretches perishing under the wheels of the enormous carriage that

——— rolls on, and crushes all.  
Through blood and bones it ploughs its dreadful path.  
Groans rise unheard; the dying cry,  
And death and agony,  
Are trodden under-foot by yon mad throng  
Who follow close and thrust the deadly wheels along.' p. 147.

Filled with dread and amazement at this scene, which the poet describes with congenial fury of verse, she is yet soon to be placed in one of more intense horror. She is conveyed back to the temple; hailed with soft music by a band of female ministers to its abomination, as the happy bride of the god; conducted into a retired apartment; and there left alone: but not long. The chief priest of this infernal fane makes his appearance in the apartment, and approaches her, as the god. Suddenly he is obstructed by some unseen power, and with a horrid cry falls dead on the floor. But just as Kailyal looks up, expecting to see Ereenia as the inflictor of this just vengeance, the body becomes re-animated with another soul,

‘And in the fiendish joy within his eyes,  
She knew the hateful spirit who look’d through  
Their specular orbs, . . . cloth’d in the flesh of man  
She knew the accursed soul of Arvalan.’

She calls on Ereenia, who instantly appears, catches Arvalan up to the roof of the temple, and dashes him in pieces on the floor. At this instant appears Lorrinite with her ‘host of demons,’ whom she commands to seize Ereenia, carry him off, and confine him in the ancient submarine, ‘sepulchres of Baly;’ which is all done in a minute, while she makes up the smashed corpse again for the use of Arvalan, whom she incites and leaves to seize the prey, thrown at last so completely into his power. But Kailyal, in cool and desperate self-possession, snatches a torch, (it is not explained how such a thing could be within her reach,) and sets the furniture of the bed in a blaze, which catches, in a moment, all that is combustible in the temple, except in the precise spot where she is placed, and drives away the scorched and bellowing miscreant. She is resigning her-



self to perish by this infinitely preferable mode of sacrifice, when, as another felicitous consequence of the curse, Ladurlad rushes in and bears away his daughter through the flames,—which Kehama had made harmless to him, but which the poet alone could make harmless to her.

They then make a long journey to the ruins of the city of Baly, to rescue Ereenia; the maiden, for her now almost adored Glendoveer's sake, exulting, and even Ladurlad at intervals heroically exulting, in the power, conferred by the dreadful charm, of entering the vaults under the ocean. During their journey, he gives her the history of Baly, whose ambition, in making a similar attempt to that in which Kehama had recently succeeded, had consigned him to Padalon, or Hell, but whose many eminent virtues had obtained him there the high situation of judge of the dead. They reach at length the shore, where they see the pinnacles of the ancient structures, extending to a distance in the sea. Ladurlad commences the enterprize with great alacrity and elation; advancing into the sea, which starts and separates before him, rises above him, as his way descends, and soon closes in an arch over him, preserving, wherever he advances or turns, a vacancy of little greater extent than the dimensions of his person. This adventure furnishes, by what he sees, and the spirit in which he sees and acts, some of the finest poetry in the work. Nothing, for example, can be more exquisitely described, than the varying lights and shades on the sand.

‘With steady tread he held his way  
 Adown the sloping shore.  
 The dark green waves, with emerald hue,  
 Imbue the beams of day,  
 And on the wrinkled sand below,  
 Rolling their mazy network to and fro,  
 Light shadows shift and play.’ p. 168.

Sea-monsters impetuously dart towards him, but as hastily dart away. He reaches the gate of the ancient city, but pauses awhile in admiration before he enters it. It is open, just as it had been left by the multitude, rushing out to escape, when the sea was rising to overwhelm the city. All the structures are represented as remaining unimpaired, after an unknown series of ages; which have only given, through the medium of an affection of the spectator's mind, a more awful aspect to the temples and palaces, a more mysterious and yet impressive significance to the statues, emblems, and inscriptions. And the effect is prodigiously heightened by the profound solitude, ‘the everlasting

stillness of the deep.' The whole most admirable description has a tone of solemnity perfectly harmonious with the magnificence, the antiquity, the submarine retirement and obscurity, and the total and endless solitude of the scene. And it greatly heightens our interest in Ladurlad's character, that the manner in which he contemplates and explores these wonders, withdrawn for ever from all other human sight, shews him worthy to tread

‘Those streets which never, since the days of yore,  
By human footstep had been visited;  
Those streets which never more  
A human foot shall tread.’

He takes the broad mighty impression of so strange a scene; gazing with such an absorption of solemn delight that he forgets, for a little while, the Curse, the immediate object of his adventure, and even his daughter. He acquires dignity, by being thus made to possess so much mental faculty as to be, in defiance of all circumstances and distractions, powerfully arrested, by what is grand, awful, and beautiful. It might be doubted, perhaps, whether an Indian ‘*peasant*’ would be likely to have had his imagination and taste sufficiently cultivated to be susceptible of so strong a captivation; but there is no saying how much he may have profited in the studies conducive to fine taste, during his residence on Mount Meru, in the society of Ereenia, and in reach of Indra’s fine library.

Recollecting, after this short and happy entrancement, the purpose he came upon, he finds and enters the way to the sepulchral chambers of the kings; losing, as he goes down, ‘the sea-green light of day,’ which is supposed to have been thus far transmitted to him, and meeting in the passage another light, of red and fiery hue.’ This proves to proceed from carbuncles set in the sceptres, held in the hands of the dead kings, sitting in this great vault each on a throne, in a separate ‘alcove,’ and all in the condition of perfect, fresh-looking, and supple flesh and limb, with eyes open, ‘large, glaz’d, fixed, and meaningless,’ and ‘rayless,’ except that they ‘dimly reflected to that gem-born light.’ There was another alcove, which had been intended for the sepulchral residence of Baly, if he had not given himself a different destiny; and there Ladurlad descries Ereenia, bound to the rock with a ponderous chain of adamant, and guarded by a most hideous sea-monster, fixed to that station by Lorrinite. There ensues a furious unintermitted combat of six days and nights between this monster and our hero; who, being charmed against both fatigue and wounds, literally tires to death his strong and fell antagonist, by the evening of the



the seventh day. He then cuts with a scymitar the fetters of the Glendoveer, and they most joyfully ascend in quest of Kailyal, who has been waiting so many days with a fearful impatience, that had grown at last almost to anguish, but has become the impatience of confident hope, from the sight of the dead monster, which has previously risen and drifted to the shore. They meet; when, in the very moment of their rapture, who should appear but Arvalan again, and Lorrinite with her demons, ready to make once more their respective captious?

But it so happens that, unseen, Baly also was come to the identical spot. He suddenly shines out 'among them in the midnight air;' seizes with a hundred hands the whole crew; stamps and splits the earth; and in an instant plunges down with them into Padalon—where the reader is for their sakes heartily content there should be a permanent suspension of the Habeas Corpus. A violent shriek of invocation to Kehama brings him from the Swerga, with the velocity and fury of a thunderbolt, but too late to rescue his son. But he also can stamp, make the earth cleave again, and hurl down a challenge to Baly and Yamen, assuring them it shall not be long before he makes ingress on their territory, and gives them some warm employment. The earth has his permission to close up the rent; and he then fixes his eyes on Kailyal, with a somewhat less than usual severity of aspect, and signifies to her, that as she now perceives it to be among the appointments of fate that he and she alone, of all mortals, are to drink the Amreeta, or drink of immortality, it necessarily follows that she is his destined bride. He invites her to the accomplishment of that glorious destiny; and to prove himself quite serious in the affair, he at a word neutralizes the deadly curse, and observes to Ladurlad in a condescending and almost pensive tone, that they both have been, thus far, but fulfilling, unconsciously, the decrees of fate. The lady declines, in terms of, perhaps, deficient politeness, to become queen of the Swerga, 'and of whatever worlds beside infinity may hide.' His brow darkens, and the sentence that begins with a kind of plea that she ought to be gratefully proud to comply, ends in a threatening that she shall be compelled. A violent fulmination of his anger explodes him back into the sky. Ladurlad has the curse again, and his daughter a leprosy. She is magnanimous enough to rejoice in the protection which this will afford her, against the dangers to which her beauty would have exposed her. The only distress is, to think what its effect may be on the complacency of Ereenia.

That Glendoveer, the while, is gone on an 'emprize'

which the whole magazine of pompous epithets is emptied to blazon out as most daring and awful. It is to represent his wrongs to Seeva himself, the uppermost of all the gods. Though the said Seeva is declared omnipresent, yet the appellant must make his petition on a certain silver Mount Calasay, the outermost point, or somewhere beyond the outermost point, of all worlds. The difficulty of the achievement, in point of time and flying merely, is formidably intimated by a serious and authentic relation—how that once on a time, when Brahma and Veeshno were quarrelling most furiously for the pre-eminence, Seeva, (there being most likely no officer of police at hand,) determined to put an end to the rivalry, by shewing them who was the master of them both. For this purpose, he presented himself to them in the form of a fiery column, the longitude of which they were to explore; but a thousand years of ascent, and ‘ten myriads years’ of descent, did not bring Brahma to the upper end, nor Veeshnoo to the lower. A considerable number of pages, in this part, exhibit another most earnest, though unavailing effort to give a power of grand and religious impression to some of the silliest phantasms of mythology. The sanctities of the true temple are rifled for the profane service; the attributes of the Deity are with most religious formality given to Seeva; and the poet is pertinaciously resolute that ‘intensity of faith and holiest love’ shall be no distinctive qualities of Christian devotion.—As an auspicious termination of the adventure, it is signified from Seeva to Ereenia, that he and his complainant friends must carry their suit to the throne of Yamen, where ‘all odds will be made even.’

The sections ensuing, therefore, are intitled ‘The Embarkation’ and ‘The World’s End;’ and relate, with extraordinary force of imagination, a voyage of the three friends across a dark stormy sea, which separates this world from the next—the emotions of the two human adventurers—the landing on an ‘icy belt’—and the appearances of the various classes of ghosts, there waiting to be carried down by demons, through a dark lake, to the place of judgment. Much of this gloomy vision is presented with little less pointed specificality, if we may so express it, of circumstance, and little less intensity of colouring, than the following description.

‘ Then might be seen who went in hope, and who  
Trembled to meet the meed  
Of many a foul misdeed, as wild they threw  
Their arms retorted from the demon’s grasp,



And look'd around, all eagerly, to seek  
 For help, where help was none; and strove for aid  
 To clasp the nearest shade;  
 Yea, with imploring looks and horrent shriek,  
 Even from one demon to another bending,  
 With hands extending,  
 Their mercy they essay'd.  
 Still from the verge they strain,  
 And from the dreadful gulph avert their eyes,  
 In vain; down plunge the demons, and their cries  
 Feebly, as down they sink, from that profound arise.' p. 125.

Ereenia takes Kailyal first, and afterwards her father, down through the lake to the southern gate of Padalon. In the moment of preparing for this formidable plunge with the first, he addresses her in language containing a parody which cannot be lost on the readers of the gospels:

'Be of good heart, beloved! it is I  
 Who bear thee—.'

Arrived at the gate, they are assailed by terrific sounds, and receive, from the giant god that guards it, a most appalling description of the essential, and of the present occasional state of Padalon; for, it seems, the confident expectation of Kehama's acquiring the dominion of hell as well as heaven, has excited among the wicked spirits, throughout the whole infernal dominion, such a dreadful insurrectional fury, that even Yamen trembles on his throne; while *they* are invoking, with thundering clamours, the Rajah to set them free with his 'irresistible right hand,'—a hand, be it remembered, constructed of a few ounces of bone and flesh. The warden god furnishes the two mortals with incombustible robes, as a protection in passing through the region of fire, and a one-wheeled chariot, which, self-directed, carries the adventurers over a vast bridge, as sharp as the edge of a scymitar, which spans the sea of fire that encircles Padalon.

They pass on through a horrible scene of torment, and rage, and tumult, till they come to the metropolis of Yamen, who is found seated on a marble sepulchre, with Baly on a judgement seat, at his feet; and

'A golden throne before them vacant stood;  
 Three human forms sustain'd its ponderous weight,  
 With lifted hands outspread, and shoulders bow'd,  
 Bending beneath their load;  
 A fourth was wanting. They were of the hue  
 Of walls of fire; yet were they flesh and blood,  
 And living breath they drew;  
 And their red eye-balls rolled with ghastly stare,  
 As thus, for their misdeeds they stood tormented there.' p. 251.

Yamen bids them wait with patience the awful hour appointed to decide the fate of Padalon and the universe, which hour, he says, is fast approaching. And so it proves; for even while he is speaking, the hideous uproar sinks in a silence much more portentous and terrible. Shortly this silence gives place to a distant sound, which is soon perceived to be advancing and deepening. It is nothing less than the approach of Kehama; who, multiplying or dividing himself into eight distinct persons, has invaded Padalon by its eight different gates, all at one moment; comes driving on furiously in eight chariots; invests the infernal god; and, after a dreadful but short conflict, places his foot triumphantly on his neck. He dallies awhile with his new power, to feel the triumph the more exquisitely; but soon imperiously demands the Amreeta, for himself and Kailyal. A 'huge Anatomy' rises from the marble tomb, and presents the cup. He drinks, and becomes the fourth tormented and immortal statue, under the 'golden throne.' Then Kailyal drinks, is transformed into a perfectly ethereal being, and is rapturously welcomed by Ereenia as now his equal and immortal companion. Ladurlad is dismissed by a gentle death to meet them, and the happy spirit of his wife, in the Swerga.

The preceding abstract has so far exceeded all reasonable bounds, and has so often digressed into comments, that the observations we may wish to add must be allowed to occupy but a very small space. They can indeed do little else than assert, in a somewhat more general form, several of the principles which we have ventured to apply here and there to the work, in passing along.

We must repeat then, in the first place, our censure of the adoption or creation of so *absurd* a fable. It is little enough, to be sure, that we know of the order of the universe. But yet human reason, after earnest and indefatigable efforts of inquiry through several thousands of years, (during a great part of which period the inquiry has been prosecuted under the advantage of a revelation,) finds itself in possession of a few general principles which may, without presumption, be deemed to inhere in, and regulate the universal system:—inso-much that these principles would be very confidently assigned, by thinking men, as reasons for disbelieving a great many propositions that might be advanced, relative to the moral or the physical order of the creation, or any of its parts,—relative to the economy of any supposed class of intelligent beings. And in proportion as we withdraw from the immensity of this subject, and bring our thoughts near this world of our own, we find ourselves authorised to apply still more principles, and to reject or to affirm still more propositions



relative to beings that, if they exist at all, must exist according to an order in many points analogous to our own economy. Let it be assumed, for instance, that there are inhabitants in the moon, and we shall be warranted on the ground of the various circumstances of analogy between their place of abode and ours, to advance a great deal more in the way of probable conjecture respecting their economy, than we could respecting an order of beings, our only *datum* concerning which should be, that whatever and wherever it is, its condition has less resemblance to our own than that of any other race of intelligent creatures. But when we come actually to this world, and men are the subjects of our thoughts, we know our ground completely; and can compare the descriptions and fictitious representations of the nature and condition of man, with the plain standard fact. It should be added, that our knowledge of what are called the laws of matter, reaches far further into the universe than our knowledge of the economy of intelligent existences: and therefore we may be allowed to make very confident assertions respecting, for instance, the qualities and powers of fire and water, in the remotest and most singular world in which those elements exist, while we might be exceedingly diffident and limited in our guesses concerning the supposed intelligent inhabitants of that world.

Now this degree of knowledge which we have acquired of the physical and moral order of the creation, has become a Standard of Probability for the works of imagination. If those fictions conform to the arrangements of this order, as far as they are ascertained, or reasonably inferred from general principles, they are pronounced probable: but if in contrariety to these arrangements, they must be pronounced—not improbable merely, but absurd:—except, indeed, when they are legitimately representing what we call miracles; and as miracles are the works of God only—the *true* God—they can never be legitimately represented as operations of fictitious and pagan divine powers. Improbable fictions, we repeat, should be held absurd; for, surely, the actual economy of the creation, as arranged by its Author, must be the grand prototype of wise and beautiful design—of all the adaptation, proportions and congruities constituting, or conducing to the perfection of the whole system of existence. Indeed there could be no other model from which to draw our ideas of proportion, adaptation, harmony, and whatever else is meant by the term order, than this created system, unless the Creator had revealed another model, an ideal model, existing in his infinite mind, widely different from the actual creation. We therefore cannot represent material and intellectual existences

of a nature, or in relations and combinations inconsistent with the known laws of the creation, without violating the only true principles of order which it is possible for us to conceive. This we are forced practically to acknowledge in all our judgements on the propriety or absurdity of the creations of fancy; for it is to these laws that we necessarily advert, in pronouncing the representations made by the imagination in dreaming, delirium, and insanity, to be absurd; and it is only on their authority that we can pronounce any thing absurd, except what involves a metaphysical contradiction. Unless the absolute authority of these laws is acknowledged, it shall be perfectly reasonable for a poet to represent a race of people made of steel, or half steel half flesh—or human heads, as in the illuminations of old MSS., growing on twigs of trees—or one man making himself into eight, like Kehama, and then returning into one again—or fire and water in perfect amity. It is, in short, only in deference to these laws of the creation, that we can be excused for refusing our respect and admiration to the infinite puerility and monstrosity of the Hindoo poets, as they are called. Now a very considerable portion of the fictions, constituting the present poem, is constructed in utter defiance of this standard. The whole affair of the operation of the Curse, the story of Lorrinite, the origination of the Ganges, the fire and water palace of Indra, the adventures of Mount Calasay, the transactions and creatures of Paddalon, with much more that has been noticed in the analysis, are things of a nature not only in perfect contrariety to the state and laws of the actual creation, but incompatible with any economy of which we can conceive the *possible* existence. A strong, an irresistible impression of flagrant absurdity will, therefore, be the predominant perception of every reader incapable of a temporary abolition of his reason. The disgust at this absurdity will be so very active a feeling, and will be so seldom suffered by the poet to subside, that it will, at many parts of the work, almost wholly preclude the pleasure that would else be imparted by the splendid scenery and eloquent diction by which even the grossest of the absurdities are attempted to be made imposing. We may wonder, in very serious simplicity, why the poet should choose deliberately to labour to excite at once the two opposite sentiments of pleasure and disgust, with the knowledge, too, that any attempt to prolong them both is infallibly certain to end in the ascendancy of the latter. Or does he really think the beauties of his composition are so transcendent, that they will banish all recollection about probability and improbability, or fairly vanquish the repugnance of cultivated minds to gross absurdity?



And if he *could* do this, what would be the value of the achievement? What has been the grand object and utility of observing, of investigating, of philosophizing, through all ages, but to put mankind in possession of TRUTH, and to discipline their minds to love truth, to think according to the just laws of thinking, and to hate all fallacy and absurdity;—in short, to advance the human race at last, if it be possible, to something like the manhood of reason? And would it, then, be a meritorious employment of a genius that really *should* be powerful enough to counteract these exertions, and retard this progress, to reduce the human mind, or any one mind, back to a state in which it could love or tolerate puerile and raving absurdity,—to that very state which the generality of the orientals are in at this day, and for being in which they have, (till lately their paganism has recommended them to our favour,) been the objects of our sovereign contempt? But if all our influential poetry were to be of the same character as that of a large portion of the present work, we might justly regard the poetic tribe as a conspiracy to seduce men into a complacency with what involves a total abjuration of sense, and so to defeat the labours for maturing the human understanding,—labours, verily, of which the toil is great enough, and the success little enough, even unobstructed by such intervention.

There can be no danger, we suppose, of hearing pleaded, in maintenance of the privilege of poetry to be absurd, that the scope of probability is too confined to afford sufficient variety of materials. That scope includes nothing less than all that is known of this whole world,—all that may, in strict analogy with what is known, be conjectured or fancied of it, in times past, present, and to come,—and all that can be imagined of all other worlds, without violating what we have reason to believe the principles of the order of the creation, and without contradicting any doctrine of revelation. This scope is therefore, in the popular sense of the word, infinite; and to seek for materials which it does not include, will generally be found an indication of a feeble mind. It is quite needless to say, this remark can have no application to Mr. Southey: but it is a remark applicable to him, that such feeble minds will be glad to find and plead a warrant for their folly in the example of a strong one.

After all, it would be foolish to affect any great degree of apprehension for the public taste, from the perverting operation of one, or any number of works, attempting to reconcile it to the kind and excess of absurdity exhibited in this poem, even if all such works had all the poetical excellence so con-

spicuous in this. There is a point in the improvement both of individuals and communities, after which they cannot be even amused to more than a certain latitude, if we may so express it, from the line of their reason.

The next chief point of censure would be, that this absurdity is also *paganism*; but this has been noticed so pointedly and repeatedly in our analysis, that a very few words here will suffice. There are Marriataly, Pollear, Yama, Indra, Veeshnoo, Seeva, Padalon, the Swerga, &c. &c. celebrated in the most Christianized country of Europe, by a native poet. Now if these had been merely the fictions of his own mind, and not parts of a heathen mythology, even then they would have been, as they are here managed, an unpardonable violation of religious rectitude. For (the truth of the religion of the bible being assumed) the poet has no right to frame, with a view to engage our complacency in, such a fictitious economy of divine and human beings as, if it could be real, would constitute the negation or extinction of that religion. But the present fiction, so far and so long as the force of poetry (which the poet would have augmented indefinitely if he could) can render the illusion prevalent on the mind, is not only the making void of the true religion, and the substitution of another and a vile theology in its place; it is no less than the substitution of a positive and notorious system of paganism. It vacates the eternal throne, not only in order to raise thither an imaginary divinity, but absolutely to elevate Seeva, the adored abomination of the Hindoos. He is as much, and as gravely attempted to be represented as a reality, as he could be by the poets of those heathens themselves. And, as if on purpose to preclude the officiousness of any friend that might wish to palliate or justify this proceeding, by the old pretendedly philosophical allegation, that this is only accommodating so far to another division of the human race, as to apply the name under which *they* worship a supreme being, to the supreme being that *we* somewhat more intelligently worship,—as if expressly to forbid any such apology, and to give proof that what he is endeavouring to gain a place for in our minds is genuine and formal heathenism, he has given an equally grave semblance of reality to a variety of other gods as well as Seeva, and to the pagan heaven and hell. These, at any rate, are disclaimed even by that irreligious philosophy that insults revelation with the pretence that it may be, in truth, the same divine Essence that is worshipped ‘by saint, by savage, or by sage’ under the varied denominations of ‘Jehovah, Jove, Lord,’ or Seeva. These systematic appendages and connexions, therefore, verify the paganism of



the whole theology of this poem. And to this paganism, the poet has most earnestly laboured, as we have before observed and shewn, to transfer what is peculiar to the true theology. Expressions of awful reverence, and ascriptions of divine attributes to Seeva, are uttered by the poet in his own person; he studies most solicitously to give every appearance and every epithet of dignity to the worship represented as rendered to the gods by Ladurlad, Kailyal, and Ereenia; and the fidelity to this devotion at length attains an eternal reward. Now we have only to ask, What was the impression which the poet wished all these combined and co-operating representations to make on the reader's mind? He will not say, nor any one for him, that he was unaware that a certain moral effect necessarily accompanies all striking representations of moral agents, and that all he reckoned on, in a work of great and protracted effort, was to present simply a series of images, chasing one another away, like those in a magic lanthorn, or like the succession of clouds in the sky, making no impression on the mind but merely that of their splendour, beauty, or monstrousness. Aware then of a moral effect, and intending it, did he design that effect should be hostile in the severest manner to heathenism? Throughout this exhibition of gods, providences, devotions, heavens, and hells, was it a leading purpose to make the reader detest the fancies about Indra and Seeva, and the Swerga and Padalon, and pray that such execrable delusions might be banished from those millions of minds in which they are entertained as something more than poetry? For any purpose of this kind, the means, evidently, would not be at all of the nature of those he has employed. He most clearly had no intention that his Seeva, his Indra, his Yama, his Baly, and so forth, should appear to the reader in the full odiousness, or any degree of the odiousness, of the character of false gods; and that the reader should recoil with abhorrence at all his devotional sentiments towards these divinities. But is it then to be believed, that he was content or desirous that his bold conceptions, his fine painting, his rich language, should lend the whole of that powerful assistance which he knows such things contribute, by necessary association, in behalf of whatever they are employed to exhibit and embellish,—to render false gods and their worship, and so much more of a most execrable system of paganism as the poem allowed room for admitting, *agreeable* objects to the reader's imagination, and as far as possible *interesting* to his affections? We do not see how the poet is to be acquitted of this, unless, as we observed before, we could suppose so absurd a thing, as that he should regard his work as a

mere piece of scenery, displaying fine colours and strange shapes, without any moral tendency at all. It is possible our author may have in his own mind some mode of explaining and justifying such a conduct, and that without a rejection of rational theism or revealed religion; with either of which degrees of disbelief we are very far from thinking he is chargeable. But the very least that a Christian critic can say in such a case is, that no man, *rightly* impressed with the transcendent idea of a Supreme Being, and with the unspeakable folly and danger of trifling with the purity and integrity, and sporting away, in any the smallest degree, the awfulness of that idea, could have written this work, or can read it without displeasure and regret.

It was to be foreseen that, sooner or later, one of the many enterprizes of genius would be a very formal and strenuous attempt to confer English popularity on the Hindoo gods. It was a thing not to be endured, that, while we are as proud as Kehama of possessing India, we should not be able to bring to the augmentation of our national splendour that which India itself deems its highest glory, its mythology. And since the attempt *was* to be made, we should be very glad it has been made by a poet, whose failure will be a permanent proof and monument of the utter desperateness of the undertaking,—if we did not regret that so much genius should have been sacrificed to such a contemptible purpose. The grave part of the regret is of the same kind with that which affects us at seeing Sir Thomas More surrender his life in devout assertion of the infallibility, and universal spiritual dominion, of an impious impostor, called the Pope. But there mingles with this regret the same strong perception of the ludicrous, as we should feel in seeing a fine British fleet, in full equipment and appointment, sent out to India just for the purpose of bringing back, each ship, a basket of the gods of crockery, or some portions of that material with which the Lama of Tibet is reported to enrich the craving hands of his devotees, and at length coming into the channel with flags flying, and their cannon thundering, in celebration of the cargo. Or if the reader has not enough of similes, we would compare the poet to an artist who, if such a thing were possible in any other art than poetry, should make choice of the most offensive substances, to be moulded with the utmost delicacy and beauty of workmanship, into forms which should excite a violent contest between the visual and olfactory senses, in which, however, the latter would be sure to be victorious.

After these observations on what we think the two mortal



sins of this performance, absurdity and irreverence, subordinate remarks cannot claim room for an extension of this overgrown article. There is not any thing that can properly be called *characters* in the work. Kehama is a personage so monstrous, that nothing extravagant could be said to be out of character in him. There is much ability evinced in giving Ladurlad more of what we can sympathize with, more of purely *human* dignity, amiableness, and distress, than would have been supposed practicable in a representation of human beings under such strange and impossible circumstances. We need not say one word more of the wonderful power of description, displayed in every part of the poem. It appears with unabated vigour in the concluding canto or section, which exhibits Padalon, the Hindoo hell. This exhibition, however, has a kind of coarse hideousness, which would be very remote from any thing awful or sublime, even if it included much less of the clumsy, uncouth monstrosity of the Hindoo fables; and if the measureless power and terrors of Kehama, and his making himself into eight terrible gods, did not appear so insipidly and irksomely foolish. There is too much sameness of fire, steel, and adamant; and there is in the whole scene a certain flaring *nearness*, which allows no retirement of the imagination into wide, and dubious, and mysterious terrors. This puts it in unfortunate contrast with the infernal world of Milton, and the difference is somewhat like that between walking amidst a burning town, and in a region of volcanoes. We must not bring even into thought, any sort of comparison between the display of mind in Milton's infernal personages and those of Padalon.

The general diction of the work is admirably strong, and various, and free; and, in going through it, we have repeatedly exulted in the capabilities of the English language. The author seems to have in a great measure grown out of that affected simplicity of expression, of which he has generally been accused. The versification, as to measure and rhyme, is a complete defiance of all rule, and all example; the lines are of any length, from four syllables to fourteen; there are sometimes rhymes and sometimes none; and they have no settled order of recurrence. This is objectionable, chiefly, as it allows the poet to riot away in a wild wantonness of amplification, and at the very same time imposes on him the petty care of having the lines so printed, as to put the letter-press in the form of a well-adjusted picture.

The notes comprise a large assortment of curious particulars, relating to the eastern mythology and manners, and to natural history.

Art. VII. *Sermons and other Discourses.* By the late Rev. Samuel Lavington, of Bideford. Vol. II. pp. 600. price 10s. 6d. Conder, 1810.

HAVING warmly recommended the first volume of these Sermons, which has since been reprinted, we think it almost needless to enlarge on the merits of the second. Its character is, of course, substantially the same; the discourses are animated and judicious, pious and practical; and the composition is constantly adapted to excite attention. A presumption, however, may naturally arise against successive selections from posthumous papers. In the publications of a living writer, it may be natural to expect improvement; and the best produce of his youth, may be far inferior to the fruits of his maturity. But a deceased author is a tree whose fruit is all gathered. No addition can be made to his performances or his powers. It is not unreasonable to expect, that among similar productions, what is first selected for publication is the best that *can* be selected; and the contents of every later volume are at least liable to the suspicion of having been judged unworthy to appear before. But in the present case there is but little room for apprehension. So many sermons appear to have been left by Mr. Lavington in a revised and corrected state, as to render it highly probable that a second set might be produced nearly as excellent as the first; and the only doubt would be, whether the selection were made judiciously. On this point, of course, it is not for us to decide. We must confess it gave us no pleasure to be apprized, that the editor had so far sacrificed discretion to feeling, as to introduce ten funeral sermons into the present volume, and, in compliance with the request of friends, to print it exactly from the author's manuscripts, without making any of those retrenchments and alterations which, in the former instance, he had deemed advisable. It is upon the whole, however, so excellent, that we heartily recommend it to the notice of the public at large, and especially to the purchasers of the preceding volume. We cannot, indeed, extol it as a model of composition, or as a fund of theological doctrine or criticism, for the use of students. It may, notwithstanding, be perused with much advantage by private individuals, in seasons of religious retirement; a considerable proportion of the discourses it contains may be properly employed on occasions of domestic or social worship; and almost all may afford valuable hints and excitements to ministers of religion in the discharge of their various duties.



The peculiar merit of these discourses, we think, is their animation. There are few English Sermons so distinguished by the lively and impassioned manner of the French pulpit. A refined hearer might occasionally be offended, during a sermon of Mr. Lavington's; but he would hardly fall asleep. This is a quality, which, in connection with just views of religion, is in no danger of being too highly appreciated. To instruct, is not a more important object of the Christian ministry, than to excite. The truths of religion and morality which it is essential to know, are very soon learnt, when the attention and the feelings are interested; and unless this interest can be maintained, they are as soon disregarded or forgotten. Nothing more is necessary to account for the popularity and success of certain preachers, who, in point of natural and acquired ability, scarcely exceed the majority of the crowds they harangue. In popular addresses, an energetic and affectionate strain of sentiment atones for almost every defect; and the want of it is not to be compensated by the possession of any other merit. It is by no means necessarily connected with coarseness of language, or with a whining or turbulent manner; but would associate with all the graces of a Ciceronian diction and delivery. It has seldom, we confess, been ennobled by such an alliance; but in the absence of a perfect model, we are happy to commend it in such a preacher as Mr. Lavington.

The following paragraph occurs in a sermon on Exodus xxxii, 26. '*Who is on the Lord's side?*'—in which the preacher describes those 'who are on the Lord's side' as 'exerting themselves with peculiar resolution for the support of his cause and kingdom.'

'But, what shall we say of those lukewarm professors;—those cold, those frozen-hearted formalists, who call private duties, superstition; public zeal, enthusiasm; and close walking with God, being righteous overmuch;—who are all for a rational, an unaffected, an *unaffected*, religion?—Alas! *languid devotion*!—"Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." How much more hateful must such a lethargic religion be to the ever-living God! Wherefore, "stir up the gift that is in you:" consider your characters, your circumstances, your privileges, your obligations, your prospects;—consider the world around you, consider the world above you;—consider the angels, those "flames of fire," who are constant observers of your work and worship;—"consider Him who endured the contradiction of sinners against himself, lest ye be wearied and faint in your minds;"—and, above all, consider the infinite purity and jealousy of that all-pervading, all-perceiving, all-powerful Being, with whom you have to do; whose goodness deserves, and whose greatness challenges, your liveliest services; who has conferred favours which

you can never requite, and therefore has claims you can never answer; insomuch that, when you have sacrificed your health, your strength, your time, your friends, your substance, and even your life, for His sake and the Gospel's, you must still say, "Of thine own have we given thee: we are unprofitable servants, and have done no more than was our duty to do"—"Wherefore, we receiving a kingdom which cannot be moved, let us have grace to serve God acceptably, with reverence and godly fear; for our God is a consuming fire." pp. 176, 177.

In the same discourse, the following is given among the 'reasons why we should all be on the Lord's side.' The apostrophe with which it concludes is, undoubtedly, rather forced, and is also too long; but it exhibits a style of eloquence, which he who would not choose to copy, would do right to excel.

'3. Consider in how many instances God has appeared for *you*. Who created you? who called you from nothing into existence? who gave you that high and distinguished rank which you hold in the scale of beings? who made you but "little lower than the angels, and crowned you with glory and honour?" To whose gentle and constant care do you owe your preservation amidst ten thousand surrounding calamities and dangers? who preserves your eyes from tears, your feet from falling, and your souls from death? who "satisfieth your mouth with good things," and your souls with things infinitely better? who opened the gates of heaven, and shut the gates of hell, and threw a covering over destruction? who satisfied the demands of justice? who provided and applied the balm of Gilead? who quieted the clamours of conscience? who stilled the Enemy and the Avenger? who broke down the middle wall of partition? who left the tribunal of justice for the throne of grace? who abolished Death, and "him that had the power of death, that is, the Devil?" who brought "life and immortality to light by the Gospel?" who pitied the distresses of a sinful world? who gave his Son to die for sinners, to die for you? who ———

'Enough, gracious God! We can hold no more. We can bear no more. The cup of blessing runneth over. Thou art indeed loading us with thy benefits: we shall sink under the weight of thine abundant goodness. We own our obligations; we are ashamed of our ingratitude; we cannot forgive ourselves, that we should be so thoughtless, so base, so unnatural, as to fight so long, as to fight at all, against our Protector, our Friend, our Father. We presume not to make terms with thee: we throw down our arms; we disannul all our cursed agreements with sin and Satan; we cast ourselves on thy mercy,—humbly hoping that thy pardons are not all disposed of; that thy house is not so full but that yet there is room for us; that those bowels of mercy, which yearned so affectionately and effectually towards a Magdalen, a Saul, and a Manasseh, and ten thousand Magdalens, Sauls, and Manassehs, will not prove cold and insensible to our distresses. For thy name's sake, O Lord, pardon our iniquity, for it is great.'

We cannot help thinking the beauty of the following extract from a funeral sermon will be a sufficient excuse for its length. As a reason for rejoicing in the death of a pious



minister, the preacher expatiates on 'the world to which he is gone.'

'A blessed world indeed!—a goodly land—the promised land—a land flowing with milk and honey—a perfect paradise!—where grow no briars nor thorns; nothing to interrupt our progress, or wound our peace;—where we shall not be subject to those painful sensations of hunger, thirst, and cold; nor need any sustenance from those coarse entertainments which here inferior creatures yield us;—where our countenances shall never gather wrinkles; neither our eyes grow dim with age, nor be drowned in tears; nor our lips grow cold; nor our limbs grow stiff; nor our speech grow faltering; nor our bodies have in them the least tendency to corruption or decay, but be all spiritual, celestial, and glorious;—where our life shall not be such a mixture of hope and fear, joy and sorrow, as now it is; but an uninterrupted succession of joy universal;—where there are no more heart-rending partings of friend from friend; and the voice of weeping, lamentation, and mourning, is heard no more at all;—where we shall have no more calls to sympathize with suffering friends, or to mourn over the dying and the dead;—where mortality, which is the disgrace of all sublunary delights, shall be swallowed up of life;—where we shall never be liable to weakness, uneasiness, or stupidity, nor to any of those diseases with which we are now oppressed;—where we shall be free from all those temptations, which arise from the infirmities of our nature and the imperfection of our state;—where there shall no more be darkness in our understandings, no perverseness in our wills, no earthliness in our affections, no tumult in our passions;—where we shall be presented to God "without spot or wrinkle, or any such thing;"—where we shall serve him day and night in his temple, and never rest, and yet never be tired;—where "the joy of the Lord will be our strength; and the light of his countenance be health to our souls, and marrow to our bones;"—where we shall "sit down with Abraham, Isaac, and Jacob," the patriarchs, prophets, apostles, and martyrs; and partake with them in the felicities, and join with them in the services of that glorious kingdom;—where we shall join "the general assembly and church of the first-born," in their never-ending Hallelujahs;—where the object of our worship will be ever present, and our minds filled with his glory;—where we shall associate with "the spirits of just men made perfect;"—where we shall converse with angels; and, which is more than all, where we shall see God, be transformed into his image, and be satisfied with his likeness;—where there is "fulness of joy, and pleasures for evermore;"—where there is no satiety of the present, no solicitude for the future;—and, in one word, where Blessedness and Eternity are inseparably united.

'God forgive the imperfections of this description! for "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what God hath laid up for them that love him." "It doth not yet appear that we shall be;" but this we "know, that we shall be like him; for we shall see him as he is." We know something—yes, Christians, through mercy, in our secret retirements, and in public ordinances, we *do* know a little of what it is to have God with us; but to be with God, is a felicity which none but those who have been caught up into the third heavens can form any adequate idea of.—If he whose death we are

now lamenting (if I must not say, whose triumph we are now celebrating); who hath often from this place entertained you with the “clusters of Eschol,” and presented you with the “earnests and first-fruits” of your future inheritance;—if he were present, and would undertake this subject, how we should all hang upon his lips!—Come, happy spirit! if thou canst bear so long an absence from the mansions of glory; come, and tell us some of the peculiarities of that state and world; come, and tell us some of those things which are to mortal eyes invisible, and by mortal tongues unutterable—if they are not by mortal minds utterly inconceivable; come, and tell us what it is to be with God, and how it is that thou art not overwhelmed with the dazzling splendours of his presence; come, and give some clearer description of the new Jerusalem, and explain to us the “golden streets” and “gates of pearl;” come, and tell us what is meant by that strange expression, “To him that overcometh, will I grant to sit with me in my throne;” and what unknown blessedness is intended in that mysterious prayer, “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (John xvii. 23).

————— But it must not be. The laws of the world forbid thee to disclose its secrets. However, we know so much that we wonder not at thy saying, “If ye loved me, ye would rejoice, because I said, I go unto the Father.”” pp. 223—226.

It will be observed that Mr. L. makes an ample, indeed an excessive use of rhetorical figures. He often employs them, however, with happy effect; and even where his taste is faulty, it is impossible not to applaud his intentions. One of the funeral sermons, perhaps the best, consists chiefly of an illustration of the words “*being dead, yet speaketh*;” and affectingly represents the deceased, as addressing her surviving friends and children in a series of scriptural exhortations, such as “weep not for me, but weep for yourselves and for your children”—“seek ye first the kingdom of God, &c.”—“whatsoever thy hand findeth to do, do it with all thy might”—“I commend you to God, and to the word of his grace,” &c.; all which are amplified and enforced in the most impressive language.

It is needless to quote authorities for so obvious a rule, as that an exordium cannot in general be too plain. It may be wise, in the commencement of a discourse, to please and conciliate, but can hardly ever be necessary to surprise; the attention is awake, and need not be roused; the feelings are quiescent, and cannot instantaneously be excited; it is sufficient to win the favour of the understanding. We are far, however, from insisting on this rule, as of universal and immutable obligation. Mr. Lavington has frequently transgressed it, and, except in one or two instances in the present volume, with considerable success. The exordium to the first



sermon, beginning with the words 'Victory! Victory!' however beautiful in conception, however suitable to the triumphant death it celebrates, and however admirable if it had been an involuntary and spontaneous burst of feeling, addressed to an audience in the highest state of excitement, appears so very unnatural and extravagant in a person who is to preach a sermon from a text, that we doubt whether even the tones of Garrick himself, would have been equal to the task of rendering it tolerable. If this passage, however, should happen to have been the exordium of a funeral oration at the grave, which is not uncommon among the dissenters, the greatest part of our objection to it would be removed. The heads of the discourse itself are stated in very remarkable terms: '1. How Death came by a sting; 2. How he lost it.'

There is another quality in Mr. Lavington's style of preaching, which we deem worthy of notice; and the more so, as it is in danger of being neglected or disparaged by those who are over-studious of elegance and dignity. We mean his familiarity. He seems perfectly *at home*, in the pulpit; he says exactly what he pleases, without any of that bashful restraint, or that pompous reserve, which keeps so many speakers at an equal distance from impropriety and success. His object seems to be not exhibition, but utility. He assumes the manner of a friend or a parent, as far preferable to that of an orator. He has, undoubtedly, on some occasions, descended too far; and has not only *conversed* with his hearers, but conversed in a slovenly, undignified manner. It is no excuse, however, for those who are always in buskins, that Mr. Lavington was occasionally in slippers.

As a happy specimen of Mr. Lavington's familiar and animated style, we shall quote his exposure of those hopes and pretensions which rest upon a negative or comparative virtue.

'Would you yourselves be satisfied with such a negative character in common life? Suppose, then, a servant, whom you had bred up from a child, and distinguished with many marks of favour, and entrusted with the execution of some business of peculiar importance, which required the utmost punctuality and diligence: after allowing him the time abundantly sufficient for it, suppose you were to call for him, and, when you asked him whether he had done it, he should begin with a—'Sir, I never spoke unhandsomely of you in all my life.'—'Have you done what I bid you?'—'Sir, I was never quarrelsome among my fellow-servants; never disturbed the peace of your family by any broils of mine.'—'But have you done what I ordered you?'—'Sir, sir, I must confess I have not even *begun that*;—but, sir, I have not been doing mischief.'

'I say, would you acquit such a servant; especially, would you reward him?—Why, not altogether unlike to this will be the plea and the doom

of multitudes at the Last Day. When they are called<sup>d</sup> upon to give an account of their stewardship, they will begin with ‘ Lord, thou gavest me so many talents : but I knew not what to do with them ; so I carefully laid them by, and made no use of them at all ; and, lo, here thou hast them all again. I did not, as many did, squander<sup>d</sup> them away in rioting and drunkenness, chambering and wantonness : I defy all the world to prove that I ever said or did an unjust or ill-natured thing to any one.’— ‘ What !’ (cries the Judge of all the earth), Is that all thou hast to say ? Thou hast not yet said a word about the work that I gave thee to do. Did not I show thee what was good, and what the Lord thy God required of thee ? did not I tell thee, that thou must crucify thy flesh, with its affections and lusts ?—hast thou done it ? I told thee to acquaint thyself with God, and be at peace with him, and love him with all thy heart and soul, and serve him with holiness and righteousness all the days of thy life :—hast thou done it ? I bade thee take my yoke upon thee, and learn of me, and walk even as I walked :—didst thou do it ? I bade thee add to thy faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly-kindness charity ; and that all these things should be in thee and abound :—but where is any one of them ? —O thou wicked and slothful servant ! I cannot bear thee in my presence ! —Angels, take his neglected talents from him, and give them to those who have been more industrious and faithful ; and cast ye the unprofitable servant into outer darkness : there shall be wailing and gnashing of teeth.’

To this we add the excellent conclusion of the discourse on Self-communion ; a finer specimen of stern and solemn sarcasm, we hardly ever saw.

‘ You care for none of these things. You are not pleased with any thing so serious. You are all for action, and have neither time nor inclination for sober reflection. It would make you melancholy.—Yes, that is the cause.—But I am verily persuaded, that the principal reason with many, if not with most, is this, that they are afraid. If you are determined to hearken to nothing that would make you unhappy, I would advise you to keep to your resolution, and never go back from it upon any account. When Death comes, all pale and ghastly, and requires your souls at your hands, do not regard him ; but calmly say to him, “ Go thy way for this time, and when I have a convenient season, I will send for thee.” When the Archangel blows the trumpet, and calls to you in your graves, “ Arise, ye dead, and come to judgment,” do not regard him : but calmly say, “ yet a little more sleep, a little more sleep, a little more slumber, a little more folding of the hands to sleep.” When Christ calls to you by name, “ How is it that I hear this of thee ? give an account of thy stewardship ;” do not regard him ; but calmly ask him, “ Who made thee a prince or a judge over us ?”—What say ye, my friends ? do you think this will avail ? You know it will not.—Is it not better, then, to hear what your hearts will say now ? Is it not better to set apart an hour this evening for this purpose ? What if they should, as probably they may, upbraid you with your folly, for having lived twenty, thirty, forty, or fifty years in the world, and never taken notice of them before ? Fall before the censure : acknowledge and lament the melancholy fact ; and call upon your



souls, and all that is within you, to bless God, who has spared you and disposed you now to self-examination.' pp. 566, 567.

We have confined ourselves, in these remarks and extracts, to the illustration of those qualities by which Mr. Lavington was peculiarly distinguished. To display the soundness of his theology, and the judicious manner in which he combines doctrinal with practical instruction, it will only be necessary to cite the following paragraphs, with which we shall conclude the article.

'It is called the "righteousness of faith," as faith is the bond of union between Christ and believers, in consequence of which they are considered as one: and as he became subject to the punishment due to their offences, they become entitled to the blessed consequences of his obedience and sufferings. The Gospel constitution has been called an act of grace: by believing in Christ we threw ourselves on God's mercy, and plead that act of grace for our own discharge. So that we are not so properly said to be justified by faith, as by the righteousness of Christ, which faith apprehends and applies. This has been illustrated by the cure that was wrought on the woman by only touching the hem of Christ's garment: the virtue that healed her proceeded, not from her touch, but from him whom she touched.

'This is what I apprehend to be the plain scriptural doctrine of justification by faith. It differs from justification by the law chiefly in this: the law requires perfect obedience and satisfaction to be wrought out in our own persons; grace allows of the obedience and satisfaction of a surety; the law says, "The soul that sinneth shall die;" grace says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And is there any thing unintelligible or absurd in this, that it should be so ridiculed and opposed?—Is it not strange, that mankind should be enemies to a doctrine that wears the most friendly aspect towards them, and points to the only way whereby they may fly from the wrath to come?—But, who, and what are they that are so proud of their own doings, and so forward to stand or fall by the righteousness which is of the law? Are they angels? Are they saints? What do they more than others? Is the account between God and them exact and fair? Are there no blots or mistakes? Is every moment of their time regularly accounted for, and every talent acknowledged and improved? Have they contracted no debts, or have they wherewithal to answer them?—"Verily, verily, I say unto you, Except your righteousness exceed the righteousness of the Scribes and Pharisees"—yea, and exceed the righteousness of the holiest and best men that ever lived—"you shall in no wise" (if you have nothing else to recommend you) "you shall in no wise enter into the kingdom of God." ' pp. 279, 280.

'Let none take encouragement to sin because grace has thus abounded. The righteousness of Christ is a glorious covering. To have all our sins laid upon the head of this "Scape-goat," and, notwithstanding our personal unworthiness, to be accepted in the Beloved, is a privilege of infinite and unspeakable importance. But we should ever remember, that that spotless robe will never be permitted to cover an unsanctified heart.

Those only have reason to expect the benefit of it, that are “*found in Christ* ;” and, “if any man be in Christ, he is a new creature.” If, then, we are created anew in Christ Jesus unto good works ;—if we are sincerely and prevailingly holy, not in this or that particular instance, but in all manner of conversation ;—if we are truly humbled and grieved for our imperfections and miscarriages, and loathe ourselves in our own sight for all the evils and abominations which we have committed ; and it be the earnest desire, and vigorous endeavour, of our souls, to perfect holiness in the fear of God ;—and, after all, are so thoroughly convinced of our unfitness to appear before God in our filthy rags, that we dare only stand afar off, and say, God be merciful to us sinners :—then we may hope, that the all-condescending Friend of publicans and sinners will kindly spread his mantle over us, and present us to his Father “without spot, or wrinkle, or any such thing.” But if we regard iniquity in our heart, or roll it as a sweet morsel under our tongue ;—if we call Christ, Lord and Master, but do not the things which he commands ;—if we depend on the merits of his death, but take no care to imitate the holiness of his life ;—if we satisfy ourselves with perpetually talking of the precious blood of Christ, without being concerned to be washed by it from our sins :—that is, if we openly or secretly allow ourselves in sin, from an unwarrantable and impious presumption that the righteousness of Christ will cover all ; then I hesitate not to say, to the man whose heart thus condemns him, “Thou hast no part nor lot in this matter.”’ pp. 281, 282.

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Art. VIII. *Life of Sir Julius Cæsar, Knt. Judge of the Admiralty, Master of the Rolls, Chancellor of the Exchequer, and a Privy Councillor to Kings James and Charles the First, with Memoirs of his Family and Descendants.* Illustrated by seventeen Portraits, after original Pictures, and other Engravings. To which is added, *Numerus Infaustus*, an historical Work by Charles Cæsar, Grandson of Sir Julius. Large 4to. pp. 120. Price 3l. 3s. Robert Wilkinson, Cornhill. 1810.

CONSPICUOUS as the ‘family of Cæsar’ once was, few readers, at present, know much of its history, and ‘the very name,’ says the author of this sumptuous publication, ‘is perhaps extinct.’ Many of its branches were possessed of talents, were nobly allied, and were invested with state offices of considerable dignity ;

— sed omnes illacrimabiles  
Urguentur, ignotique, longâ  
Nocte, carent quia vate sacro.

It is with the intention of contributing to remove, as much as possible, this oblivious darkness, that the present work has been undertaken. The materials which compose it have been obtained, chiefly, from family papers, the collection of which, previous to its sale by Mr. Paterson in 1757, amounted to 187 volumes. Of these, a great proportion lies scattered in private and unknown hands. Forty volumes, however, are deposited in the British Museum, and the biographer



has had the use of several in the possession of his friends. He has also derived considerable assistance from an abstract made by Dr. Birch of ‘a chronological detail of family history, left by Sir Julius Cæsar.’ The narrative part of the work discovers a respectable share of good sense; and much industry has evidently been exerted in arranging the disjointed particulars of information, as well as in introducing, where necessary, short explanatory references to contemporaneous history. In laying out the plan of his composition, the anonymous writer has adhered to a principle asserted in the introduction, that ‘a regular piece of biography is, or ought to be, in a great measure, an embodied pedigree.’ Whether the chief purposes of biography are answered by this system, we think may very fairly admit of dispute; but, in the mean time, we readily acknowledge that no better could have been adopted in the instance before us; and should not be displeased to see it very frequently take place of more voluminous memorials,—treating *de omni scibili*, but leaving no distinct impression on the mind.

The father of Sir Julius Cæsar was an Italian, Cæsar Adelmare, who having been educated for the profession of medicine, and taken his degree of doctor in the university of Padua, came, in the year 1550, to England, where, after practising largely some time, he rose to considerable eminence as court physician to Mary and Elizabeth. His eldest son, our *hero*, was born at Tottenham in 1557, and ‘baptized by the names Julius-Cæsar, the latter of which he adopted as a surname, almost wholly abandoning that of his ancestors.’ Soon after his father’s death, which happened in 1563, he was sent to Oxford; but completed his studies as a civilian, and took the degree of doctor of laws, at Paris. His first public professional employment, on returning home, was, ‘to use his own words, that of “Justice of the Peace in all causes of Piracy, and such like, throughout the land” —an office no longer known, and the precise duties and faculties of which it might perhaps be difficult now to define.’ A few years after (1584) having proceeded through several intermediate gradations, he became judge of the Admiralty court. In this office he seems to have presided with singular integrity and disinterestedness: frequently ‘relieving the wants of poor suitors in his court from his own purse, and expending four thousand pounds more than his profits (a sum equal at least to ten thousand now) in seven years, on occasions of public service.’ His generosity, indeed; was much too great for his fortune to support; if we may judge, at least, from many of his letters. The following is the conclusion of one addressed to Lord Burleigh.

‘ To goe to prison will undoe and ov<sup>r</sup>th<sup>o</sup>we me and all mine. To expect a p<sup>r</sup>tection by a place of credite were to gape after the wynde, and to feede myself w<sup>th</sup> vaine words, whereof I have had plenty. I have alredy sold my house wherein I dwelt, to pay my other p<sup>r</sup>cell of the s<sup>d</sup> money to the Dane for the s<sup>d</sup> S<sup>r</sup> Walter. I have nothing left but a lit<sup>l</sup>e plate, and my poore credite to borowe if I can. I beseche yo<sup>r</sup> Ho. consider of my state, and move my L. Chauncelor to send for S<sup>r</sup> Rowland Hayward, and to enjoyne him to give me some tyme for the payment of the said money, w<sup>th</sup> th’ ordinary consideration for the same, and I will not faile, God willing, to keep my daies, and I shall be bounde to praie for yo<sup>r</sup> Ho. And so I most humbly take my leave.

‘ From the Arches, this 22<sup>d</sup> of January, 1589.

‘ Yo<sup>r</sup> Ho. most bounden,

‘ JUL. CÆSAR.’ p. 17.

As might be expected he had, for a long period, to complain of neglect and disappointment: but in the mean time he does not appear to have been at all backward in preferring his claims. On perusing the following wholesale petition, which we insert as characteristic of the times, it is difficult to repress a smile.

“ A note of certaine sutes to her Mat<sup>ie</sup> on the behalfe of Doctor Cæsar,  
“ Judge of the Admiraltye.”

“ That it may please her Mat<sup>ie</sup> to graunt unto the said Cæsar, and to  
“ his assigns, by lease in reversion, without fyne, such and so manie of  
“ her mannors, landes, tenementes, and hereditaments, as shall amount  
“ unto the cleere yearly valewe of one hundred markes, or thereabouts,  
“ for the terme of fourtie yeares, the said Cæsar yielding therefore the  
“ accustomed rents.”

“ Or els, that it may please her Mat<sup>ie</sup> to give him the graunt of the  
“ first deanry that shall fall voyde, either of Yorke, or of Durham, or of  
“ Bath and Wells, or of Winchester.”

“ Or els, that it may please her Mat<sup>ie</sup> to graunt unto him the first hos-  
“ pitall that shall become voyde of these three; St. Katherine’s nere the  
“ Tower of London; St. Crosse, near Winton; and the hospitall of  
“ Sherborne, in the Bishoprick of Durham.”

“ Or els, that it may please her Mat<sup>ie</sup> to graunt to him the first vaca-  
“ tion of the Provostship of Eaton College.”

“ Or els, that it may please her Mat<sup>ie</sup> to make him one of her Masters  
“ of Requests in extraordinary, and to cawse him to be presentlie sworne  
“ into the place.”’ p. 12.

At length, in January 1591, he was sworn into the so earnestly coveted office of Master of Requests, and in 1596, succeeded to the Mastership of St. Catherine’s, the reversion of which had been promised him five years before. The biographer has inserted a letter from Dr. Cæsar to Lord Burleigh, relative to this latter appointment, which furnishes a curious anecdote.

‘ It appears, not only that Dr. Cæsar gave five hundred pounds to Ar-  
VOL. VII. 2 H



chibald Douglas, who was at that time the Scottish ambassador to England, as a bribe for his interest with Elizabeth to procure the promotion in question ; but that the ministers, and even the Queen herself, had known from the beginning that it had been obtained by means of a bargain of that kind, though they were not precisely informed of the amount of the sum. Elizabeth, who neglected no means of keeping her servants in a state of dependance on her, was particularly careful to prevent their becoming rich. She had been informed that Cæsar had paid a larger *douceur* to Douglas than he really had, and she had drawn the inference of his flourishing circumstances, and determined to stop his further preferment. The good man was obliged therefore to make this candid avowal in his own defence, and the Queen, as will appear by her subsequent conduct towards him, was satisfied. Elizabeth's connivance at this sort of traffic furnished, too, another tie to the subserviency of her ministers : it afforded her a continually increasing store of matter of accusation against them, which she might use at her pleasure, either as an apology for discharging a servant who had become irksome to her, or to refresh her popularity by the only infallible means in the power of sovereigns, the sacrifice of their ministers.' p. 21.

On the accession of James, Dr. Cæsar was relieved from much disquietude, and proceeded in his career of greatness with surer hopes of success. No immediate mark of favour, indeed, was bestowed by the new sovereign, beyond that of knighthood : but in 1606, he was promoted to the offices of chancellor and under treasurer of the exchequer ;—a situation, as the narrator justly observes, widely different from that now so denominated, and the principal duties of which consisted, first, in deciding as chief judge of the court of exchequer, all controversies which related to the king's revenues strictly so called, and, secondly, in managing the sources of those revenues and applying them to the public and private disbursements of the crown. Our worthy knight seems to have experienced most trouble in his extrajudicial capacity—in providing for the uncertain and irregular necessities of the king ; and there are several original documents in the publication before us, which place the profuseness and poverty of this high and mighty personage in a very striking point of view. The Earl of Dorset (then Lord Treasurer) writes to the new chancellor in this style. ‘ As for clamors for monies when  
‘ there is no meanes to pay, that is new to you but not  
‘ to me. I know not, nor no man earthly knows, any other  
‘ remedy but to aunswer them, that they must tary til it  
‘ come in.’ ‘ As for my coming to London, I know not a  
‘ half-peny of help that I can geve you thereby, if I were fit  
‘ or able, and I thank humbly his Ma<sup>tie</sup>. he hath geven me  
‘ credit to seke to recover my helth, w<sup>ch</sup>. I desire to do for  
‘ his serves.’ Affairs were not much better with the successor of this nobleman, Lord Salisbury, one of whose let-

ters runs thus: ‘ Having disbursed all we have, I am  
‘ here only a beare bayted for that we have not; in which  
‘ respect I am going for three whole days into the con-  
‘ trey, and leave both my power and discretion for all his  
‘ Ma<sup>ty</sup>s. serves with you, as in the safest hands; comand-  
‘ ing all mine to do as you comand yem.’ ‘ Yo<sup>r</sup>. loving  
‘ fr. R. SALISBURY.’—And the tone of the Earl of Suffolk’s  
epistles is still more querulous.

In 1614, Sir Julius, much to his satisfaction no doubt, relinquished this harrassing employment, to become Master of the Rolls. In the year following he purchased Lord Essex’s estate of Bennington in Hertfordshire, ‘ for the sum of fourteen thousand pounds.’

‘ The remainder of his life affords few circumstances to the biographer. The history of his last twenty years is for the most part written in the records of his court, and the rest has been long nearly blotted out from the traditions left by those who witnessed his improvements, and shared his hospitality in the country. His own minutes, preserved, as we have said, in the Lansdowne Collection, and from which we have derived so much assistance here, present us after this period with little beyond the usual chronicle of an old man’s pen—complaints of decaying health, and lamentations for the loss of friends. From his notes, however, of the latter class, it may not be amiss, though out of order of date, to insert here a single instance, as it relates to so very eminent a person, and comes from so faithful a reporter. “ September the third, 1634,” says Sir Julius, “ died at his house at Stoke, in Bucks, mine old friend, and fellow bencher of the Middle Temple, Sir Edward Coke, Knt. being Wednesday, “ between eleven and twelve of the clock at night, in his bed, quietly, “ like a lambe, without any groans, or outward signs of sickness, but only “ spent by age, being at his death eighty seven years, and seven months “ old : of the most famous memorie ; a generall good scholar ; and the “ most skilfull in the common lawe of England of any man in his time, or “ before him for the space of three hundred yeares at least, as may appear by his Book of Reports, and his Commentaries upon Lyttleton.” pp. 32, 33.

Sir Julius was three times married—and all his wives were widows. The last was a grand-daughter of Sir Nicholas Bacon, Lord Keeper of the great seal.

‘ Her hand was given to Sir Julius Cæsar at the nuptial ceremony by her uncle, the great Sir Francis Bacon, then Attorney General, and the friendship which had long subsisted between these two eminent persons was strengthened and confirmed by this marriage. That glorious and melancholy instance of the extent of human wisdom and weakness, the Philosopher Bacon, found, after his disgrace, an asylum in the bosoms of his nephew and niece ; composed many of his immortal works in an utter retirement in the house of Sir Julius Cæsar ; became a dependant upon his beneficence for a becoming support ; and expired in his arms.’ p. 32.

‘ Sir Julius Cæsar died on Easter day, 1636, in the seventy-ninth year of his age.’ p. 34.



To the 'life of Sir Julius Cæsar' are added 'memoirs of his family and descendants;' constituting a kind of *genealogie raisonnée*, enlivened by occasional anecdotes and minute traits of character. The little tract of Mr. Charles Cæsar grandson of Sir Julius, intitled 'Numerus Infaustus,' contains historical sketches of the reigns of six kings of England, and is drawn up for the express purpose of illustrating the whimsical introductory proposition, that 'such kings of England, as were the second, of any name whatsoever, proved very unfortunate princes, both to themselves and their people.' The sketches are not destitute of original remark, and the style is usually concise and forcible: but, recollecting the leading purpose of the author, we find some difficulty in assenting to his editor's strong presumption in favour of their impartiality.

The volume is dedicated, by the publisher, to Sir. W. Grant. It is printed on cream-coloured, wove paper, hot-pressed, and with a suitable expanse of margin. The engravings, 19 in number, are finished with great care. They were originally designed for separate unconnected publication, till the anonymous writer of the memoirs 'suggested the plan which is here executed.' We have been induced to extract more largely from the volume, than would otherwise have been requisite, because its costliness will probably confine it to the shelf of the opulent collector.

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Art. IX. *The Soul's Conflict with itself, and Victory over itself by Faith. Being a Treatise of the inward Disquietments of distressed Spirits; with comfortable Remedies to establish them.* By Richard Sibbes, D. D. Tenth Edition. 12mo. pp. 292. price 4s. 6d. Maxwell and Wilson.

NONE of the writings of our old divines are more frequently, and we may add, more deservedly reprinted, than those which relate to *experimental theology*; a designation which we adopt on account of its general currency and appropriate description. Experience in religion may be considered as a *species of proof*, and as analogous to that, which establishes the efficacy of a prescription in medicine, or the truth of a theory in physics. It is *matter of fact*, according with previous reasonings and demonstrations. The gospel reveals a system of divine truth, proclaiming the way in which the guilty can obtain pardon, the miserable find comfort, and the sinful become pure. As a system of gracious and divine appointment, we perceive its correspondence with the character and government of God, and its wise adaptation to the moral condition of man. But let the promulgation of it be successful—in other words, let the guilty obtain pardon, the wretched consolation, and the polluted, purity; and we acquire an additional evidence of the truth of the gospel—an evidence of peculiar weight and authority to the individual recipient of these spiritual benefits. In this case, it is a confirmation of the claims and pretensions of Christianity, and may well be considered as the inward witness of its



truth. We remark further, that experience is not only a species of proof but the subject of mental consciousness. Wherever it exists, there must be a train—a process of feelings, coinciding with the views of truth which are successively exhibited to the mind. To analyse these feelings—to state their various causes—to separate the pure from the improper—the factitious and enthusiastic from those which are the genuine result of Christian truth—to rectify what is wrong, and to invigorate what is right, by the correctives and stimulants which the scriptures so abundantly furnish;—this is the great design of the experimental teacher, of the man who aims at unfolding the inmost thoughts and recesses of the heart, in reference to the great discoveries of our holy religion.

Amongst the able divines of this class, whose writings have been incalculably beneficial to mankind, may be justly ranked the name of Dr. Sibbes. His character and works are well known, and have long been highly appreciated by those who are acquainted with their worth. Possessing many of the exceptionable peculiarities of style and arrangement, which distinguished the age in which he lived, he is, notwithstanding, superior to most of his contemporaries in perspicuity and strength of argument, and especially in the pertinence and force of his illustrations. With much of the quaintness and antithesis, common to the puritans, whether in or out of the church (to the former of which he belonged,) he is often singularly happy and original in his comparisons. As a decisive test of their excellence, they are of that kind, which makes them not only understood, but *felt*; they come “home to men’s business and bosoms,” and carry conviction with them to the heart. The treatise before us is peculiarly adapted to the disconsolate and desponding. It is too well known to require any analysis, and far too complex and manifold in its divisions, to be presented in the narrow dimensions of a miniature exhibition. We shall, therefore, close our commendation of it, by one or two extracts, which appear to us characteristic of the thought and manner of this venerable divine.

‘ It were good to have in our eye the beauty of a well ordered soul ; and we should think that nothing in this world is of sufficient worth to put us out of frame. The sanctified soul should be like the sun in this, which though it work upon all these inferior bodies, and cherish them by light and influence ; yet it is not moved nor wrought upon by them again, but keepeth its own lustre and distance : so our spirits, being of a heavenly breed, should rule other things beneath them, and not be ruled by them. It is a holy state of soul to be under the power of nothing beneath it. p. 68.

‘ It is a sacrilegious liberty that will acknowledge no dependance upon God. We are wise in his wisdom, and strong in his strength—the bud of a good desire, and the blossom of a good resolution, and the fruit of a good action, all comes from God.—Therefore we must depend upon God as the first mover ; and withal, set all the inferior wheels of our souls a going according as the Spirit of God ministers motion to us : so shall we be free from self confidence, and likewise from neglecting that order of working which God hath established.” p. 123.



Art. X. *An Account of the Life and Character of Alexander Adam, LL.D. Rector of the High School of Edinburgh.* 8vo. pp. 180. Price 4s. 6d. Sherwood, and Co. 1810.

THIS volume contains, perhaps, nearly as much information as the public will call for, concerning the very respectable tutor and distinguished scholar whom it celebrates, in a language of no little formality and pomp. Indeed on that part of Dr. A.'s history which relates to his dispute with the magistrates of Edinburgh, and his associated teachers in the High School, respecting what Latin grammar should be used, his or Ruddiman's, there is a much greater particularity of detail, document, and comment, than can be at all interesting to any readers out of Edinburgh, except such as have been the Doctor's acquaintance or pupils. Excepting to those readers, we should think, also, that there will appear something almost ludicrous in the very solemn, half tragical, and half heroical, representations of the persecution, and of the marvellous strength of mind evinced in sustaining and braving the persecution, brought on the Doctor by the suspicion of democratic notions, about the times of the French revolution, and by his having ventured to remark openly to his class of scholars, 'that Pitt and Dundas misled the people, and had sacrificed thousands of lives, and spent millions of money, in an unrighteous cause.' We cannot perceive that Dr. A. suffered any thing so much worse than the ordinary lot of men who, in those times of madness, protested against rushing into war. The Doctor, however, finding how extremely obnoxious he should infallibly become to his countrymen by speaking freely on such subjects, very prudently adopted an inviolable neutrality and silence.

He was from his youth, to almost the last week of his life, a striking example of indefatigable application; the benefit of which has been experienced by a vast number of pupils, and by all the students who have used the assistance of his valuable works on classical antiquity.—We are sorry, with his biographer, that his large Latin Dictionary was not finished; and pleased with the information that the abridged Dictionary is likely to be reprinted.

We are told nothing about Dr. A.'s *religion*, except that he avowed himself 'no theologian;' nor does the biographer give any further disclosure of his own than what is afforded by this extremely significant sentence: 'If any of us ever hope for existence or for happiness beyond this transitory life, it will be consoling for us to believe that we shall share it with him.'

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Art. XI. *A Discourse occasioned by the death of William Sharpe, Esq. late of Fulham House; delivered in Substance at Fulham Church, on Sunday, March 25, 1810.* By the Rev. John Owen, M. A. Rector of Paglesham, Essex, and Curate and Lecturer of Fulham. 8vo. pp. 38. price 1s. 6d. Hatchard, 1810.

MR. Owen's readers are accustomed to expect both pleasure and benefit from all his productions; nor will they, on the present, any more than on former occasions, find reason to dismiss their prepossessions. His elegant diction, and harmonious, antithetical sentences, are here employed to describe the character and blessedness of the just; (Prov. x. 6;) and

afterwards to elucidate the description, by some very interesting biographical sketches of a man, who appears eminently to have deserved the title. Mr. Sharpe had been compelled, by bodily infirmities, to withdraw from a prosperous medical practice, and had spent the last twenty two years of his life, which was protracted to the great age of 81, in a state of elegant, but humane and devout retirement at Fulham. A few extracts, at once tending to illustrate his worth, and recommend this valuable discourse to the public attention, we shall venture to transcribe.

‘ As a Husband, he manifested all those kind and honorable attentions, which might be expected to flow from a feeling heart, a faithful attachment, an exquisite delicacy of sentiment, and the most liberal and cultivated manners.’ ‘ But perhaps the brightest, certainly the most impressive aspect under which he could be viewed, was that of a Brother.’ ‘ To see the offspring of the same parents, exercising that affection in hoary hairs, with which they were mutually actuated in the earliest days of their childhood ; to observe them ministering to each other, in the decline of life, with all the simplicity of infantine tenderness, and all the grace of manly refinement ; is a privilege, to which, in these degenerate days, few indeed are admitted. Among that few may those be included, who have mingled in the happy circle, of which this brother was the centre : they will have learnt, with a degree of advantage peculiar to themselves, “ how pleasant a thing it is, for brethren to dwell together in unity ;” and how much it conduces to happiness in every stage of life, for “ children” to “ love one another.”

‘ He brought into society those qualities, both of mind and heart, that communicative freedom, and that companionable sweetness, which made his presence alone a source of good humour, and an occasion of improvement. Persons of each sex, and of every age, rivalled each other in standing up to do homage, at his venerable appearance. So bland were his manners, so cheerful his temper, so affable his address, so considerate and universal his attentions, that all those who beheld him, loved him ; all who discoursed of him, expatiated in his praise. (Job xxix. 8.)

‘ I said, he was cheerful in his temper. Cheerfulness was indeed a striking characteristic in his moral, as well as in his constitutional temperament. He was gifted with the rare endowment of being able to extract his pleasures from what was nearest at hand ; and to find a recreation and a repast, where persons of fastidious minds would have pined in listlessness, or sickened with disgust. To him, every creature of God was good ; and he partook of it with temperance and thanksgiving :—to him, the world itself, under all its disadvantages, was an instrument of comfort ; and he used it, as not abusing it : the sky above him seemed always serene, the atmosphere around him always clear ; or, if clouds and mists took their turn upon occasions, he had a faculty within him, which almost immediately dispersed them. Hence he was a stranger, and remained so through life, to those gloomy views which many well-meaning Christians take, both of Nature and of Providence. To his observation, every scene presented some beauty, every occurrence offered some benefit : whatever hues they might take on, he was sure to find something in the one to excite his admiration, something in the other to awaken his gratitude.’ pp. 23—26.



We refer to the sermon itself, for an account of Mr. Sharpe's genuine attachment to the doctrines, and exemplary attendance on the services of the church to which he belonged.

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Art. XII. *Remarks on various Texts of Scripture.* By Edward Popham, Rector of Chilton, Wilts. 8vo. pp. 400. Price 10s. Rivington. 1809.

SO far as may be gathered from these remarks, Dr. Popham appears to be a modest orthodox man, with a moderate share of sense, who has read several of the most eminent and celebrated writers, ancient and modern, poets, historians, and philosophers, and who can allege their authority in support of any plain observation he may think proper to make. This volume is just such a book as such a person might be expected to put together on select parts of scripture; and, while it contains little but what is of a wholesome or at least of a neutral quality, it will be considered, by those who have a due sense of the brevity of human life, as its chief excellence that it is not bulkier.

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Art. XIII. *The Art of Preserving all kinds of Animal and Vegetable Substances for several Years.* A Work published by order of the French Minister of the Interior, on the Report of the Board of Arts and Manufactures. By M. Appert. Translated from the French. 12mo. pp. 104. Price 5s. bds. Black, Parry, and Co. 1811.

FOR the discovery, or successful practice, of the 'art' here announced, M. Appert was presented, by the French minister of the interior, with 12,000 fr.; (500l;) his preparations having previously undergone the researches of several eminent chemists (Guyton-Morveau, Parmentier, &c.), and received the sanction of their approbation. The work itself, we consider in the light of a bulky advertisement. All the substantial information it contains, might be condensed into a few pages; and would lose nothing of its value, by being cloathed in a style less ludicrously pompous. Mr. Appert's theory is expressed in two propositions. 'First, that fire has the particular property, not only of changing the combination of the constituent parts of vegetable and animal productions, but also of retarding, for many years at least, if not of destroying the natural tendency, of those same productions to decomposition. Secondly, that the application of fire in a manner variously adapted to various substances, after having deprived them of all contact with the air, effects a preservation of those same productions with all their natural qualities.' The author's process, consists, principally, in inclosing in bottles the substances to be preserved, and when the bottles have been carefully corked, in submitting the inclosed substances to the action of boiling water in a water bath. He is thus able to preserve, he says, to an almost indefinite period, boiled meats, soups, eggs, milk, fruits, &c. It should be noticed, however, that his preparations had been deposited with the committee not more than two months previous to their examination; and his process is recommended under the presumption that it does not include any substance extraneous to that he wishes to preserve. It is needless to add that the pretensions of M. Appert are intitled to attention. If his system should

be found on trial sufficiently unexpensive on a large scale, it may prove of singular service to our naval and military establishments,—to the former especially.

Art. XIV. *Reflections on the Character of the Hindoos ; and on the Importance of converting them to Christianity.* Being the Preface to, and Conclusion of, a Series of Oriental Letters, which will shortly be published, by James Forbes, Esq., F. R. S. 8vo. pp. 63. White and Cockrane. 1810.

IN an Advertisement, this respectable and amiable writer states that, ever since before the age of sixteen, at which period he went to India, to spend there a very large portion of his life, he has kept a kind of journal, in the form of letters, which, so long since as the year 1800, had amounted to such a prodigious mass of writing, as to fill ‘fifty two thousand imperial folio pages.’ This agreeable amusement was constantly followed, he says,

‘during various employments in the civil department of the East India Company’s service, for a series of eighteen years ; in which my duty led me to many of their settlements in the western parts of Hindostan, and curiosity carried me to other places in their vicinity. In these excursions I generally committed to paper the occurrences of the day, before I retired to rest ; and often wrote while travelling in my palanquin, or reposing under the friendly shade of the banian-tree, with the scene before me. I sought for truth and novelty ; but I wished the former to be the only foundation for the latter.—I sent the letters to my friends as they were written ; and they still possess the originals, with the drawings which accompanied them. With these manuscripts I preserved a large collection of drawings of different subjects in natural history, from the imperial elephant to the humblest insect ; and have delineated almost every bird, fish, shrub, plant, fruit, and flower, which I met with in my travels :—to these are added views of the principal places I visited in Asia, Africa, and America ; with the portraits and costume of the inhabitants.’

At first Mr. F. wrote without the most distant view to publication : but it was perhaps impossible that such an idea should not, at some stage of his progress, suggest itself ; and he employed several of the years of his leisure and retirement, previous to 1800, in making such an extract from this vast accumulation, as he thought would form a book of acceptable quality and manageable size. He suspended the publication to make a tour on the continent ; went with his family to France in 1803, just in time to be arrested and confined, with so many of his countrymen at Verdun ; was after some time released, on the ground of being a man of letters ; and now has his work ready for the press, only ‘the engravings of the drawings cannot be finished for some time.’ At the end of the manuscript thus prepared and finished, he was induced by another review of it, combined with the impressions made on his mind by the late controversy on Indian Missions, to subjoin, very recently, a long letter, intended in some measure to bear on that subject. A respectable clergyman, to whom it was read, urged its separate immediate publication, as what



might be seasonable at the conclusion, or as contributing to the conclusion, of that controversy.

We are not, perhaps, certain we should have seconded the urgency of the author's friend for this premature mode of publication. The tract abounds with pleasing and pious sentiments on the excellence of Christianity, and on the happiness of its true disciples, as contradistinguished from pagans, infidels, and profligates : but it appears to us somewhat too vague for the specific object of vindicating the efforts for converting the Hindoos : while it is also too diffuse and digressive as a general recommendation of Christianity. In the amiable warmth of his devout feelings, the author perhaps forgets, at some moments, that there are many praises of Christianity which now no longer need to be repeated in print; and that devotional sentiments are by no means the weapons for despatching those christened heathens and infidels, that have lately been railing at the attempts to convert the people of India. Instead of receiving any conviction, or feeling any attraction, those unfortunate mortals will first stare at the strangeness, and next laugh at the folly, of exalted religious sentiments avowed by a man who has been almost twenty years in the land of gods and rupees.

We expect a great deal of instruction and pleasure from our author's large work, when it shall appear. May we, at the same time, venture to express our hope, that he will not have permitted any very large proportion of it to be occupied with general reflections on Christianity, but will have practised some degree of necessary rigour to fix himself down to a record and description of what he has seen in a foreign part of the world, with such reflections as would not have arisen in the *mind of a person in England*.

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Art. XV. *The Spirit and Principles of a genuine Missionary*. A Sermon occasioned by the death of the Rev. John Charles Barneth, lately sent as a Missionary to the Susoos, by the Society for Missions to Africa and the East. Preached at the Parish Church of Aston Sandford, Bucks, on Sunday, May 27, 1810. By Thomas Scott, Rector, 8vo. pp. 31. Price 1s. Seeley, Hatchard, 1810.

IT is with sincere pleasure we receive from the hands of this venerable author another attempt to perpetuate the memory of the just. A Sermon so interesting in its subject, and so excellent in its tendency, deserved an earlier notice than we have had an opportunity of giving it.—Mr. Scott's text is Acts xx. 24. "But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus Christ, to testify the grace of God :—" from which the preacher takes occasion 1. 'to shew the state of the judgement and affections, or the views and principles of St. Paul, which led him to speak in this manner ; and to evince by his persevering conduct that he spoke the genuine language of his inmost soul :' 2. In this view, to explain the text ; and 3. to 'apply it to the special occasion of the service—to improve the mysterious providence that, out of the small number who can be induced, by zeal for the Saviour's glory, and love to the souls of perishing sinners, to 'put their lives in their hands,' by devoting themselves to the service of missionaries,

one should be removed by death, at the very crisis when he was about to enter on his pious, zealous, and benevolent labours.'

Under the last of these divisions, the remarks of Mr. S. are peculiarly judicious and appropriate. Appended to the Sermon are some 'Extracts from Burneth's Journal and Letters,' which tend to confirm the preacher's eulogium on his unaffected humility, and ardent devotion to the work in which he was engaged.

Art. XVI. *The Consequences of the French Revolution to England considered; with a View of the Remedies of which her Situation is susceptible.* By William Burt, Author of *Danmoniensis on Banks*, and *Twelve Rambles in London*. 12mo. pp. 284. Price 5s. Longman and Co. 1811.

MR. BURT evinces such well-meaning solicitude to recover his miserable country from that "complication of disorders" under which 'she' is, it seems, rapidly 'succumbing,' that we will not distress him by stating our reasons for believing that, whatever may be the ultimate fate of the country, the speedy dissolution of the pamphlet is inevitable.

Art. XVII. *The Life of Dr. Bilby Porteus, late Lord Bishop of London, with Anecdotes of those with whom he lived, and Memoirs of many living and deceased Characters.* By a Lay-Member of Merton College, Oxford. 8vo. pp. 460. Price 9s. bds. Davis. 1810.

THIS work has no pretensions to be accepted by the public, as a life of the venerable prelate whose name appears upon its title page. It is a desultory and ill written compilation of anecdotes respecting not only the ostensible subject, but several other great characters of his day, as Bishops Horsley and Watson, Lords Thurlow and North, &c. To these are added, large abstracts and extracts of Bishop Porteus's works, and sundry reflections on various topics, with which the writer is but very slightly acquainted. Those who have seen such books as the 'Public Characters,' and read the obituaries in our literary journals, will easily form an estimate of this farrago.—It might surely have been expected that a 'lay-member of Merton-College,' should know the difference between a prebendary and a 'prebend'!

We are happy to learn, that a suitable memoir of so eminent and useful a person, is shortly expected, from a pen of a relation fully qualified for the task.

Art. XVIII. *The Advantages of Church Fellowship, and the Duties of Church Members.* A Sermon delivered at the Monthly Association of Congregational Ministers and Churches, Feb. 7, 1811, in the Rev. J. Humphrey's Meeting-House, Union Street, Southwark. By Samuel Hackett. 8vo. pp. 38. Price 1s. Conder. 1811.

TO dissenters, who will see nothing exceptionable in the preacher's views of church government, we think this very appropriate, judicious, and sensible discourse will afford considerable pleasure.



Art. XIX, *A View of the State of the Nation, and of the Measures of the Five last Years* ; suggested by Earl Grey's Speech in the House of Lords, 13th June, 1810. By Thomas Peregrine Courtenay, Esq. 8vo. pp. 180. Price 5s. 6d. Stockdale. 1810.

**I**N a former number, we gave a brief analysis of the arguments by which Mr. Roscoe endeavoured to shew, in opposition to some sentiments expressed in the speech of Lord Grey, that peace with France is neither dangerous nor impolitic, and that a plan of defensive warfare is worse than useless. Mr. Courtenay, the writer of the publication before us, has made the noble Lord's speech, the vehicle of observations of a very different complexion. He arraigns the continental politics of the opposition when in power, vindicates, or rather attempts to vindicate, the system adopted by the present ministry, and enters into a long detail of our proceedings in Spain and Portugal. Mr. Courtenay has undoubtedly studied his subject with some care : but his statements are frequently open to objection, and his reasoning, on many points, is inconclusive.

Art. XX. *A Sermon*, addressed to the Children of several Sunday Schools, assembled at Axminster, on Christmas Day, 1810. By James Small. Published by request. 2nd Edition, 12mo. pp. 32. Price 6d. or two guineas per hundred. Conder, Crosby and Co. 1811.

**M**R. SMALL has evidently studied to lower his style to the taste and comprehension of the youngest children he addressed. We think he has been remarkably successful, and that this very familiar and truly evangelical exhortation may be circulated among readers of a similar description, with considerable prospect of utility.

Art. XXI. *True Stories*, or, Interesting Anecdotes of Children : designed through the medium of example, to inculcate principles of virtue and piety. By the Author of "*Lessons for Young Persons in Humble Life*." 12mo. pp. 190. price 2s. 6d. bds. York, Wilson and Son, Longman and Co. Hatchard. 1810.

**A** SHORT time ago, we recommended a little volume of moral anecdotes and memoirs, intitled "*True Stories, or Interesting Anecdotes for Young Persons*," to which the present work is designed to form an introduction. It is one of the best little books for young children that has appeared for a long time, and should be introduced into every nursery in the kingdom. The worthy author, (who is reputed to be Lindley Murray,) has chiefly resorted, for his materials, to Doddridge's Life, and Sermons, Hanway's Journey, Fréville's *Vie des Enfants célèbres*, the works of M<sup>de</sup> de Genlis, and M<sup>de</sup> de la Fite, Mrs. Hamilton, and Miss Edgeworth on Education, Malkin's *Memoirs of his Son*, Griffin's *Child's Memorial*, Campbell's *Memoir of Wilberforce Smith*, and Mrs. Wakefield's *Juvenile Anecdotes*. 'No narrative or anecdote is inserted, of whose strict authenticity there did not seem to be very satisfactory evidence.' A great part of the volume will be found highly interesting to ingenuous and feeling minds of all ages.

## ART. XXII. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works ; which they may depend upon being communicated to the public, if consistent with its plan.*

On the 1st of May will be published, in one volume 12mo. Missionary Anecdotes ; containing remarkable instances of the power of Divine Grace, in the conversion of the Heathen in different ages and countries ; together with an affecting account of the Superstitions and Cruelties of Pagan Nations, ancient and modern. By the Rev. George Burder, Secretary of the Missionary Society.

Mr. Henry Jacob, the author of a Hebrew Grammar, and Mr. A. J. Valpy, have it in contemplation to superintend a new edition of the Hebrew Bible, with points, and with the Latin translation of Arius Montanus interlined. The Hebrew text will be taken from Vander-Hooght. The Work will be comprised in two handsome volumes, royal octavo. It is intended to publish it in six Numbers, at 10s. 6d. each Number, the whole to be completed in eighteen months : each Number to be paid for as it is published. As it cannot, however, be undertaken without very considerable expense, it is requested that those who wish to encourage it, will signify their intention to Mr. A. J. Valpy, Took's court, Chancery-lane, (if by letter, post paid) and as soon as a sufficient number are subscribed for, the Work will go to press.

The Rev. James Churchill is printing by subscription, An Essay on Unbelief ; describing its Nature and Operations, and shewing its baneful Influence in preventing a cordial reception of the Gospel, and in distressing awakened and renewed Souls. Price 3s. 6d.

The Hecuba of Euripides, with the last corrections of the late Professor Porson, is now ready for delivery. The Orestes, by the same editor is in the press, and will be followed by the Medea and the Phœnissæ.

So large a part of the edition of the Rev. Richard Cecil's Works, in 4 vols. 8vo. now in the press, has been bespoke by his friends, that no Copies will be advertised for public sale. Names may yet be sent to the Editor, the Rev. Joseph Pratt, Doughty-street.

In a few days will be published, in two large volumes 8vo. with a portrait of the Bishop engraved by Collyer, a new edition, carefully corrected, of Dissertations on the Prophecies, which have remarkably been fulfilled, and at this time are fulfilling in the World. By Thomas Newton, D. D. late Lord Bishop of Bristol.

Mr. Montague Pennington has nearly ready for publication, in an octavo volume, Redemption, or a View of the Christian Religion, from the Fall of Adam to its complete Establishment under Constantine.

To be published speedily, in 4to. with a Map of the Peninsula of Guzerat from actual survey, an Account of the Inquiries and Means adopted for the Discovery and Suppression of the Practice, extremely prevalent among several Tribes of Hindus in different and distant parts of the East Indies, of the systematic Murder, by their Parents, of female Infants ; with incidental Remarks on other Customs peculiar to the Natives of that Empire. By the Hon. Jonathan Duncan, Governor of Bombay, and Lieutenant-Colonel Alexander Walker, Political Resident in Guzerat. Edited, with Notes and Illustrations, by Edward Moor, F. R. S. Author of the Hindoo Pantheon, &c.

Arthur Clifford, Esq. Editor of the State Papers of Sir Ralph Sadler, has in the press, in a quarto volume, Tixall Poetry ; embellished with engravings and fac-similes of the writings of Charles I. Bradshawe, Fairfax, &c. the originals of which are in the possession of the Editor ; and accompanied with Notes, Illustrations, and an Introduction.

E. A. Kendall, Esq. has the following Works nearly ready for publication :—Travels in the Northern Parts of the United States, in 1807 to 1810.—Travels in the Provinces of Lower Canada and Upper Canada, 1808. —Remarks on the Calumet, or Sacred Pipe.—An Essay on the Worship of Stones of Power. All of them illustrated by plates.

General Malcolm, late Envoy to the



Court of Persia, will shortly publish, in royal octavo, a Sketch of the Political History of India, from the year 1784 to the present date.

Mr. N. Carlisle has put to press his Topographical Researches in Wales; and the Work is expected to appear early in May.

Psyche, or the Legend of Love, with other Poems, by the late Mrs. Henry Tighe, are nearly ready for publication.

The first volume of the Transactions of the Geological Society, in quarto, with many plates, is in the press, and will be ready for publication in May next.

Mr. Moore intends to publish, in the course of this month, the second volume of his Tales of the Passions, containing The Married Man, being an illustration of the Passion of Jealousy.

Dr. Curry, of Guy's Hospital, has put to press a Work on the Nature of the Hepatic Function, which is expected to be comprised in two octavo volumes.

Mr. Stackhouse, author of Nereis Britannica, will shortly publish, in octavo, Illustrationes Theophrasti in unum Botanicorum, præcipue peregrinantium. It contains a list of more than 400 species which have been described by that celebrated Ancient.

Dr. Pearson's Warburtonian Lectures, preached in Lincoln's-inn Chapel, are expected to be published in the course of next month.

John Williams, Esq. of the Inner Temple, is preparing for publication the Laws of Trade and Commerce.

The death of the late Mr. Wilkes, the Projector and Proprietor of the Encyclopædia Londinensis, having created some doubts in regard to the completion of that Work, the purchasers of it will

learn with satisfaction that the tenth volume will be ready for delivery in a few days, and that the Work will continue to be regularly published till complete.

Shortly will appear, the third Part of Ford's Catalogue of Manchester, containing also the Prices of those Articles to which no Prices were affixed in both Parts of the Catalogue already published.

Dr. Thomas Young has nearly ready for publication, in octavo, a System of Practical Nosology; with an Introduction to Medical Literature in general.

Miss Mitford will shortly publish Christina, the Maid of the South Seas, a Poem, illustrated by Notes.

A fifth volume, in quarto, of Mr. Burke's Works, consisting of Pieces that have never been published, is in the press.

Dr. Hutton has ready for the press, a new edition of his Dictionary of Mathematics and Philosophy, with many Improvements, collected from the late Discoveries in those Sciences.

Mr. J. Thornton is writing an Inquiry into the History and the Causes of the Decline of Character among the Greeks.

To be published in the course of the present month, in 6 vols. 8vo. price 3l. 3s. in boards, The Miscellaneous Works of Tobias Smollett, M. D. with Memoirs of his Life and Writings; by Robert Anderson, M. D.

We understand that Dr. Williams, of Rotherham, is preparing for the press a second edition of his Essay on Divine Equity and Sovereignty, corrected and enlarged, in two volumes 8vo. It will contain much new matter, and particularly an Examination of a Refutation of Calvinism, by Dr. Tomline, Bishop of Lincoln.

## ART. XXIII. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

The Life of Sir Michael Foster, Knt. sometime one of the Judges of the Court of King's Bench, and Recorder of Bristol. By his Nephew, the late Michael Dodson, Esq. Barrister at Law. With a Portrait of Sir M. Foster, engraved by Basire. royal 8vo. 4s.

### BOTANY.

Sketches of the Physiology of Vegetable Life, by the authoress of Botanical

Dialogues. Illustrated by fourteen plates, 8vo. 10s. 6d.

### CLASSICAL LITERATURE.

Cornelii Nepotis Excellentium Imperatorum Vitæ; ad fidem optimorum exemplorum denuo castigatæ. Editio sextadecimo, accuratissima. In ædipus Valpianis. 12mo. 3s.

The Hecuba of Euripides, the third edition, with the Preface and Supplement from the last corrections of the

late learned Professor Porson. 8vo. 4s. sewed.

EDUCATION.

*Pinacotheca Classica*; or *Classical Gallery*: containing a Selection of the most distinguished Characters, in ancient and modern Times, as drawn by the most celebrated Grecian, Roman, and British Historians, Biographers, &c. for the use of Schools. By Thomas Browne, LL. D. Author of *Viridarium Poeticum*, &c. 12mo. 5s. bound.

*Mavor Abbreviated*, by the application of a new principle to his celebrated system of universal stenography: illustrated by fifteen copper-plate impression, containing forty-six sets of progressive examples. By J. H. Clive. 12mo. 7s. 6d.

*True Stories*; or *Interesting Anecdotes of Children*; designed, through the Medium of Example, to inculcate the Principles of Virtue and Piety. By the Author of *Lessons for young Persons in Humble Life*. Embellished with an emblematical Frontispiece. 12mo. 2s. 6d.

HISTORY.

*Pacata Hibernia*; or a History of the Wars in Ireland, during the Reign of Queen Elizabeth. Taken from the original Chronicle, and first published in London, 1633. Illustrated by Portraits of Queen Elizabeth and the Earl of Totness, and Fac-similes of all the original Maps and Plans. In three Parts, royal 8vo. 2l. 12s. 6d. and on imperial paper 3l. 13s. 6d.

MEDICINE.

A Natural History of the Human Teeth; with a Treatise on their Diseases from Infancy to old Age, adapted for general Information. To which are added, Observations on the Physiognomy of the Teeth, and projecting Chin. By Joseph Murphy, Surgeon Dentist. Illustrated by two engravings. 8vo. 6s.

*Synopsis Pharmacopœiæ Londinensis Alphabetica*; omnia ejus Præparata complectens, secundum eorum vires medicas vel chemicas; ostendens eorum Doses; Nomina priora; Rationem qua Antimonium, Arsenicum, Cathartica, Emetica, Hydrargyrus, et Opium in quibusdam compositis continentur: quantitatem medicaminum vegetabilium in Decoctis, Infusis, et Tincturis: &c. By a Physician. 12mo. 1s. 6d.

*Osteologia*; or, an Anatomical Description of the Human Bones: illustrated by fourteen accurate engravings, designed for the use of students. Intended as an accompaniment to Innes's Description of the Human Muscles. 12mo. 10s. 6d.

*Pharmacopœia Officinales Britannica*; being a new and correct translation of the late edition of the London Pharmacopœia: with which are incorporated, in alphabetical order, all the Formulæ of the Edinburgh and Dublin Colleges; together with notes explanatory of the different processes. By Richard Stoker, apothecary to Guy's Hospital. 8vo. 10s. 6d.

MISCELLANEOUS.

*The Dictionary of Quotations* in most frequent Use, taken chiefly from the Latin and French, but comprising many from the Greek, Spanish, and Italian Languages. By D. E. Macdonnel, of the Middle Temple. The sixth edition, revised and enlarged. 12mo. 7s. 6d.

A Narrative of the Hardships and Sufferings of several British Subjects, who effected their Escape from Verdun. With an Appendix, containing Observations on the Policy and Conduct of Bonaparte. 8vo. 4s.

*The Ecclesiastical and University Annual Register*, for the year 1810. 8vo. 10s. 6d.

*The whole Art of Bookbinding*, containing a great variety of valuable recipes for edge colouring, fancy marbling, gilding, &c. also recipes for making liquid gold for fancy colouring and splashed paper, &c. &c. for ornamenting ladies work. 12mo. 7s. 6d. bds.

A Register of Ships employed in the Service of the Hon. the United East India Company, from the year 1760 to the season 1810. With an Appendix, containing a variety of Particulars and useful information, interesting to those concerned in East India Commerce. By the late Charles Hardy. Revised, with considerable additions, by his Son, Horatio Charles Hardy. 12mo. 12s. 6d.

*The Works of William Mason, M. A.* Precentor of York, and Rector of Aston. Published under the direction of his Executors. With portraits of Mr. Mason, Lord Holderness, and Dr. Burgh, from original Pictures. 4 vols. 8vo. 2l. 2s.



Travels of a British Druid; or the Journal of Elynd: illustrative of the Manners and Customs of ancient Nations; with appropriate Reflections for Youth. To which is added, a History of the Doctrines of the Druids, and of their final extirpation in Caledonia. 2 vols. foolscap 8vo. 9s.

The Art of preserving all kinds of Animal and Vegetable Substances for several Years. A Work published by order of the French Minister of the Interior, on the Report of the Board of Arts and Manufactures. By M. Appert. Translated from the French. 12mo. 5s.

Strictures on a Critique in the Eclectic Review for February last, upon the subject of Dr. Collyer's Scripture Prophecy.

The Asiatic Researches; or Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Printed verbatim from the Calcutta edition. A new volume, being the tenth. 8vo. 15s. 4to. 1l. 11s. 6d.

The Works of the Right Hon. Joseph Addison. A new edition, with Notes, by the late Richard Hurd, D. D. Lord Bishop of Worcester. With a Portrait of Mr. Addison, from an original Picture by Dahl. 6 vols. 8vo. 3l. 12s. bds.

Letters, Seriocomical and Ironical, on Education, from Cameleon, an experienced Schoolmaster, to his Brother. 8vo. 6s.

The Gleaner; being a Series of Periodical Essays, selected and arranged from Papers not included in the last edition of the British Essayists. With an Introduction and Notes, by Nathan Drake, M. D. Author of Literary Hours, and of Essays on Periodical Literature. 4 vols. 8vo. 2l. 2s.

#### PHILOLOGY.

New Theory of the Tides. By Ross Cuthbert, Esq. 8vo. 1s. 6d.

The Dictionary of Distinctions, in three Alphabets; containing, I. Words the same in sound, but of different spelling and signification; with which are classed such as have any similarity in sound. II. Words that vary in Pro-

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\*\*\* We are obliged to D. C. for his good opinion, but must beg leave to decline acceding to his proposal.

# THE ECLECTIC REVIEW,

For MAY, 1811.

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Art. I. *Essay on the Military Policy and Institutions of the British Empire.* By C. W. Pasley, Captain in the Corps of Royal Engineers. 8vo. Vol. I. pp. 533. Price 10s. 6d. Lloyd. 1810.

*ÆRE ciere viros, Martemque accendere cantu.* The ‘war-de-nouncing trumpet’ is, by this heroic author, made to utter ‘prophetic sounds’ so full of hope and triumph, that, listening to the loud and animating blast, imagination soon hurried us away, albeit unused to the warlike mood, from our attic to the field of battle. There we saw the legions of the foe discomfited and put to flight by the valour of our countrymen; and finding ourselves, moreover, gifted with power to look into futurity, beheld Britain, by a glorious succession of victories, established in peace and prosperity, queen of the earth, and arbitress of nations.

It is true that, after an unavailing struggle of nearly twenty years, during which our utmost efforts to subvert the power of the enemy have not only proved abortive, but have strangely contributed to increase its portentous bulk and formidable strength, we were far from dreaming of so glorious a termination to the contest. We also conceived that the nation, exhausted by incessant exertion, absolutely required some time to breathe; and heartily sick of a war, the justice and expediency of which, in its origin at least, we have always considered as highly problematical, we began earnestly to long for a cessation of hostilities. It was impossible, indeed, to overlook the difficulty of procuring peace upon even tolerable terms; and by no means certain that, when obtained, it might not expose us to still greater hazards than the continuance of war. Still we were led to wish sincerely that the experiment might be made, thinking that pacific counsels were likely, upon the whole, to prove the safest and the best. The Almighty, who seemed to frown upon our warlike ex-



ertions, might, when we had returned the devouring sword into its scabbard, cause his anger towards us to cease ; and, having done our duty by putting an end, as far as in us lay, to the ravages of war, we should have endeavoured to console ourselves by reflecting, that future events are under the control of one, who could easily frustrate the ambitious designs of our enemies, and ward off any dangers which our peaceable disposition might incur.

Far different are the sentiments expressed by Capt. Pasley, in the work which we now introduce to the notice of our readers. He is decidedly of opinion, that the present ruler of France is bent upon the ruin of this country ; and tells us, that to hope for a safe and honourable peace from so restless and unprincipled a tyrant, is perfectly chimerical. He is also a firm believer in the old doctrine that France and England are natural enemies ; asserting, that every Frenchman is our foe from his cradle, and that to imagine it possible for our Gallic neighbours to be actuated, in political affairs, by any sentiments but those of jealousy and hatred towards us, is too absurd a notion to enter into the mind of any man ;—and hence he infers, that it will be very unsafe and imprudent to make peace with France, let the character of her rulers be what it may, till we have very much reduced her power and increased our own. Were we to relax our exertions, deluded by the hope that, if we can but weather the storm during the life of Napoleon, the danger may possibly be over, because his successors may be mild and unambitious, or his empire may fall to pieces, he contends that we should be chargeable with the most egregious folly ; ‘confiding our dearest rights, that glorious constitution, that sacred liberty, and those proud national honours, which we have inherited from our ancestors, to such a combination of improbable chances in our favour, as the most desperate gamester would scarcely venture to act upon.’ Nothing, therefore, he says, is left us, but with undaunted courage and inflexible perseverance to direct all our efforts to the one grand object of diminishing the strength of our enemies ; our situation being such that we are under the necessity of subduing or being subdued. What we have hitherto attempted, in his opinion, amounts to just nothing at all ; since all our efforts against the enemy, having proceeded upon erroneous principles, have totally failed. If, however, we adopt the system of warfare which is recommended and developed in the present work, so far, he assures us, is our case from being hopeless, that every prospect of national glory and happiness which the most sanguine imagination can create, may yet be realised. Undisturbed by any doubts as to the justice and necessity of

the war in which we have been so long engaged, he therefore exhorts us to discharge our duty by prosecuting it with tenfold vigour. God, argues this high-spirited soldier, helps those who help themselves, but leaves the pusillanimous to the fate which their cowardice occasions and deserves; and, though Providence has often interposed in behalf of nations, when reduced even to the brink of destruction, yet we have no right to presume that any change will be wrought in our favour, unless we push our exertions to the utmost, resolved, if we must perish, to fall with arms in our hands.

Though we may not fully concur with Capt. P. in these views of the subject, yet we shall allow him to explain himself more at large, before we obtrude upon our readers any further observations of our own. In truth, we are impatient to lay before them the contents of this highly important publication, which merits a general perusal, and to which, we trust, even our wise and magnanimous rulers will not disdain to pay proper attention.

Our author is of opinion, that this country is by no means in a state capable of resisting a powerful invasion,—and that nothing but our naval superiority has saved us from being at this moment a province of France. There is no hope, however, he affirms, of our being able to maintain this superiority for any great number of years, against the vast power of France, when, having consolidated her empire on the continent, she shall be at leisure, with the resources of all Europe at command, to direct her undivided attention to maritime affairs. Still, he says, we ought not to abandon ourselves to despair, since we have ample means in our power, not only of providing for our own safety, but of working annoyance and destruction to our enemies. He accordingly endeavours to prove, that ‘by certain new measures, and by certain additions to our means of defence,’ supposing we were to lose our preponderance by sea, and even to be without a single ship upon the ocean, we might still hope to preserve our independence: and also, that if with these improvements in our military institutions, be combined a vigorous and offensive system of warfare, we may very possibly be able, not only to retain the empire of the seas, but to become so powerful also by land, as greatly to impair and reduce the strength of the French empire.

The author's design, therefore, in the Essay before us, embraces two leading objects; namely, to treat of the organization of our military force, to point out defects, and to suggest improvements: and also to enter into a consideration of the policy with which our wars have been conducted, to trace the grand causes of the general success of our arms by



sea, and of our almost universal failure by land, and to press upon our adoption such a change of system as, he thinks, would render success equally attainable on the one element as on the other. The latter part of the subject is, however, first discussed ;—the volume under review being chiefly employed in the developement of the principles of martial policy, as applied to the offensive system of warfare ; while the consideration of our military institutions, and of the purely defensive system to be pursued in case of actual invasion, is reserved for a subsequent volume. The author was induced, it seems, to reverse the order of discussion which he at first intended to follow, because reflection convinced him of the superior importance of the former subjects, and because the war in Spain, which broke out after he had begun his work, and the posture of affairs in that peninsula, naturally dispose us at present to think more about foreign operations than home defence.

Two or three preliminary chapters of the work are devoted to an estimate of the force and resources of the British empire, compared to those of our enemies. These are considered under the heads of population—revenue—means of rearing seamen—energy of the executive government—spirit and patriotism of the people—colonies.

The comparative superiority of the revenue of France, Capt. P. admits, is, at present, much less than that of her population ; but he assigns what appear to us very just reasons for thinking, that in both these points she is likely, by degrees, to become superior to us in nearly the same ratio. She is constantly increasing all the resources upon which national wealth and greatness are founded, so that, when her empire on the continent is fully established, she will be able, after no very long time, not only to rival and surpass us in manufactures and commerce, but, as was before observed, to raise a greater number of seamen, and create a more formidable navy.—Our author is not, however, disposed to rate very highly the superiority which the French empire may at present possess in warlike affairs, from the absolute power of its ambitious ruler. If the embarrassments thrown in the way of the executive government of this country, from the nature of our constitution, were insuperable, they must, he contends, have had an equally pernicious effect upon our naval as upon our military affairs. ‘When a free government acts upon wise principles, it always maintains a permanent and medium degree of vigour, which in critical times often rises in proportion to the danger : while it is the nature of despotism, on the contrary, always to act in extremes.’

If France, however, be superior to us in the points above

enumerated, the freedom of our constitution, it is evident, by infusing into the minds of the people a greater degree of patriotism and public spirit, gives us one advantage, at least, that our enemies do not possess;—but an advantage upon which we are here cautioned not to place too much reliance. Popular enthusiasm, though useful as an auxiliary, if confided in as the principal agent in the defence of a nation, will, the author affirms, be found a very inadequate substitute for military discipline. The empty and delusive notion, as he terms it, ‘that a nation of freemen, determined to resist a foreign yoke, can never be subdued, and that the satellites of despotism, however disciplined, must ultimately yield to the invincible spirit of a patriot army,’ is strenuously opposed, and, we think, successfully refuted by reference to historical facts.

On the subject of colonies, we must refer our readers to the work itself, for many sensible remarks and a great deal of sound reasoning. The author finds much to censure in the colonial policy which has been pursued by this country. Engaged in amassing islands, and multiplying indiscriminately the number of our transmarine possessions, as if for the sake of parade and mere outward show, without any regard to their intrinsic value and real importance, we have remained almost passive spectators of the progressive aggrandizement of France. These acquisitions, however, have, in his opinion, added little or nothing to our real strength; and if we persist in our present system, he fairly tells us, the possession of all the islands in the world cannot save us from falling a sacrifice to the gigantic power of our enemies.

In entering upon the discussion of the system of martial policy suited to the present situation of the country, the author remarks, that the history of mankind in all ages warrants him in asserting, with Polybius, Montesquieu, and others, and even in laying it down as a maxim, ‘that if the talents and energy of a great nation are uniformly directed to the attainment of any one object of ambition, and if the neighbouring states are either distracted by other pursuits, or, with an equal desire of obtaining the same object, relax their efforts after a temporary exertion of vigour, the nation that pursues this system of vigorous policy must, of necessity, acquire its object, and in that object become superior to all others.’ That object with us, continues Capt. P. has been commerce, wealth, and naval dominion, and we have gained them. That object with the French has been, by following the footsteps of the Romans, to subdue all the nations around them, and become lords of the world, and they have nearly gained it. He then goes on to observe, that the system we



have pursued for the last century of aiding our continental allies by subsidies alone, or a small military force, and aiming our blows chiefly against the enemy's commerce and colonial possessions, now that the balance of power on the continent of Europe is utterly destroyed, has become no longer suited to the circumstances of the world.

‘If we wish to preserve the naval superiority, the commerce, and manufactures, which God who inspired our ancestors with the wisdom, vigour, and industry necessary for obtaining them, has placed in our hands; we must no longer look upon our armies as a secondary consideration, and our wars by land as a mere pastime, in which success, good or bad, is almost a matter of indifference, provided the sea flow between us and the scene of action. We have an arduous task before us. It is no less than to overturn the great continental empire, which threatens our destruction. A necessity that will brook no ordinary measures strongly urges us to the attempt; and if we set about this noble enterprise with the spirit of men; if we make the attack upon this colossal power, before it is well knit together and firmly consolidated, while anger and revenge yet rankle in the hearts of the great mass of population of which it is composed; and if we transfer to the conduct of our operations by land, the same wise and vigorous system of policy which has made us by sea almost invincible, there remains, in my mind, little doubt of our ultimate success. But until we adopt a more enlarged system of martial policy suited to the present times, till we shall shake off with disdain the narrow or dastardly spirit which would confine British valour and enterprise within the limits of what, with a mixture of overweening presumption and of unmanly humility, we have been pleased to style our own element; till we shall send forth our armies to fight the enemy on the banks of the Ebro, the Elbe, or the Loire, with as much confidence as we believe we should feel in fighting upon those of the Thames; till we plant the British flag on the mountains of Sicily, on the Appenines, or on the plains of Champagne, with the same undaunted hearts with which we now display it on the ocean, or on some beggarly rock that is encircled by the waves; till we come forward in the face of the universe, with a view to the applause of the present and of future ages, and throwing the gauntlet to our adversary, boldly challenge him to meet us hand to hand in any part of the known world;—it is my opinion, that we shall see all the efforts of our armies, while we remain a nation, terminate, as they have lately done, either in disappointment or disgrace.’ pp. 116—118.

It is chiefly from the want of this daring spirit, Capt. P. contends, that all our failures and disasters by land have arisen. Among the secondary causes of these failures, he notices the imprudent conduct by which we have too often excited the enmity of the inhabitants of countries whither we have carried our arms, whose good will it was our interest to acquire. ‘But,’ says Capt. P. ‘that part of our national policy which, in my mind, deserves the most unqualified censure is, the constant desire we have shewn to court the alliance of all nations indiscriminately, even the most weak and

contemptible.' Upon this part of the subject he observes, that no great power, in the critical situation in which Great Britain now stands, was ever saved by coalitions, and that whenever we display our standard we ought to draw the sword with the spirit of principals, not of auxiliaries: that a great nation may, without the *smallest* deviation from justice, choose its own allies and enemies in war: that whatever advantages we may derive from alliances with the greater powers, the confederating with petty states, to a nation in our situation, must be highly injurious: that it is such an inevitable fatality of the lesser states to follow the stronger in war, that Holland, for instance, will always be our inveterate enemy till we either reduce it into a province of Great Britain, or make ourselves stronger than France by other conquests: and, finally, that the consequences of our timid, unambitious, unwarlike policy, towards states of this description have been injurious to them, as well as to ourselves.

The notorious ignorance of foreign countries, which has so often impeded the success of our arms, must have arisen solely, it is observed, from our being accustomed to regard war by land as an object of subordinate importance. Speaking of the evils arising from this source, he remarks, that a want of previous arrangements for furnishing the necessary information, defeats the secrecy that ought to be observed in fitting out an expedition.

'The officers, whose duties require them to be well provided with plans and information, are left to hunt for them in various shops and libraries all over the metropolis; and the unusual demand of some particular article, gives rise to conjectures which are circulated in every part of the kingdom, and may even find their way to France. This observation struck me forcibly last year, previous to my sailing on the expedition under lord Chatham. I was buying some maps for the occasion in London. The person in the shop told me, that he was sure the expedition must be going against Antwerp, because the officers of the navy and army had suddenly bought up almost all his charts of the mouth of the Scheldt.' &c.

The author next adverts to another error conspicuous in almost all our military expeditions; 'systematically dividing our armies, and making war by dribblets,' we send out a force barely sufficient and often quite inadequate to accomplish the object in view.

'This inadequacy of force has contributed most materially to the failure of all our expeditions that have failed: and, in all cases, it has stopped us short in the career of victory, and has confined us to the repulse instead of the destruction of our adversary. It is this inadequacy of force, that makes our bravest generals, like the late lamented Sir John



Moore, instead of the enterprising spirit, that might be expected from the implicit confidence which they may place in the valour of their troops, feel a despondency arising from the dreadful responsibility of being at the head of a handful of brave men, who so often run the risque of being overwhelmed and sacrificed. Unlike the daring confidence of Agathocles, who commenced his operations in Africa by burning the transports which carried him over, the first thought of a British general, when he lands in any country, is to secure a good place of re-embarkation, which he foresees, sooner or later, must be the end of his career.—The inadequacy of our force, and the desponding spirit of the army, which is a natural consequence of it, cannot long escape the observation of the people of the countries in which we act. Hence, however they may detest the French, they naturally shrink from embarking in the same cause with a nation which holds out to its allies nothing but despair. Is it reasonable to suppose, that men, in any part of the world, will unite with us and expose their lives and property to certain destruction, from a principle alone of hatred to the French, or of attachment to some former government, which they know cannot possibly stand of itself, even if they should succeed in a re-establishment of it?—By acting on so small a scale in war, without ambition, and without a determined resolution both of supporting our allies, and of maintaining our conquests, to the last extremity; we may fairly be said to act—First, as our own enemies; because our conduct either makes those take up arms against us, or refuse to arm in our favour, who otherwise might be willing and able powerfully to assist us; and the failure of our feeble attacks, aided by feeble insurrections, consolidates the power of France in all the conquered countries:—Secondly, as the enemies of the people of all nations, wherever we carry our arms, whether as allies, or as conquerors; because we all at once expose their country to all the horrors of war, and then, in a short time afterwards, re-embark; so that, we must appear, as it were, to make war by caprice, without any object at all, regardless of the sufferings of others, to whom our friendship and our enmity are thus equally fatal.' pp. 213—217.

In the course of his essay, the author, to illustrate the principles laid down, makes frequent allusions to the line of policy pursued by this country towards different foreign powers, namely, Spain, Sicily, Denmark, Prussia, the American States, the Spanish colonies, &c.; particularly the two former. In regard to Spain, he is of opinion that all imaginable circumstances, physical as well as moral, concur in presenting the noblest opportunity that can be desired for setting about our great work of subverting the French empire. We ought, however, he says, to insist upon having the chief command and direction of military affairs in that country\*. The Spaniards he still continues to think good

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\* The late action at Barrosa affords at once a fresh instance of the incomparable valour of British troops, and an additional proof of the absolute necessity of our having the chief command when we act in concert with the Spaniards.

patriots, and under proper management he has no doubt they would become, like the Portuguese, good soldiers.—To Sicily he maintains that we ought to have gone, not as allies, but as conquerors. At present, we are upholding, at a great expence, a government hateful to its subjects, and doubtful in faith to us ; and in the hour of invasion, we shall be left to contend with the enemy, unsupported, probably by either.

In the 7th chapter, after some remarks upon the necessity of 'mixing war with politics,' which two branches of study, we are told, ought never to be divided, the author commences a warm attack upon our subsidizing system. He maintains that the gold which we have lavished upon the nations of the continent has been for the most part, uselessly thrown away ; for that the same coalitions would have been formed, had we been as poor as the Lacedæmonians. 'We have been systematically deluded by the rulers of other states, who have always acted in war according to their own feelings and interests, although, the moment it suited their views to join us, they have found it convenient to persuade us that they could not do so unless we took their armies into pay. In short, there is scarcely a nation, from the Persians and Affgans, on the frontiers of our Indian territory, to the extremities of Barbary and Scandinavia, that is not grasping at our gold ; while they have not the smallest intention or wish of serving us, and feel for us no other sentiment than secret contempt.'—The subsidizing system is, he maintains, as degrading and ruinous as it is impolitic and absurd. 'History affords the most striking proofs that those nations who buy foreign defenders, and arm foreign powers against each other, instead of taking the field themselves, as principals in their own wars, pave the way for their downfall. Had we set out upon a system of subsidizing the maritime powers, in order to fight against the French by sea, while we hired Austrians, Russians, &c. to oppose them by land, we should most certainly have been a province of France at this moment. Let us utterly renounce this timid Byzantine policy, and trusting in future to our own daring and persevering spirit, attack our enemy wherever he is to be found ; for all elements, all climates, all seasons, are alike to the brave.'

After again adverting, in the 8th chapter, to the reasons for acting upon the offensive in our war with France, he proceeds to inquire, what are the best points for making the attack. Some of his readers may be disposed to smile, when they find him gravely balancing the reasons for and



against 'carrying the war direct into France.' At present, however, he does not deem it advisable to make a serious attack upon the French any-where except in the Spanish peninsula;—though we ought to hold ourselves prepared to embrace any future opportunity that may offer, for making an impression in other quarters. As to the claims of 'the former rulers of any countries which we may occupy, he says this is a question, as far as concerns Great Britain, not of justice but expediency. By the law of nations, we are under no obligation whatever to restore deposed princes to their lost dominions: and to force upon the people of other countries forms of government which they detest, is acting most unjustly towards them as well as to ourselves. One striking example is given, in the case of Malta, of the pernicious nature of our policy in this respect. The people of that island are extremely attached to the British; and were filled with dismay, when, at the peace of Amiens, they saw themselves on the point of falling into the hands, either of their old treacherous rulers the knights of St. John, or of the exasperated French. The rest of this chapter is taken up with a pretty extensive view of the nature of the future relations with foreign powers to which our new system of warfare would probably lead, and of the terms upon which we ought to treat with our allies and our enemies.

In the concluding chapter, the author enters into an inquiry as to what constitutes a military nation. He maintains, that a free constitution like that of Great Britain, is as well adapted for a military nation as any that has yet been seen; that commerce is favorable to the views of such a people; and that other arts can have no prejudicial effect. If the being engaged in constant wars, and vanquishing hostile armies superior in numbers, constitute a military nation, we have, in point of fact, a better claim to that title than any nation of the present times; and nothing is wanting to make us a military people, according to the only true definition of the word, but a more vigorous system of martial policy. With the following observations relative to the comparative number of troops which the two nations can bring into the field, we shall conclude our account of this interesting work.

'While we have thus seen, that 240,000 men, neither generally well disciplined nor well combined have checked the whole force of the French empire, it is evident, that the troops, whom Bonaparte can bring into the field, cannot exceed that number; but if we choose to give his armies credit for any thing vastly superior to the rest of mankind, we must necessarily make an abatement from the above estimate, and suppose his ef-

fective military force to be a great deal less than 240,000.' 'It appears to me that this country can, without any increase in its military establishment, employ 120,000 soldiers upon constant service against the enemy; which would be by far the most politic mode of carrying on the war, the most saving both of men and money, and the most effectual for bringing it to a glorious and speedy conclusion.' 'This force will be amply sufficient to effect the destruction of the French empire, because it is as great a number as Bonaparte has ever been able to act with, in the same part of the continent; and the events of the last two years certainly cannot be supposed, to have increased either his resources or his reputation, so as to enable him to display greater energy in future.' 'A defensive war, against invading armies spread over a country, is not merely destructive to the troops employed, but it wastes and destroys the mass of the pacific population, by robbing them of their means of subsistence.' 'On the other hand, if the numbers of the people, from furnishing large armies for foreign wars, or any other causes, be diminished in an unusual proportion, in any country; the increased average loss of men will be made good by a proportional increase in the population, provided that the industry of those who remain at home be not diminished, or the means of exercising it cut off from any branch of the community.' 'The number of men, in any country in general, and of those employed in any profession in particular, are exactly proportioned to the demand, not to the casualties. Some trades are more unhealthy than others; a manufacturer is more unhealthy than a farmer, and a soldier, upon actual service, may be said to be the most unhealthy of all; but as men are always found in abundance to serve as manufacturers, so will there be no want of men for soldiers, as long as there is a demand for them.' pp. 498—506.

We have thus endeavoured to give an outline of the principal features of this masterly performance; an outline which would perhaps have been rather less faint and imperfect than it is, had the author been careful to preserve a more distinct division and more methodical arrangement of parts.

From the manner in which, upon former occasions, we have expressed ourselves on the subject of war, the spirit and principles of this writer may, perhaps, be expected to meet with our decided reprobation. We are not, however, aware that the qualified praise bestowed on the present work, is at all inconsistent with our avowed sentiments upon that head. We lament, as much as we ever did, the prevalence of war; that glaring proof and deplorable effect of the depravity of man. Nor have the jejune remarks and inconclusive reasoning of a certain periodical work, which has condescended to notice a few observations lately made by us on the fighting trade, by any means convinced us, that the profession of arms is not a standing reproach to human nature, or that a conscientious Christian may not, except upon the supposition stated, readily entertain very serious scruples about training up his children for the military life. Yet we never asserted, in an unqualified manner, the ab-



solate unlawfulness of war, under all conceivable circumstances. A nation the most peaceable and unambitious may find itself involved in war, by the imperious necessity of determining between an appeal to the sword, and submission to a foreign yoke. No one, we presume, will seriously contend that a people, so circumstanced, ought tamely to surrender themselves a prey to a haughty invader; no one will dispute their right to maintain their existence as a distinct nation, and to redeem themselves from destruction even at the price of blood. Nay, if persuaded that they are marked out for conquest by an implacable enemy, why should they not resolve to anticipate his attack, and disable him, if possible, from inflicting the meditated blow? We will even admit that it may be right and necessary for a people to cultivate a spirit rather warlike than otherwise; since if they betray any reluctance to go to war, in support of their rights and independence, they are almost sure to be despised, pillaged, and oppressed by their neighbours. 'Sovereign powers,' the present writer observes, 'have always shewn themselves so stubborn and so deaf to reason, that the justest claims are disregarded unless backed by force, for whatever might have been the case in the golden age, Astræa has never since been acknowledged upon earth, when she has forgotten to bring her sword along with her.'

If the author do not draw too exaggerated a picture of the ambition of France, and the dangers of this country, we have no doubt that he greatly overrates our ability to carry on the war upon the grand scale which he lays down; and is too sanguine in his expectations of what his system of martial policy, supposing ourselves competent to act upon it, would enable us to effect. To the pecuniary burdens which the war has already brought upon the nation, we do not recollect that he makes a single allusion: debt and taxation seem to be quite out of the compass of his views and calculation. We know there are some, who do not find their patriotism altogether proof against the privations they endure, and have cause to apprehend; and who are sometimes ready to affirm, that even liberty and independence may be purchased at too dear a rate. There are others, too, who seem more than half inclined to believe that the benefits of that constitution, in the defence of which they are called upon to sacrifice their lives and fortunes, exist more in theory than in fact. For our own part, we can hear sentiments of this kind uttered, without feeling much surprised, or very angry; and yet, cold blooded philosophers though we be, we will venture to affirm, that the glory and independence of our

native land, are as dear to us as to any of our countrymen. Why did the tidings of victory just announced make our hearts leap with exultation? Because, though as Christians we deplore the crimes and the miseries attendant upon war, as Britons we cannot but rejoice at whatever contributes to raise the glory of the English name; and because every fresh instance of the superior valour of our troops, affords fresh ground of confidence as to the safety of our country. A reform of the abuses which have unhappily crept into our constitution would certainly render the superior advantages we possess, compared with other nations, more conspicuous than they are, and that such a reform may be speedily accomplished is most devoutly to be wished. Yet the national blessings we enjoy at this moment are, in our opinion, of no trifling nature. They are, at least, quite sufficient to prevent us from feeling any complacency in the idea, of quietly permitting the land of our forefathers to be melted down into a province of the French empire.

Capt. P. is so enthusiastic a lover of his profession, that his military ardour sometimes betrays him into sentiments and language which we cannot approve. For instance, he remarks, p. 115, that our commercial pursuits during the last century, *fortunately* led to national quarrels, and involved us in wars. We know indeed his meaning to be, that the wars alluded to were fortunate because they contributed to keep up a martial spirit in the nation, which might otherwise have been quite extinguished. Yet these expressions, and others we could point out, do not harmonize very well with the feelings of those who long for the time, when peace and good will shall universally prevail among mankind, and the nations learn war no more. The expedition to Buenos Ayres the author considers as highly impolitic, and severely condemns our conduct towards the people of the country, who, he says, had good reason for hating and opposing us. 'Yet that we should have evacuated South America,' says Capt. P., p. 518., 'without waiting for an opportunity of chastising our presumptuous antagonists, I shall, as a soldier, always lament.' That is, we ought to have persisted in an enterprize injurious to ourselves, merely for the sake of satiating our vengeance, and heaping fresh wrongs upon the unfortunate inhabitants of Buenos Ayres! The ardent and chivalrous spirit of the author, however, does not often betray him into sentiments so inconsistent with humanity and justice. We are glad also to observe, that the feelings of the citizen are not sunk in the habits of the soldier, but that a love of military glory is associated in his mind with a warm attachment to civil liberty.



Whatever some of Capt. Pasley's readers may be inclined to think of his notions and his sentiments, all must admit that the present work, as a composition, is intitled to no mean tribute of applause. His style, perspicuous, natural, and unstudied, shews that, with a complete mastery of his subject, the author has acquired a complete command of appropriate language: his manner, animated, persuasive, and energetic, proves that he is himself deeply impressed by a sense of the truth and importance of his opinions, and that he knows how to summon to his aid all the fascinations of eloquence to recommend them to the attention of his readers.—We take our leave, for the present, of this gallant soldier and accomplished gentleman, happy to think that the publication of his second volume will soon favour us with a fresh introduction.

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Art. II. *The Principles of Fluxions*; designed for the Use of Students in the University. By William Dealtry, M. A. Professor of Mathematics in the East India College, and Fellow of Trinity College, Cambridge. Royal 8vo. pp. iv. 376. Price 14s. boards. Deighton, Cambridge; Rivingtons, London. 1810.

THE method of Fluxions is doubtless the sublimest and most useful production of the inventive powers, in the abstruse sciences; and it has, whether in consequence of its sublimity and utility or not, we are unable to determine, been most unfairly dealt with. Nations have combined to deprive its matchless inventor of the honour of his invention; though that he was not only the *first*, but the *only* real discoverer of the method, has been as irrefragably established, as the simplest proposition in the elements of geometry. The principles, also, on which the method rests, were early attacked by Berkeley, Rolle, and others. But the attacks merely called forth the power of able advocates, who triumphantly refuted every objection; and that so *clearly*, as to leave no room on which a caviller could found a new and specious objection, and to have brought the controversy, it might have been expected, to an ultimate decision. At the distance of nearly a century, however, a new opponen starts up;\* retails all Berkeley's arguments, with greater mathematical knowledge, but far less metaphysical acuteness; and remarks, very uncandidly, with regard to the most able defenders of the principles of Fluxions, Maclaurin and Robins, 'that the *prolixity* of their reasonings *confirms the notion that the method they defend is an incommodious one.*' As if it were possible for a thousand idle, but plausible objections, to be refuted without prolixity! Or as

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\* Mr. Woodhouse, in his *Principles of Analytical Calculations*.

if the original objectors would have had forbearance enough to avoid exulting, if only one of their most *trifling* arguments against the method had been left unanswered!

It is at all times much easier to cavil than to confute: yet in regard to the *fundamental* principles of Fluxions, the confutation of opponents is a matter of comparative simplicity. We shall therefore embrace this opportunity, previous to giving an account of Mr. Dealtry's ingenious work, to answer the chief objections that have been recently advanced against the sublime science on which it treats.

The doctrine of Fluxions, as taught by its great author, contains the doctrine of *velocity*; but 'velocity,' we are told, 'is a term not of itself accurately understood.' Now, if this argument have any force, we would ask, what becomes of the science of mechanics? Happily, however, all that in either case we require is, the *measure* of velocity; and this is sufficiently obvious.

It has been farther affirmed, that in defining the various orders of fluxions, 'absurd and untelligible expressions are employed.' That such expressions may have been employed by unskilful authors we need not deny: but that the developement of principles requires them, is not true. The contrary might be evinced by quoting from any of the first rate authors in this department. We shall take a passage from the work before us, which no one, we presume, will think of charging with obscurity.

'The fluxion of a variable quantity has been considered as its rate of increase or decrease; hence, if that increase or decrease be uniform, the fluxion continues the same. But if the rate of increase or decrease be variable, its *measure* will also be variable; and will itself have a *certain rate of increase or decrease*. The *measure of this rate* will be its fluxion; that is, the fluxion of the fluxion, or the second fluxion of the variable quantity. If this second fluxion be also variable, the measure of its rate of variation will be the third fluxion of the original quantity; and so on, till some fluxion becomes constant; then it will have no more. These different orders of fluxions, it is plain, are similar in their nature to the first fluxions; for they are such, in fact, to the quantities from which they are deduced; and their fluents are the fluxions which immediately precede them.' p. 86.

It is again pretended that, by introducing the doctrine of motion into pure geometrical speculations, the natural order of science is inverted. Yet geometrical and analytical quantities are best conceived as generated by local motion; and their properties may as well be derived from them while they are generating, as when their generation is supposed to be already accomplished in any other way. A right line or a curve line is actually described by the motion of a point; a



surface, by the motion of a line; a solid, by the motion of a surface; an angle, by the rotation of a radius:—and all these motions we may conceive to be performed according to any stated law, as occasion shall require. These generations of quantities, indeed, we daily see to obtain *in rerum naturá*; and the ancient geometers had frequent recourse to the same mode, in considering their production, and then deducing their properties from such actual descriptions.

Although the theory of fluxions as established upon the doctrine of motion, is perfectly satisfactory; yet, as it may be founded upon a principle purely analytical, namely, that of *limits*, this also has been effected. But here, again, it is affirmed, that ‘the method is not perspicuous, inasmuch as it ‘considers quantities in the state in which they cease to be ‘quantities.’ Now this representation is by no means accurate. When mathematicians employ the term *to vanish*, they never use it in reference to a state of *absolute nothingness*. But, when the difference between any two quantities so decreases as to become a less fractional part of one of them than any assigned fractional part whatever; or when the difference between the terms of a ratio becomes less in respect of one of them (the greater for instance) than by any assigned ratio,—this is expressed, and surely without any egregious impropriety, by saying that such difference *vanishes* in respect of that greater quantity.

Once more it is objected, with regard to the doctrine contemplated in this view, that ‘if you increase  $x$  by  $i$ , and afterwards make  $i = 0$ , the hypothesis is, as Berkeley says, ‘shifted, and there is a manifest sophism; since, if the hypothesis be destroyed, the consequence ought not to be retained.’ But in all this there is either much misapprehension or much misrepresentation. The suppositions made in the business the objectors fix upon, when *fairly* stated, are no more inconsistent and contradictory, than to suppose that a person should first go up stairs, and then come down again. To suppose the increments to be something and nothing at the *same time*, is contradictory; but to suppose them first to exist and then to vanish (in the sense just explained) is perfectly consistent:—nor will the consequences drawn from the supposition of their prior existence, if just, be in the least affected by the supposition of their subsequently vanishing,—because the truth of the latter supposition no way contradicts the truth of the former. To make this more plain, consider what is made out from each supposition. From the first, that  $x$  has increased by  $i$ , this consequence is drawn, that the proportion between the increments of  $x$  and  $x^m$ , *so long as they exist*, may be expressed by that of 1 to  $mx^{m-1} + m$ ,

$\frac{m-1}{2} x^{m-2} i$ , &c. if  $i$  always express the increment of  $x$ . And this consequence is no way affected by supposing  $i$  continually to decrease, and at length to vanish. But from this last supposition we may gather, that the less  $i$  is, so much the nearer the ratio of 1 to  $mx^{m-1}$  comes to the ratio of the increments; and that by a continual diminution of  $i$  we may come as near this ratio as we please, but can never equal it till  $i$  vanishes—this being the *limit* of the varying ratios. This ratio, therefore, and no other whatsoever, agrees to the description which Newton has given of the ultimate ratio of the vanishing increments: so that his conclusion is deduced not only without ‘a manifest sophism,’ but without any inconsistent suppositions. In reference to this, the objectors make no distinction between two opposite things being done at the same time, and being done at different ones; between the supposition of a line drawn, and then rubbed out, and a line drawn and not drawn at the same moment. Besides, the hypothesis advanced by Bishop Berkeley, and supported by Mr. Woodhouse, proves too much: for, according to their principles consistently followed out, when you destroy the hypothesis, *all* effect of its having existed ought to be destroyed; which is not the case, for there still remains a ratio of 1 to  $mx^{m-1}$ .

Some few of the least discreet of the opposers of Newton, deny the existence of prime and ultimate ratios altogether: but to them we conceive much need not be said. They must admit that two quantities may *begin* and *cease* to exist in any finite time,  $T$ ; and with that admission, it will be easy to demonstrate that they have a first and a last ratio. For, if they have not a first ratio, they have not a second, nor a third ratio, &c. therefore they have no ratio in the time,  $T$ : but in the time  $T$ , they are quantities (by hypothesis), and therefore they have a ratio. That is, they *have* a ratio, and they *have not* a ratio in the time  $T$ , which is absurd:—therefore (by the *reductio ad absurdum*) they have a first ratio. 2. *E.* 1°. *D.* Again, they cease to exist at the end of the time  $T$ , by supposition: therefore, after the end of the time  $T$ , they are nothing; therefore, after the end of the time  $T$ , they have *no* ratio. But *in* the time  $T$ , they *had* a ratio (because they existed), and after the end of that time they have no ratio; therefore, they had a *last* ratio. 2. *E.* 1°. *D.*

Having thus exposed, and we trust without either ‘proximity’ or unnecessary abstruseness, the futility of the most vaunted objections to the principles of the fluxionary calculus, we shall no longer detain our readers from the work immediately under our notice.



The distribution of subjects in Mr. Dealtry's treatise, is somewhat different from that which has been usually adopted. The following transcript from the titles of the 24 chapters into which the work is divided, will shew its peculiarities of arrangement. 1. On finding the fluxions of quantities. 2. Maxima and minima of quantities. 3. On drawing tangents to curves. 4. On drawing asymptotes to curves. 5. Method of finding fluents. 6. Areas of curves. 7. Contents of solids. 8. Lengths of curves. 9. Surfaces of solids. 10. Center of gravity. 11. Centers of gyration, oscillation, and percussion. 12. On second, third, &c. fluxions. 13. On finding the points of contrary flexure in curves. 14. On the radius of curvature. 15. On spirals. 16. On the conchoid of Nicomedes. 17. Attractions of bodies. 18. On logarithms. 19. Maxima and minima of curves. 20. Application of fluxions to the motions of bodies affected by centripetal forces. 21. Motions of bodies in resisting mediums. 22. Fluents. 23. Fluxional equations. 24. A collection of problems.

In adopting this arrangement, and in proceeding, as Mr. Dealtry usually has done, 'from the simplest instances to the most general cases,' he has had an especial regard to those, who do not so much study mathematical science for its own sake, as because it is an excellent instrument in the discovery of truth, and in the attainment of *philosophical* knowledge. And, in this latter view, he has much simplified the steps leading to the illustration of the chief propositions in Newton's *Principia*. The beneficial exercise of the intellectual powers, indeed, seems to be our author's grand object.

'It must not be forgotten [he says] that one of the great benefits to be derived from mathematical studies, is the discipline of the mind. The mere knowledge of certain truths is, to the great body of literary men, a matter only of secondary importance, when compared with the advantages which result from the exercise of the understanding, and the improvement of the reasoning faculty. The Elements of Euclid have, in this view, been justly considered as of singular excellence. Their peculiar value, arises in a great measure, from the perspicuity of every part. The chain of reasoning is preserved entire : and the reader proceeds from step to step with the argument fully before him, and with an evidence of its truth which cannot be doubted.'

From an author with these correct views, it is not unreasonable to expect instruction, nor will those who turn to his book with this expectation be disappointed. His developement of first principles is satisfactory; his application of these principles to the various topics of inquiry towards which they have been directed, is almost universally correct; and his solutions of many curious and interesting problems are extremely luminous and elegant. He always bears in mind, and very

frequently adverts to, the distinction between fluxions and the *representatives* of fluxions, in the investigations of curvilinear geometry; and by so doing cuts up by the roots, without seeming to intend it, some of the most specious objections against the new analysis. The introductory and illustrative theorems to some of Mr. Dealtry's discussions, have great merit; such, for example, as those which relate to tangents, radii of curvature, and the maxima and minima of quantities.

From a work, so many parts of which require the aid of diagrams, it is difficult to make quotations that are independent of them. We are unwilling, however, to close our account, without shewing something of the manner of the author. We therefore present two extracts. The first contains some useful remarks, connected with the subject of maxima and minima,

'To determine when the equation  $x^3 - 9x^2 + 24x - 16 = 0$  becomes a maximum or minimum.

Assume the fluxion  $= 0$ ; then  $3x^2\dot{x} - 18x\dot{x} + 24\dot{x} = 0$ ; or  $3\dot{x} \times x^2 - 6x + 8 = 0$ .

Now the roots of this quadratic equation are 2 and 4;  $\therefore 3\dot{x} \times x - 2 \times x - 4 = 0$ .

To ascertain which of these roots gives a maximum, and which a minimum; find whether the value of the fluxion just before it  $= 0$ , be positive or negative. If it be positive, the quantity is increasing, and the next root gives a maximum; if negative, it is decreasing, and the next root gives a minimum.

In this instance, if  $x$  be assumed positive, and  $x$  less than 2, the value of  $3\dot{x} \times x - 2 \times x - 4$  is positive;  $\therefore$  this root gives  $x^3 - 9x^2 + 24x - 16$  a maximum. If  $x$  be assumed greater than 2, but less than 4,  $3\dot{x} \times x - 2 \times x - 4$  is negative;  $\therefore$  this root gives the original equation a minimum.

The meaning of the assertion, that if  $x = 2$  it gives the equation a maximum, and if it  $= 4$  a minimum, is, that  $x^3 - 9x^2 + 24x - 16$  increases till  $x = 2$ , and then decreases till  $x = 4$ ; not that it is the greatest possible when  $x = 2$ , nor the least possible when  $x = 4$ . For if quantities less than 2 be successively substituted for  $x$ , as

1	} the results are	}	$1 - 9 + 24 - 16$ , or 0,
0			$- 16$ ,
$- 1$ &c.			$- 1 - 9 - 24 - 16$ , or $- 50$ &c.

that is, it will go on decreasing, *sine limite*.

And if quantities greater than 4 be substituted successively for  $x$ , as

5	} the results are	{	$125 - 225 + 120 - 16$ , or 4,
6			$216 - 324 + 144 - 16$ , or 20,
7 &c.			$343 - 441 + 168 - 16$ , or 54;

that is, it will go on increasing, *sine limite*.

In this case we have supposed  $x$  to increase, and therefore that  $\dot{x}$  is po.



sitive. If  $x$  be a decreasing quantity, its fluxion is negative. Suppose  $x$

to decrease till it becomes equal to 4; here  $3\dot{x} + x - 2 \cdot x - 4$  is negative, while  $x$  is greater than 4; therefore, when  $x = 4$ , the original quantity  $x^3 - 9x^2 + 24x - 16$  is a minimum. If  $x$  be assumed greater

than 2, and less than 4, then  $3\dot{x} + x - 2 \cdot x - 4$  is positive; therefore the root 2 gives  $x^3 - 9x^2 + 24x - 16$  a maximum. These results are exactly the same with those obtained by the first method.

When two or an even number of the roots of the resulting equation are equal, they shew neither a maximum nor a minimum.

It follows from the preceding articles, that when the fluxion of the given quantity is of the same denomination with regard to positive and negative, before and after it becomes equal to nothing, it does not indicate either a maximum or minimum. Now this occurs, when two roots of the fluxional equation are equal. For, let the given quantity be  $3x^4 - 32x^3 + 120x^2 - 192x$ ; of which the fluxion is  $12x^3\dot{x} - 96x^2\dot{x} + 240x\dot{x} - 192\dot{x}$ ;

$$\text{or, } 12\dot{x} \times x^3 - 8x^2 + 20x - 16$$

$$\text{or, } 12\dot{x} \times x - 2 \times x - 2 \times x - 4.$$

Let  $\dot{x}$  be positive; then before  $x = 2$  this fluxion is negative; and if  $x$  be greater than 2, and less than 4, it is still negative; therefore the root 2 does not give a minimum. But as the fluxion changes from  $-$  to  $+$ , while  $x$  increases from a quantity less than 4, to a quantity greater than 4, this root 4 gives  $3x^4 - 32x^3 + 120x^2 - 192x$  a minimum; and it then begins to increase.

In the same manner, if the fluxional equation has 4 equal roots, as  $\dot{x} \times x - a \times x - a \times x - a \times x - a \times x - 2a$ , or any even number, the fluxion is of the same denomination with respect to  $+$  and  $-$ , both before and after  $x$  becomes equal to  $a$ ; and therefore the equal roots neither indicate a maximum nor a minimum.

The number of maxima or minima which a flowing quantity admits, is equal to the number of unequal roots in the fluxional equation.

Let  $3x^4 - 28ax^3 + 84a^2x^2 - 96a^3x + 48a^4 = 0$  be an equation, in which it is required to determine the different values of  $x$ , when the expression becomes a maximum or minimum. Put the fluxion  $= 0$ ;

$$\therefore 12x^3\dot{x} - 84ax^2\dot{x} + 168a^2x\dot{x} - 96a^3\dot{x} = 0;$$

$$\text{or, } 12\dot{x} \times x^3 - 7ax^2 + 14a^2x - 8a^3 = 0;$$

$$\text{or, } 12\dot{x} \times x - a \times x - 2a \times x - 4a.$$

If  $x$  be assumed less than  $a$ , the result is  $-$ , or the root  $a$  indicates a minimum; if  $x$  be greater than  $a$ , but less than  $2a$ , the result is  $+$ ; and the root  $2a$  denotes a maximum, &c.; therefore when all the roots are unequal, the proposition is true.

And if the fluxional equation have an odd number of equal roots, as

$$\dot{x} \times x - a \times x - a \times x - a \times x - 2a, \text{ when } x \text{ is less than } a, \text{ the}$$

result is + ; when greater than  $a$ , but less than  $2a$ , it is — ; therefore

one root  $a$  gives a maximum, and  $2a$  a minimum ; the product of  $x - a$

$\times x - a$  determines nothing ; hence universally, there are as many maxima and minima as unequal roots, in the given equation.

When all the roots are impossible in the fluxional equation, as no possible value of  $x$  can give a result  $= 0$ , the quantity must either increase or decrease perpetually, and therefore cannot admit a maximum or minimum.' p. 17—20.

Our next quotation exhibits the solution of a curious, though not difficult problem.

'A cylinder of oak is immersed in water till its top is just level with the surface, and then is suffered to ascend ; it is required to determine the greatest altitude to which it will rise, the velocity which it has then acquired, and the time of its ascent.

Let  $h$  = the height, and  $a$  the base of the cylinder, and suppose the specific gravity of oak : that of water ::  $n : 1$ . Let  $x$  be any variable altitude through which the cylinder has ascended, and  $l = 16\frac{1}{2}$  feet. Then the moving force by which the cylinder endeavours to descend  $= h \times a \times n$ , and the force of the water upwards to prevent it  $= \overline{h - x} \times a \times 1$  ;  $\therefore$  the whole moving force upon the cylinder  $= \overline{h - x} \times a - h \times a \times n = ah - ax - h \times a \times n = \overline{1 - n} . ha - ax = mha - ax$ , by substituting  $m$  for  $1 - n$ ,  $= a \times \overline{mh - x}$ . Hence the ac-

celerating force  $= \frac{a \times \overline{mh - x}}{h \times a \times n} = \frac{mh - x}{nh}$ . Now if  $v$  represent the

velocity of the cylinder after it has risen through a space  $= x$ ,  $v \dot{v} = \frac{1}{2} 2l F \dot{x}$  =, in this case,  $2l \times \frac{mhx - x^2}{nh}$  ;  $\therefore v^2 = 2l \times \frac{2mhx - x^2}{nh}$ , and

$v = \sqrt{\frac{2l}{nh}} \times \sqrt{2mhx - x^2}$ . And when the cylinder has acquired

its greatest ascent,  $v = 0$ , or  $\sqrt{2mhx - x^2} = 0$  ;  $\therefore x = 2mh$  = the part of the cylinder extant.

'To find the time we have  $\dot{T} = \frac{\dot{x}}{v} = \sqrt{\frac{nh}{2l}} \times \frac{\dot{x}}{\sqrt{2mhx - x^2}} = \sqrt{\frac{nh}{2lm^2h^2}} \times \frac{mh\dot{x}}{\sqrt{2mhx - x^2}}$ , and  $T = \sqrt{\frac{n}{2lm^2h}} \times A$  ; where  $A$  = a circular arc of radius  $mh$ , and versed sine  $x$ , which needs no correction.' p. 315, 316.

This solution is correct as far as it goes : but the most curious results connected with the problem are omitted. If the author had carried his investigation a little farther, he would have found that the circumstances of the motion of the wooden



cylinder, are exactly analogous to those of a pendulum in a non-resisting medium; and it would have been an interesting branch of the inquiry, to ascertain the density and dimensions of a cylinder such as should have its reciprocations isochronous with those of a second's pendulum.

Many parts of this work have pleased us exceedingly; and especially the very valuable chapters on fluents and fluxionary equations, and the general collection of problems. We must observe, however, that the solution of Prob. 13. p. 300, is unsatisfactory. It is proposed to find the direction of a projectile thrown, with a given velocity, from the top of a tower of a given height, so that it may fall at the greatest possible distance from its bottom. Mr. Dealtry assumes an unknown quantity, which, by means of his process of solution, he determines to be equal to *half the parameter* of the parabola in which the projectile will move. But this cannot be determined without first knowing the parabola or the direction: so that this solution requires the previous solution of the problem itself.—A neat and simple geometrical solution of this problem, may be seen in the Supplement to the Ladies' Diary for 1804.

We must confess too, we have been surprised at some omissions; and especially that no notice should be taken of the subject of caustics, or of the fluxions of spherical triangles. We could also have wished that the author had collected together the fluents he has so ably investigated into a table, for the convenience of subsequent reference; and that he had entered a little more minutely into the method, by which it may be ascertained *à priori*, whether a proposed formula is integrable or not. Several of the foreign mathematicians have treated this branch of the subject very admirably; but we are not acquainted with any English work where there is a single hint in reference to it, except in Mr. Woodhouse's book, mentioned towards the beginning of this article. There are a few propositions relative to the criterion of integrability, which are little known among the English, but which are so highly important and extensively useful, that we wish much to see them introduced into a future edition of Mr. Dealtry's work. Among these are the following.

1. If the fluxion of a function  $V$  of  $x$  and  $y$  be found by two different processes: the one by causing  $x$  only to vary, and then in the resulting expression to suppose  $y$  only to vary; the other, by first supposing  $y$  only to vary, and then to make  $x$  only to vary in the resulting expression; we shall have in both cases the same final fluxional expression.

2. When a fluxional expression  $px + qy$  with two variables  $x$  and  $y$ , is real, or may be considered to represent the fluxion

of a function of  $x$  and  $y$ ; the equation  $\frac{\dot{p}}{\dot{y}} = \frac{\dot{q}}{\dot{x}}$  always obtains.

3. The quantity  $p$  being any function whatever of  $x$  and  $y$ , if we find the fluxion of the quantity  $f p \dot{x}$ , where we first consider only  $x$  as variable, and afterwards cause both  $x$  and  $y$  to vary, we shall have  $(f p \dot{x}) = p \dot{x} + \dot{y} \int \frac{\dot{p}}{\dot{y}} \dot{x}$ , in such manner, that the second term of the second member is the part that depends upon the variation of  $y$ .

4. The formula  $p \dot{x} + q \dot{y}$  being supposed such that we have the equation of condition  $\frac{\dot{p}}{\dot{y}} = \frac{\dot{q}}{\dot{x}}$ , that formula will be a complete fluxional equation, or one that may be integrated. This is the converse of Prop. 2.

5. Every fluxional equation  $p \dot{x} + q \dot{y} = 0$ , of the first order with two variables, which is not complete, or which does not satisfy the equation of condition  $\frac{\dot{p}}{\dot{y}} = \frac{\dot{q}}{\dot{x}}$ , may be rendered complete, by multiplying by an ascertainable factor.

6. There exists for every fluxional equation with two variables, such as  $p \dot{x} + q \dot{y} = 0$ , not complete, an infinitude of factors which may render it a complete equation.

7. When the expression  $p \dot{x} + q \dot{y} + r \dot{t}$ , &c. composed of any number of variable quantities  $x, y, t$ , &c. at pleasure, is a complete or integrable fluxional equation, the equations  $\frac{\dot{p}}{\dot{y}} = \frac{\dot{q}}{\dot{x}}$ ,  $\frac{\dot{p}}{\dot{t}} = \frac{\dot{r}}{\dot{x}}$ ,  $\frac{\dot{q}}{\dot{t}} = \frac{\dot{r}}{\dot{y}}$ , &c. all obtain.

8. And reciprocally, if the fluxional equation  $p \dot{x} + q \dot{y} + r \dot{t} +$ , &c. is such that the equations of condition  $\frac{\dot{p}}{\dot{y}} = \frac{\dot{q}}{\dot{x}}$ ,

$\frac{\dot{p}}{\dot{t}} = \frac{\dot{r}}{\dot{x}}$ ,  $\frac{\dot{q}}{\dot{t}} = \frac{\dot{r}}{\dot{y}}$ , &c. all obtain, that will be an integrable fluxional equation.

By these and similar theorems, extended to the higher classes of fluxional equations, so much facility is given to the mode of finding fluents, in many curious and interesting cases, that any work on fluxions must now be reckoned defective, which does not develope and apply them. We



think, however, notwithstanding this and the other omissions to which we have adverted,—notwithstanding, too, that the notation might *often* be improved and the arrangement in a *few* cases,—that Mr. Dealtry's is a treatise of very considerable merit. We earnestly hope to see his work adopted as a common text-book in our universities and higher seminaries of education. And we trust we shall not be accused of any intemperate exultation, if, on this occasion, we remind those very few persons who yet maintain that profound scientific attainments are scarcely compatible with sincere piety, that Mr. Dealtry is a most powerful advocate of that noble establishment, The Bible Society; and ranks among the most skilful defenders of Christian truth, and the brightest examples of Christian charity.

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Art. III. *A Charge delivered to the Clergy of the Diocese of London*, by John, Lord Bishop of that Diocese, at his primary Visitation in 1810. Published at the Request of the Clergy. 8vo. pp. 32. Parker, Oxford. Rivingtons. 1810.

**THOUGH** this is a very slight tract, yet, on several accounts, it merits a little attention. It is ominous of the conduct that will be pursued by the successor of the late pious and amiable Dr. Porteus; it displays, very strikingly, several features in the character of a large body of the clergy and laity of our establishment; and is itself, whether we consider the statements, or the sentiments, or the reasoning, or the admonitions, or the style of writing, the most remarkable sample of episcopal instruction that has appeared, at least in our times. There is enough in it to surprise both churchmen and dissenters: for our own part it is with unfeigned regret, that we have observed so much matter of humiliation for the former, and of triumph for the latter.

It will be natural for every reader of this charge, to remark the cold and heartless spirit in which it has been composed. His lordship seems, either to have been out of his element, or to have become a proficient in the discipline of the stoics, or to have survived the fervour of human passion. He may be aptly styled the *torpedo* of the pulpit. He handles nothing without imparting to it a dulness the most unvaried and oppressive. The subject, in fact, is perfectly immaterial; and whether he speaks of his predecessor, (now more than ever to be regretted),—or dwells on our national mercies,—or enlarges on the evils of democracy,—or inveighs against the sectaries,—or exhorts the clergy to promote charity and kindness,—or expatiates

on the rewards of a faithful minister,—he preserves, for the most part, just the same temperature of feeling as if he were penning an article of amusement for the lexicon, or bewailing the miserable condition of a turnpike road.

This, however, is a mere trifle, compared with the astonishing ignorance which his lordship betrays, in the following passages, respecting the actual state, as well as history, of the religious sects of this country.

‘ The same general *revolution*’ he affirms ‘ has caused, and in return receives increase from, the errors in religion which have arisen ! These also have a share in our distractions. The infidelity which was studiously propagated at the beginning of these troubles, though it has since declined, and never had many followers compacted into any formidable body, yet has contributed to unsettle the minds of many, and to incline them to a dangerous licentiousness of opinion, or indifference in religion. The extreme into which others have run, shocked at this growing evil, has been equally prejudicial to sober and sound religion. Men have sought for separation, when the circumstances required the strictest union ; and to rebuild the shaken faith of Christians on the fluctuating basis of enthusiasm ; and to heal the wounds which Christian obedience had received from corruption of mind, profligacy of manners, and viciousness of life, not by the evangelical doctrine and grace of repentance, as the Gospel teaches, but by new and unheard of conversions, the inventions of men of heated imaginations, or ambitious views.’ pp. 11, 12.

‘ The numbers of the old Dissenters, such as Presbyterians, Independents, and Anabaptists, have long since been either stationary, or on the decrease. Now with these men there was honest ground of dissent, though in our judgment erroneous and unreasonable : it was at least well known, and defined with sufficient accuracy, and its limits were easy to be marked out ; and in the fundamental doctrines of Christianity they did not differ from us. Even with Arians and Socinians, though the difference was extreme, yet it was not difficult to assign the grounds and limits of it. But of these modern dissensions it is not easy to make out any assignable limits, &c.’ p. 15.

‘ They know not what style or name to assume ; yet I suppose that their teachers are those which assign the denominations, such as they are, amongst which you will find the strange terms of *Pædobaptists*, *Antipædobaptists*, or the general terms of *Dissenters*, *Protestant Dissenters*, or more commonly they call themselves after the name of some celebrated leader, *Wesleyans*, *Whitfieldians*, &c. This is the very same thing, I conceive, with that which St. Paul exclaims against with so much indignation ; “ I am of Paul, I of Apollos, and I of Cephas : ” and he asks with concern, “ Is Christ divided ? ” and again, “ While one saith, “ I am of Paul, and another, I am of Apollos, are ye not carnal ? ” p. 16.

We can only notice two or three of the gross blunders committed in these extracts. The French revolution, of whatever else it may have been guilty, has not, in this country, given rise to any innovation in religious doctrine. It



has, indeed, awakened or inflamed the zeal of all parties in behalf of their common Christianity. But, long before that awful and instructive event, the doctrine of sudden conversion, which, we presume, is what his lordship means to express in the elegant phrase of 'new and unheard of conversions,' was zealously propagated in all parts of the nation. The advocates of this doctrine have been very successful, especially among the lower orders, in *counteracting* the baneful influence of the revolutionary philosophy; and we are in fact indebted to one of these 'new Puritans,' for a most satisfactory and eloquent exposure of the loathsome nature and pernicious tendency of the French infidelity. —The ranks of the 'Presbyterians' are, no doubt, 'on the decrease;' and, as there is little reason to think they will be recruited, the sect will ere long, perhaps, become extinct in England. But the 'Independants and Anabaptists,' are four or five times as numerous as they were in the reign of the Second Charles; and amount to perhaps a third of the separatists from the church. These sects, too, strictly adhere to the doctrine of their 'old' dissenting forefathers, and consequently have the same 'honest ground of dissent;'—with the further privilege of 'not differing from' his lordship, 'in the fundamental doctrines of Christianity.' As for the rest, though we are fully sensible that 'it is not easy' for a person who has given so little attention to the subject as this dignified prelate, 'to make out any assignable limits of the modern dissensions;' yet we have no manner of doubt in affirming, that they may be accurately and commodiously classed under the generic names of Arminians and Calvinists;—neither of whose principles can be considered as of very dangerous tendency, since 'speculative persons may lean to the one or the other side without blame.' (p. 13.) The church, indeed, has contented herself, on this point, with a dignified neutrality; and some of her most learned members and brightest ornaments, may be adduced as patrons of the contending sects.

When a man comes to discuss a subject of which he is not only utterly ignorant, but respecting which his prejudices have bid a long "farewell to physic," he is in great danger of confounding phantoms with realities; and of describing, the images that seem to pass the mouth of his cave, with the same assurance as if he delivered matters of experience and observation. Thus his lordship, supposing that he descried in the character of modern dissenters an 'unheard of' and dangerous monster, has given it shape and figure,—compounded it of the most frightful and

discordant qualities,—and then alarmed all peaceable and retired churchmen, by a noisy proclamation of his visionary terrors. From the ‘depths of Calvinism,’ he says, ‘a new schism has been engendered,’ consisting of persons who halt between the church and the ‘tabernacle;’—who partly continue in the church and partly separate from it;—who seek for separation and ‘yet profess to follow the purity of the church;’—who ‘incline to the extreme rigor of Calvinism,’ while ‘they soften down these doctrines by more moderate interpretations;’—who ‘labour to heal the wounds which christian obedience had received, from corruption of mind, profligacy of manners, and viciousness of life,’ and at the same time dispense with evangelical repentance and a blameless deportment;—who have no name, and yet are called ‘Pædobaptists, Antipædobaptists, Dissenters, Protestant Dissenters, Wesleyans, Whitfieldians, &c.’

Very little intercourse with the world would suffice to detect the fallacy of this representation; and even if confinement in our garret had effaced all traces of what we have formerly observed—if criticism were as unfriendly to the memory as it is said to be to the imagination—still we should be confident in affirming, that no such sect as this ever did or ever can exist. These qualities involve a metaphysical contradiction. Like so many acids and alkalies, they neutralize each other; or they are like the positive and negative qualities of algebra, self destructive; or like the well known picture, composed ‘*undique collatis membris* ;’ or like Mr. Southey’s Palace of the Elements, built on the very ridge of absurdity. As far indeed as his lordship’s assertions regard the Calvinistic and Arminian ‘puritans,’ (denominations, as before observed, which include the great bulk of ‘modern dissenters,’) we fear a harsher epithet is applicable, than absurd. These calumniated persons, we think, might adopt, (and with much greater justice than it was originally urged,) the remonstrance of the chancellor in *King Henry VIII* ;—

‘ My good lord bishop——we all are men,  
In our own natures frail ; out of which frailty,  
And want of wisdom, *You, that best should teach us,*  
*Have misdemeaned yourself, and not a little :*  
Toward the king first, then his laws, in filling  
The whole realm by your teaching, and your chaplains,  
(For so we are informed,) with *strange* opinions,  
*Diverse* and dangerous.’ &c.

Every one at all conversant with the sects in question will bear us out in affirming, that, whatever be the speculative



or practical errors of their systems, they have no manner of connection with the French revolution: that they are much less hostile to the church, than his lordship is to the most exemplary and conscientious dissenters: that, while many of their more eminent teachers are insensibly acquiring a greater reverence for our venerable establishment, the body at large regards those of the clergy whose life and doctrine declare,

‘That they are honest in the sacred cause,’  
with sentiments of great respect and kindness: that their rule of life embraces the severest as well as purest principles of morality, sanctioned by the most affecting considerations: and that, for the virtues of sobriety, industry, equity, and active benevolence, they will bear a comparison with the most virtuous of their neighbours.

Indeed, we consider it as downright affectation to treat these men with contempt; and the fashionable clamour raised, in order to rouse the powers of the hierarchy against them, about their ignorance, their disaffection, their disorderly lives,—deserves to be noticed and reprobated, solely because of the mischiefs it is likely to occasion. A vast multitude of all ranks, who either have not the opportunity, or will not be at the trouble, to use their own eyes, will trust, it is to be feared, with implicit rashness, to the representations of his lordship, and his fellow labourers in this pious warfare. Instructed to consider these ‘new Puritans’ as the enemies of good order and sound morality, they will regard them with coldness and distrust; and, identifying the interests of the church with those of the state, will make them the objects of their political as well as religious rancour. Thus their hearts will become alienated from a large body of loyal and meritorious fellow subjects; and every fresh accession to the dissenters will agitate their minds with perpetual apprehensions for the security of religion and government. Clergymen, who propagate these misrepresentations, should consider that their own influence and respectability must always rest on their character for knowledge, equity, moderation, and charity. The sectaries, too, can write,—and they will be read. When they have been exasperated by these unjust and unskilful aggressions, they will not fail to turn them to the disgrace of their authors. The ‘ignorance’ of the clergy will be triumphantly displayed; the infirmities of individuals will be exaggerated and ascribed to the whole body; their outrageous zeal in favour of the church will be represented, not as a proof of their attachment to the gospel, so much as of their regard to secular interests; while the calumnies they so industriously circulate, will be made use of to evince their in-

tolerance, uncharitableness and bigotry, and degrade them in the estimation of the public.

But while churchmen themselves will suffer severely in their temper and character, dissenters also will be visited with a portion of the evil. Opposition will, indeed, augment their numbers ; but with their numbers they will unfortunately imbibe more of a sectarian spirit ; they will look with unwarrantable jealousy and aversion on the religious establishment of their country ; and their prejudices, assailed by menaces and abuse, far from being scattered before the storm, will take root more firmly, and shoot out with wilder luxuriance. Deaf to the instructions of those who would reclaim them, their zeal for making proselytes will burn with tenfold violence ; and, while they perpetually tremble for their privileges, which some weak minded but well meaning persons may endeavour to abridge, they may eventually, perhaps, be driven to withdraw their affection from a government, which not only excludes them from power, but which seems to envy them protection. Every reflecting person will look forward to this state of things with anxiety and alarm ;—but will readily agree with us, that, if the present mode of carrying on hostilities be long persisted in, such an event is by no means improbable. If, then, the clergy pay any regard to the tranquillity of their flocks, or the purity of their own reputation,—if they wish to prevent the increase of separatists, or reduce to obedience those who have shaken off the yoke of authority,—it will become them to abjure the idle hope of prevailing by dignified censures, or affected contempt ; they must abate from the rigour of their pretensions ; they must studiously avoid every occasion of irritation and offence ; they must allow a tone of moderation and indulgence to take place of an unbending and repulsive austerity : instead of employing the despicable aid of misrepresentation, they must condescend to study the opinions and prejudices of the dissenters ; they must catch their ardent and zealous spirit ; and blend with the mildness and affection of the Christian, the tolerant and commanding reasoning of the philosopher.

In concluding, we must observe, that the matter of this charge is not more remarkable, than the language and composition. The grave and learned author has not only “*mis-demeaned himself towards the king,*” but most vehemently “*abused the king’s English.*” The successor of Lowth might be expected to observe at least the ordinary rules of grammar. But his lordship convened his reverend brethren in a hurry ; and seems to have been in the predicament of a preacher, we once heard of, who preached so



frequently that he had really no time for composing sermons. The inconsistencies into which this haste has betrayed his lordship, are endless. For instance, he insists largely on the blessings of concord, and yet affirms, that 'the metropolis and its neighbourhood is liable,' &c. (p. 19)—that 'humility and meekness is a remedy,' (p. 18.)—and that 'one are' (p. 31.) He is a staunch assertor of episcopal dignity, and, notwithstanding, begs to be 'excused, if he should *fall upon* some things which may seem to be less appropriate than they might be.' (p. 5). For the close of his periods he has been careful to select such graceful and sonorous monosyllables as 'here and there,' 'from time to time,' &c.;—and there is also a judicious sprinkling of such elevated expressions as 'there are such,' and 'these are those.' In the same magniloquent strain we are informed, (at p. 13.) that 'the gospel to be preached to the poor is not of *this guise or sort*;' and at p. 14. that there are some men who '*fall into* the schemes' of other men, which said other men, 'after having *heated* their fancies, *fall into* the traps they have laid,' &c. This last *eleganza*, indeed, leads us to observe, (as a further example of the incongruity to which we have alluded,) that though our author's imagination is, by nature, extremely cold, yet his metaphors are remarkably extravagant. Thus he speaks of a certain shock that 'has been felt' in the 'various ways,' of 'pressure,' 'agitation' and 'alarm' (p. 6.); and tells us (p. 9) that the '*seeds of discontent arise*'

'From the *pressure* necessarily occasioned by the difficulties with which we have had to contend, the necessity of which is not equally seen by the short-sighted when the danger is less evident and immediate: from the *fluctuation* of government and change of rulers amongst us, which *has* given rise to such mutual recrimination, as has had no other tendency than to render all parties *suspected*, and less *respected* by the people: from the *failure* of some enterprizes, an event to be *expected* in such uncertain times; from the *inadequate success* of others, and consequent disappointment, even where much, if not all, has been gained: and, above all, from the *sense and habits* of due subordination once broken or impaired, and since imperfectly, if at all, restored.' p. 9, 10.

As specimens of the sprightliness and perspicuity of his lordship's *manner* our readers may take the following.

'To experience in the affairs of the Church at large I may have some pretensions, from the several stations I have successively held in it. But this Diocese is of a very different stamp from those which I have formerly administered, *though each of them also distinguished by a peculiar character, not common to many*. This may be said to differ even from itself; some parts being the main seat of population and commerce, others *as retired*, and secluded from the business of the world *as much, as even the very remotest corners of the kingdom*.' p. 5.

‘ If it be so, I ask whether the sacrifice thus made to convenience be not far too great. Or that, in cases of sudden distress, a Church might be unserved, or some office unperformed. I have no scruple in saying that it were better it should, than that a person should be employed, of whose fitness we have no means of judging.’ &c. p. 30.

‘ It may seem strange to those who can contemplate these things in the abstract, as it doubtless will to succeeding ages, *that* after the awful lesson which has been exhibited to Europe, after the clear demonstration of the miseries of revolution and change, (even where the former state was bad, and stood in need of great reformation,) *that* there should still be found men willing to plunge themselves and others in the same troubled waves, vainly flattering themselves *that* they can ride in the whirlwind, and direct the storm ; or through pride of heart, unsteadiness of mind, or discontented temper, *one or other of these or more combined*, ambitious of change, without foresight or regard to consequences ; and *that* men should not yet be convinced, *that* excessive liberty has a natural tendency to end in extreme despotism ; and *that* what is tried and known by long experience, though short of perfection, is more to be relied upon than new speculations, however specious.’ p. 7.

It is conjectured that the reading of this charge has induced Lord Sidmouth to drop his motion on the subject of the qualifications of dissenting teachers.

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Art IV. *An Account of the Kingdom of Nepaul* ; being the Substance of Observations made during a Mission to that Country, in the Year 1793. By Colonel Kirkpatrick. Illustrated with a Map, and other Engravings. Royal 4to. pp. 388. Price 2l. 12s. 6d. Miller. 1811.

**A** PREFACE of considerable length, written in the name of the publisher, gives a history of the manuscript, which has passed, at length, into this very elegant and costly sample of book-making. It was composed of ‘ cursory observations,’ ‘ thrown together’ in haste, and under many other inconveniences, in obedience to the injunction of the Indian Government, and chiefly for their use and that of the Court of Directors ; no idea being further from Captain (now Colonel) Kirkpatrick’s mind than that of ever seeing the sentences he was thus hastily putting down, printed on royal quarto by Bulmer, or on any other paper by any other typographer. ‘ It was not till ten years after, on the writer’s return to England,’ that, declining the task of dressing up the composition for public appearance himself, ‘ he consented, at the instance of some private friends, that the manuscript should, with the permission of the Court of Directors, be put into the hands of a literary gentleman for the purpose of its being properly prepared to meet the public eye.’ While, however, it was thus waiting in the literary purgatory, its liberation into publicity and fame was retarded by the expectation of the results of a later embassy to Nepaul, which



had been performed under circumstances much more favourable to the acquisition of knowledge. During this delay, the literary gentleman alluded to, died; and, there appearing no immediate prospect of obtaining the new information which had been looked for, application was made without delay to the writer, to become at last his own editor. This he refused; and the publisher, therefore, 'was reduced to the necessity of sending the work forth nearly in the same state in which it came into his hands, the only alteration made in it consisting of a few verbal corrections, and the division of the contents into chapters.' The publisher very formally avows that the writer stands 'exonerated from any responsibility for the defects of a production which it was at no time his wish or purpose to obtrude upon the public in its actual state;—and he adds, 'however the value of the work may hereafter be diminished by more copious and methodical relations, he flatters himself it will, in the interim, be received with indulgence, as the only attempt hitherto made,' &c. &c.

Thus the public are invited to pay two guineas and a half, for such a quantity and kind of information about Nepaul, as will, confessedly, serve only till the appearance, in royal, imperial, or elephant quarto, of an *Account of the New Embassy*. And the work which they are to be gratified to receive, for this temporary use, and at this price, is of such a quality in the estimation of its author, yes, of its own author, that he has constantly thought it not worth the trouble of a revisal—even during the very time that he has been editing works relative to India, and while a work like this must, by its very nature, depend for its value peculiarly on himself. To us all this appears, on the part of the author especially, a very strange proceeding. How could he patiently suffer the progress, toward a splendid publication, in his name, of a work, in which, though confessedly drawn up in a crude manner, he did not care to attempt a single improvement? Why did he not interfere to prevent its appearance, or at least to procure that it should appear in a much less pompous and costly form? As to the publisher, he pleads his very natural unwillingness to lose what he had expended in preparations, made probably, during the detention of the manuscript in the hands of the 'literary gentleman.' The preparations meant must be the plates, (about sixteen in number,) which are very beautiful. Some of them, however, are quite insignificant, representing only some of the implements and weapons in use in Nepaul; and as to the views and human figures, on what authority are they given? Several of them have no delineator's name, and a number purport to be 'drawn by A. W. Devis, Esq.;'—and the

picture certainly needs not be less pretty, though no such draughtsman be mentioned as accompanying the embassy, and though an Esquire undoubtedly would not have accompanied it without being mentioned. A particular account, indeed, is very honestly given of the authorities followed in drawing the map; which, however, would have been quite as serviceable on a scale four times smaller. It can be accounted for only on some principle of revenge against the Chinese empire, for its threatened encroachment on Nepaul, that this petty kingdom of Nepaul is located on a dazzling expanse of 32 inches by 20 of the finest paper in England,—an ampler space than we have been accustomed to allow for the delineation of the vast and swarming territories of the aforesaid empire.

It seems this 'kingdom,' (the whole annual revenue of which may be a sum equal to that which the royal quarto accounts of it now published, and to be published within a few years, will cost us here in England,) had been detected in a valley or rather plain surrounded by hills between Bengal and Tibet; and indeed bordering so nearly on this latter country, now no better than a dependency of China, that the emperor, or at least the governor of the nearest province, had cast a look towards it as an article which there could be no harm in picking up, to make a trifling addition to the imperial dominions. As this, however, was a kind of amusement for which another great empire in Asia had acquired a very particular taste, it was natural that any outcry, however feeble, that might be made by the state about to be absorbed, would be listened to with all due interest at Calcutta. It was certainly very undesirable that our worthy neighbour Kien-Long, or whatever was his name, should pre-occupy a neat piece of ground, which, otherwise, might at some not very distant future time become, (consistently we mean, with all proper regard had to justice and moderation,) a commodious outlet and extension to our too confined frontier. And besides, it was apprehended, that that frontier might be in danger of becoming still more confined, if the redoubtable Kien-Long should be allowed to extend his royal domain to the foot of those hills, from the top of which his martial mandarins might almost see the sparkling of the sunshine on the Ganges. Yet the Indian Government felt considerable embarrassment, in deliberating on the proper reply to the application made from the royal court of Nepaul, for nothing less than military aid against a Chinese army; an army which, commanded by a kinsman of the emperor, had advanced near the capital, under



pretence of vindicating the emperor's friend, or rather subject, the Lama of Tibet, whose rights were alledged to have been violated by the government of Nepaul. There was no doubt, that the appearance of two or three dozen English with firelocks, or even sticks, would drive back these formidable legions five times faster than they came; but, it would also have the effect of demolishing the frail, the truly porcelain commercial arrangements, between the Chinese and the East-India Company. Any interference of this kind was therefore steadily refused; while an offer was made, and, as better than nothing accepted, of a deputation to proceed to Nepaul, to mediate between its government and the representative of the greatest of monarchs. The opportunity of getting a look at this shy people, in this secluded and well-protected valley, which no Englishman had ever yet entered, or at least returned to describe, was gladly seized by the masters of Bengal, who had for a good while been desirous of accomplishing some such survey, and turning it to some good account. It was therefore, no doubt, with the most exemplary despatch that Capt. Kirkpatrick, with a proper suite, was forwarded to Patna, there to be met, in order to be conducted to the place of destination, by a deputation from Nepaul. The deputation, arrived in proper place and time, informed him that the business had been compromised with his imperial highness the Chinese general, on terms which implied no small fear either of his invincible arms, or of British authoritative interference. For the sake of politeness, however, the envoy was invited to proceed, and finish as a matter of ceremony what had been undertaken as a matter of importance. Under this royal and flattering sanction, the party advanced through a wild country, intersected by numerous streams, and often broken into hills, precipices, and glens, with here and there an insignificant village or fort, and a patch of cultivation, till they came to the great forest, which forms a deep frontier to a very large proportion of the Nepaul territory, and which would evidently be capable of the most important service in its defence. The chief actual benefit it affords is from a traffic in timber, of which large quantities are sent down by the rivers to the more southern country, under a heavy duty to the Nepaul government.

\* Besides valuable timber, however, this forest affords another source of profit to the government in its numerous elephants; but this, like the timber, is not improved so much as it might be. The Governor of the Turrye told me, that in his district, which reaches from So-moisir to the Konsi, there were caught annually between two and three hundred elephants; much the greater part of these, however, are very young, being not above five kauts, or seven feet and a half high; nor can

they well be supposed able to catch any of a superior size, as the animals are not driven into a keddah, or inclosure, but are caught by snares or nooses thrown over their necks by a mahoot, seated on a decoy elephant. The rope being immediately drawn, the end of it is secured round a tree, from which it is easy to conceive that they often break loose, and are not unfrequently strangled in their struggles. There is, therefore, a double disadvantage attending this imperfect mode of catching these animals, for while it clearly tends to diminish the breed, it renders the elephants so prematurely caught of little value: there are, accordingly, very few of this great number sold for the benefit of the government, who claim an exclusive right to the whole, and dispose of them, for the most part, in presents, or in commutation of occasional services, and pecuniary demands.

‘ Besides elephants, this forest is said to be greatly infested by rhinoceroses and tygers. The latter appear almost invariably solitary, but two or three elephants, I have been told, will sometimes take possession of the road, and obstruct the progress of travellers a considerable time: a large herd of them assaulted the camp of the Nepaul deputies at Jhurjhoory, when, they were on their way to Patna, and were got rid of with difficulty. They sometimes issue from the forest in droves, and over-run the cultivated country on its borders, penetrating even, now and then, a good way into the company's districts. We did not, however, meet with a single wild beast of any kind in the whole course of our journey.’ pp. 17—19.

The breadth of this woody barrier, at the part where our travellers crossed it, was eight or ten miles. It is not said what magnitude the trees attain; but as a specimen of those to be found a little way within the country, a fir is mentioned which had been felled and lay across the road, ‘measuring about ninety feet clear of the branches, and not less than eight feet in the girth;’ and a ‘felled Saul-tree, that measured better than a hundred feet below the branches, and from eight to nine feet in the girth.’

They came to a stream which in ‘one particular spot abounds astonishingly with fish,’ in consequence of the ‘place being held in great sanctity by the more pious classes of Hindoos, who have dignified it with the name of Nagdeo (or the Divine Serpent,) and who, so far from disturbing the fish which swarm here, rarely pass without feeding them.’ Soon afterwards they came to another place where the fish would give their free consent, for any good they got from the ‘piety’ of the Hindoos, that every man of them should turn Buddhists, Seiks, Mahometans, or professors of any other faith they please; for,

‘ The channel of the river is intersected by seven or eight casting nets united together by being hooked at their extremities to poles or sticks erected in the water. To each net there is a man or boy, who has a second net fixed to his waist, and hanging behind him, in which he deposits the fish he catches by diving. They dive headforemost, though



in water not deeper than the middle, throwing up their feet nearly erect, and seizing the fish sometimes between their teeth, but most commonly with their hands.' p. 36.

The chiefs of the Nepaul deputation took a high interest in seeing, and partly sharing the sport. And their little regard to ceremony, in this instance, leads Col. K. to make the following statement.

'On this occasion, as well as many others, it was observable that the superior classes of these people admitted of considerable freedom in the carriage and conversation of the lower orders, whom they very rarely affected to keep at any distance. Nor was this sort of easy intercourse confined to particular descriptions of men: it existed equally among the military and the civil ranks; the private soldier being as unembarrassed and forward to deliver his sentiments in the presence of an officer of whatever degree, as a fisherman or porter before a minister of state, or governor. At the same time, this frankness of manner was never seen to degenerate into rudeness or disrespect.' p. 36.

As, according to our author, all the persons of distinction, civil or military, are Hindoos, of the two superior castes, it may justly excite surprise, if this representation be correct, that they should so seriously fail of obedience to the laws of a religion, which makes it imperative on them to maintain the dignity, or rather sanctity, of their superior rank, and which finds in the dispositions of human nature, a most powerful reinforcement to the authority of such injunctions. Indeed on the strength of what we know of man, we may be infallibly assured, that the dictates of such a religion will, in a very considerable degree, be practically observed by its professors; and assured, therefore, that the above representation is made in the most charitable mood of our author's justice. It is no bad exemplification of this statement that is afforded in the very next page, where it is acknowledged that one class of the common people, the hill porters, are completely at the arbitrary disposal of the Nepaul gentry, who will order them away, without the least ceremony, from any undertaking in which they may have been ever so formally engaged by the wood merchants on the border. 'The evil,' says our author, 'would have scarcely merited notice, had it been limited to the particular case in question, [the forwarding of his mission;] but I am afraid the instances of it occur too often, when any of the principal men of the country happen to travel (especially on public business) in the route of the merchants.'

The road begins, at a village called Hettowra, to ascend a region so hilly, and often so rugged and broken, that beyond this station no baggage or merchandize is transportable, otherwise than on the shoulders of these hill

porters; who carry the gentlemen in hammocks slung on poles, and their luggage in light hampers. The hamper, containing generally about a given weight, denominated by Indian terms of which the writer has not taken the pains to name the English equivalent, is the lading of one man,—excepting, we suppose, when its contents, as is sometimes the case, are a man or woman. The hammock, which at Hettowra takes place of the palanquin, has from four to eight bearers assigned; sometimes two, and sometimes four being under the pole at one time. The wages of these porters are fixed by government. They are so afraid of the heat and jungle fever of the lower country, that ‘no offers,’ our author says, ‘can tempt them to descend below Hettowra after the middle of April:’ but he does not say, (and on what ground can we assume?) that no more peremptory expedients than ‘offers’ are ever resorted to, especially when important men travel on important state concerns,—for instance, to announce to some allied court the birth, and first performances in the eating way, of an heir to the monarchy of Nepaul. It is not, however, statesmen and state agents alone that can put these bearers in requisition, in their own time and manner; ‘it being,’ our author says, ‘among the obligations of the tenants of jaghires and other landed estates, to perform this service occasionally for the proprietor.’

In order to reach what may be called Nepaul proper, the gentlemen had to traverse a large exterior division of the kingdom denominated the Turryani, or low country; and of this labour, no small portion consisted in getting up rough eminences, and winding along the top or the bottom of formidable precipices. It was of course, that there were presented to them many romantic and many grand views.

This outer territory contains many portions of good land, and a prodigious quantity of fine timber. The parts that are clear are but thinly inhabited, and but indifferently cultivated; and the whole yields but a slender revenue to the state. The governor of one chief division of it, is supposed to raise double the sum that he annually remits to the royal treasury, but, unfortunately, is not permitted the undivided enjoyment of this handsome surplus, so fairly come by; ‘being obliged’ says Col. K., ‘to divide his profits with the official men at Khatmanda (the royal capital), who would not appear to be a whit less corrupt than their brethren of Hindostan.’ We ought not the less to compassionate the people of Hindostan and Nepaul, that we in Europe have very long been free from the plague of corrupt officers of state.

Leaving Hettowra our travellers were obliged to keep company a good while with the Rapti, a most wild and



and impetuous torrent, which rushes down a rocky channel between immensely high precipices, with a declination from the level, of perhaps five hundred yards in fourteen miles. The road would be impassable in the wet season, during which, also, any other communication between the two parts of the kingdom is extremely difficult. One of the agreeable climbing-places is thus described: 'the footing is rendered not a little insecure by the loose fragments of rock which are scattered throughout it: many parts of the road, too, necessarily over-hanging others, and these stones being easily set in motion by the action of the feet in climbing, those who bring up the rear of a company of travellers are very liable to be annoyed by the tumbling fragments.' On reaching the top of the eminence of Cheesapany, they had, for the first time, an imperfect view of what may well be believed one of the grandest prospects in the world.

'The mountains of Himma-leh \* suddenly burst upon the view, rearing their numerous and magnificent peaks, eternally covered with snow, to a sublime height; and so arresting the eye as to render it for some time inattentive to the beautiful landscape immediately below it.' 'The snow lay upon them as low down as their sides were visible to us, which in some parts was a very considerable depth, notwithstanding the interposition of the stupendous mountains which rose immediately to the southward of them, and which, though of very inferior elevation, were nevertheless streaked with snow. This lower Alps, which would appear to be an inseparable attendant on the Himma-leh chain throughout the whole range of the latter, constitutes, to an immense extent, what is called the Kuckâr, or lower Boutan, dividing every where upper Boutan or Tibet from the Nepaul territories.' p. 57.

At the foot of the Cheesapany mountain, they passed so close as to hear, (for it does not seem they had the privilege of seeing) a cataract of 50 feet perpendicular; and proceeded through a remarkable glen, without enjoying a luxury reserved for more lucky travellers. 'I am assured,' says Col. K., 'that this spot is extremely subject to violent gusts of wind, which, rushing from the intervals of the mountains, and carrying with them innumerable pebbles, render it a very unpleasant stage for travellers, on whom these scattered fragments sometimes descend with the impetuosity of a hail-storm.' Through whatever perversity of our nature it may happen, it certainly is a fact, that, to the reader, it is much more agreeable that the traveller should have been in pains and perils, than that he should have gone on altogether com-

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\* The summit of one of which was seen by Sir W. Jones at the distance of more than two hundred and forty miles.

modiously. We acknowledge we had a very strong sensation of disappointment, at seeing him get all the way through the border forest without any obstruction from the wild elephants, and without so much as once seeing a tiger, or any other formidable animal. And here, in this glen, we should have been gratified to have found the winds in proper action for a *moderate* pebble-shower. This deficiency of stimulus, however, is a little compensated, in seeing him, a few stages farther on, in a situation in which it would evidently have been difficult to fall asleep in the softest hammock.

‘The path winds round the east face of the hill of Ekdunta, at no great distance from its brow, and is the most alarming, if not the most dangerous passage, that occurred in our whole journey. The breadth of it no where exceeds two feet, and it is in some places not so much. On one hand is the side of the hill, which, contrary to the general nature of these mountains, is here quite bare, affording neither shrub nor stone capable of sustaining the stumbling traveller, on whose other hand is a perpendicular precipice some hundred feet deep, at the bottom of which the Markoo-kola rushes impetuously over its rocky bed. When I perceived the situation I was in, I should have been very well pleased to have got on my legs: though probably, so sure-footed are the bearers, I was better in my hammock, where, at all events, I was under the necessity of remaining as the narrowness of the road did not allow of my quitting it with safety. p. 63.

As a great proportion of the surface of this country necessarily confines cultivation to the sides of the hills, it is also necessary that the cultivated ground should be laid out in terraces, which being seen on all sides, form a striking feature in the landscape of the country.

‘The terraces or steps are constructed with no small labour (often extending to the tops of the highest hills), for the culture of those kinds of grain which require that the water should remain for some time on the soil. The sides of most, if not of all the mountains in this country, abounding in springs, these terraces are easily overflowed, and the water conducted from one to another, according as circumstances demand. Sometimes two fields or flights of terraces are seen separated from one another, by ravines or rivulets, several hundred feet deep, watered from the same spring, by means of an aqueduct constructed simply of one or more hollowed trees laid across the intervening chasms, and slightly supported at their extremities, as far as the nature of the precipice happens to admit.’ p. 64.

Col. K. cannot well be too little credulous, as to any peculiar virtue or policy possessed by the dynasty which preceded that now established in Nepaul, and under the auspices of which probably many of the laborious operations for moulding the country into this serviceable form were accomplished; yet such labours, certainly, would not have been voluntarily



prosecuted, under such a system of oppression as that which he represents to be now reducing the population of the tracts through which he passed. A conspicuous feature of the present policy is to make the lands change their holders as fast as possible. Those assigned to the Omrahs, or commandants of the forts, for the support of themselves and their men, and the making of their fortunes, if that be possible, might really be mistaken for the subjects of an intentional experiment, how soon cultivated ground may be reduced to a desert, if our author did not inform us that much of the other land is under the same process.

‘They (the Omrahs) are never allowed to remain a long time together in the command of the same place, being relieved for the most part yearly, and not unfrequently in the moment that they are about to reap the harvest of their lands. The same policy, however, is discernable in all the other arrangements of the Nepaul government with regard to its delegated authorities, and the jaghire lands, both of which are constantly passing into new hands.’

(*To be concluded in the next Number.*)

Art. V. *Evening Amusements ; or the Beauty of the Heavens displayed.*

In which several striking appearances, to be observed on various Evenings in the Heavens, during the year 1811, are described ; and several Means are pointed out by which the time of Young Persons may be innocently, agreeably, and profitably employed within Doors. Intended to be continued annually. By William Frend, Esq. M. A. &c. 12mo. pp. iv. 205. Price 3s. boards. Mawman. 1811.

IN OUR examination of Mr. Frend's *Evening Amusements*, for the year 1810\*, we had occasion to animadvert, at some length, upon his novel plan of making his astronomical lucubrations the vehicle for diffusing Socinian principles ; and to expose, as it appeared necessary for us to do, his unjustifiable misrepresentation of the religious opinions of Newton, Hartley, and others. We are very glad to find that our observations have been seen by Mr. Frend ; and that he seems to have been so much impressed by them, as to discontinue the disingenuous method of propagating his opinions, which we then censured. With this exception (a very important one in our estimation) the present ‘volume pursues the same plan as the former volumes : but for this year plates are not given, as the author wishes his readers to sketch out for themselves the course of the planets Herschell, Saturn, and Jupiter, from the notices of their positions, and their own observations.’

It is intended, we learn, to ‘continue this work annually ;’

\* Ecl. Rev. Vol. VI. p. 335.

but we cannot ascertain exactly, how long it may be before some of Mr. Freund's ingenious coadjutors may perform the task entirely for him,—or, at most, leave him nothing but a preface and title-page to compose. For, first, he has a dark lanthorn 'the stream of light from which' he assures us 'is a very able conductor.' Next, he has 'an artificial globe for the heavens,' which he affirms 'is of great use, but it cannot [*just yet*, we presume he means,] perform all that we wish.' It seems, however, to be tolerably expert,—having probably assisted Mr. F. in his whole series of *Evening Amusements*; and now, says its employer, 'my globe, I perceive, mistakes about half a degree in the place of the Sun for the first day of this year.' Besides this ingenious globe, Mr. Freund is assisted by a Bode's Atlas of a remarkably humble and docile disposition; for, though it is far more correct than any other Atlas, nay, 'magnificent as it is, it already *feels* its imperfections.' We have, we confess, been often astonished at Mr. Freund's prowess in producing a volume of these *Amusements* annually; but the astonishment now sinks into simple admiration, that he could so long have kept so curious a secret from the public. It is only for the author, and his dark-lanthorn, and his 'artificial globe for the heavens,' and his *feeling* Bode's Atlas, to devote a spare evening or two to the business, and set about it *con amore*, and the labour will be accomplished *securè, festinè, et jucundè*. Now, if, in addition to these, our author should luckily meet with a quarter of a hundred of intelligent pens, (possessing nearly analogous acquirements with his other scientific coadjutors mentioned above, we suppose he will have nothing to do but to turn them loose into a ream of paper, and thus produce, without any exertion of his own mind, a book every way worthy of public patronage.

Our readers must not conclude, however, from this *exposé* of the manner in which Mr. Freund's labour seems to have been abridged, that his performance bears no marks of his own intellectual energy. We assure them, on the contrary, most positively, that he has again and again in different parts of the volume, exposed with great force of argument the extreme folly of compelling globes to 'repose under covers:' and has stated, most touchingly, the melancholy fact, that 'even in many of our literary institutions they are treated in the same ignominious manner': there 'they repose, under a dirty coverlid, and nine-tenths of the members probably do not know, whether they are representations of the Earth and Heavens, or globular stewpans!' Truly 'tis well for these institutions, that their globes are not akin to Mr. Freund's: otherwise, in-



stead of 'mistaking only half a degree', they would probably, in return for such 'ignominious treatment,' make voluntary blunders of 8 or 10 degrees,—a circumstance almost as much to be lamented as that any such Institutions should have a methodist librarian.

This energetic attempt to prevent the future confounding of globes with stewpans, however, masterly as it must be allowed to be, is not the only excellence in the present volume. There are peculiar beauties and curiosities of various kinds; and we have great pleasure in selecting a few of them for the edification of our readers.

1. The concave heavens a manufacturer of Astronomers.

'My reader, if he has globes, will do well every day to cast his eye on them for the following observations; and, if he has not, he will recollect that the concave of the heavens is before him, *by which some extraordinary astronomers have been formed.*' p. 9.

2. Nights are not blind.

'Every night *sees* their distance diminishing; Mercury diminishing, and Venus increasing in southern latitude.' &c. p. 197.

3. Beautiful and striking analogy.

'The sun has not cut the equator in the same place twice since man has been upon the earth, and above four times as many generations of men must have *mixed their bones with their ancient mother*, before the equinoctial points have performed their revolution, or the great year is completed. What additions will be made to our knowledge in that period, and what room there is for improvement! Shall we look upon it (query, what?) as bearing the same relation to the race of man, as eighty or ninety years is to a single individual?—then the human race may be said to have just passed its boyish years, and to be in the 17th or 18th year of age. A very unpromising lad it has, however, been; and the delight he takes in boisterous and mischievous exercises, shews that it will be some time before he comes to years of discretion.' p. 81.

4. Acute Argumentation.

'If the statements, then, in a work superintended by the first astronomers of France, and patronized and endowed by the state, cannot be depended upon to the nearest minute or second, can it be expected that *I*, who have not their means, should be able to give such accurate observations, as might be depended on to the nearest minute or second?' p. 117.

5. Brilliant discovery.

'No one can tell what an observation may lead to.' p. 159.

6. Delightful anticipation.

'A city has in our times been discovered, which *laid* buried upwards of seventeen hundred years in ashes, covered by soil. Should a globe be found there, what a treasure! It might be the globe, that Virgil had turned round, and by it noted the rising and setting of the stars.' p. 82.

Aye, verily. And should a night-cap be found there ! It might—but we leave all conjectures concerning such a discovery, to be supplied by the ingenuity of our learned author another year.

7. Who may not be allowed the palm of scholarship.

‘ I would not willingly depreciate the study of the languages, nor would it be *right in me*, who do not allow the palm of scholarship to any one who is unacquainted with the Greek and Hebrew,’ [to say nothing of the English.] p. 64.

8. Criteria for judging whether the palm of scholarship may be allowed to Mr. Freud.

‘ Covers are removed from card tables, that they may be viewed as a handsome *piece* of furniture.’ p. 7. ‘ In *their* turns the higher scholars might undertake the office. *He* would first fix, &c.’ p. 50. The author would not be ‘ the most scientific *Frenchman*, who, in scrutinizing the paths of the heavenly bodies, never thought of *their* Creator.’ p. 133. ‘ He made his gnomon 40 feet high’ ‘ in which was a small hole, like that in one of *their* needles,’ &c. p. 176.

9. Accurate information as to astronomical history.

‘ We shall be glad to see the *three* marks affixed to Greenwich which has but *one*.’ p. 100.

The author seems not to know that the difference in Longitude between the observatories of Paris and Greenwich, was determined by trigonometrical admeasurement by General Roy in conjunction with Cassini, Mechain, and others, to be  $2^{\circ} 19' 51''$ ; agreeing with the conclusion Dr. Maskelyne had previously drawn from observations purely astronomical.

10. Mysterious emblem of something grand.

‘ The first of Orion on the west, and Sirius on the east of the meridian, are below him. These from the season of the year, and the position of the sun and moon, are shining in their highest splendour, yet they bow to his superior lustre [i. e. Jupiter’s]—fit emblem of a subject whose borrowed royalty, outvies the grandeur of surrounding sovereigns.’ p. 200.

11. Successful imitations of the prognostications in Moore’s Almanac.

‘ Persons by the sea-side, or on the banks of tide-rivers will be upon their guard, for the 24th (of February), as there is no foretelling what will be the result of the rise of the sea.’ p. 31.

Happily, however, the time has passed without danger, and the inhabitants have not ‘ found the want of mere precaution, when the force of the waves has *overpowered the expected* LIMITS.’ Again,

‘ They who live on the sea-coast or tide rivers, will therefore be attentive on the 25th of this month [March]; a strong east wind rush-



ing up the Thames with the tide, will make a powerful sensation on its banks, to a very great extent.' p. 51.

There *was* a strong east wind on that day : but all is still safe : the Essex marshes are not inundated, and we did not hear of any *powerful sensation* on the river banks. But the 3d prog-nostication may still be realized :

' The inhabitants of places by the sea-side, or on the banks of tide-rivers, will be therefore on their guard on the 3d of this month.' [September] p. 147.

## 12. Disinterested information to those who wish to publish *Evening Amusements*.

' It is my wish, that my readers should know in time every part of my process and design in these volumes.' p. 3. ' With Bode's catalogue and maps, with good globes, with the publications from Greenwich and Paris, the appearances in each year may, with some *small* skill, and *suitable* time devoted to the purpose, be delineated.' p. 158.

## 13. Remarkable theological discovery.

' With the longitude and latitude of a place its religion varies.' p. 205.

It is very extraordinary that this curious fact should have remained so long undiscovered. We now see clearly the reason why Paul preached the same doctrine at Athens and Rome, for which Stephen was stoned at Jerusalem—why there should be Papists at Rome and in Canada—Presbyterians in Holland and in Scotland—Methodists in Cornwall and in New South Wales—Baptists in England and in India—Calvinists at Geneva and at Aberdeen—and all sorts of religions, from Antinomianism to Theophilanthropism, in London and many other large cities. What an admirable solution have we now of many difficulties. Should it be asked, for example, how it happened that the Druidical religion, Popery, and Protestantism, have prevailed in their turns in England ? The answer is obvious : the geographical situation of the island is changed ; all places in it have varied their latitude and longitude.—Why should Napoleon the Great have been at one time a Deist, at another a Protestant, at another a Mussulman, at another a Papist ? Here again is a satisfactory answer : he changed his latitude and longitude.—Or, lastly, why should a reverend divine in Huntingdonshire, be only a simple Esq. in London ? The same answer again he has varied his latitude and longitude.

Art. VI. *The Description of Britain, translated from Richard of Cirencester* ; with the original Treatise *De situ Britanniae* ; and a commentary on the Itinerary ; illustrated with Maps. 8vo. pp. 318. price 18s. White. 1811.

**A**MONG Protestants it has been fashionable to load monastic institutions with unqualified abuse ; but whoever is acquainted with the history of the Christian era, must be aware, that to *Monks* we are indebted, for almost every trace of literature, every record of antiquity, and every relic of genuine piety, that have descended to us from the middle ages. The manners of mankind had become so depraved and barbarous, amidst the wreck of empires, that an entire seclusion from secular engagements seems to have been requisite to the cultivation either of learning or of devotion ; and although both the superstition and the enthusiasm which are fostered by such a state, tended to deteriorate all its productions, many of these possess much intrinsic value, beside that which they acquire from their connexion with remoter antiquity, as the only medium by which we have access to its stores.

Such reflections naturally arise from our examination of a very useful (though defective) commentary, on the ancient history of Britain, by a Benedictine monk of the fourteenth century. The advantages and the disadvantages of his situation are strikingly exhibited, in a frank and familiar statement which he has given, of his obstacles to perseverance in this work, which he was finally discouraged from completing. His genius strongly inclined him to the study of British antiquities ; his leisure and retirement, as well as his access to libraries, favoured the pursuit ; a visit to Rome probably enlarged his classical information, and stimulated his antiquarian researches : but his abbot, (de Lytlington, of St. Peter's, Westminster,) was a man of different mold. 'Are you ignorant,' said he, 'how short a time is allotted to us in this world ; that the greatest exertions cannot exempt us from the appellation of unprofitable servants ; and that all our studies should be directed to the purpose of being useful to others ?—Of what service are these things, but to delude the world with unmeaning trifles ?'—Richard was at no loss to answer these queries. 'Do not such narratives,' replied he, 'exhibit proofs of Divine Providence ? Does it not hence appear that an evangelical sermon, concerning the death and merits of Christ, enlightened and subdued a world overrun with Gentile superstitions ? Nor is it too much, to know, that our ancestors were not, as some assert, *Autochthones*, sprung from



the earth ; but that God opened the book of nature to display his omnipotence, such as it is described in the writings of Moses.'——But, he adds, 'when the abbot answered, that works which were intended merely to acquire reputation for their author from posterity, (*operibus, authori apud posteros nomen laudemque parituris,*) should be committed to the flames, (*exploratorium ignem esse subeundum,*) I confess with gratitude that I repented of this undertaking.' pp. 66, 67.

We apprehend that the translator has here mistaken the meaning of Richard, and that of his Ecclesiastical Censor, who probably alluded to 1 Corinth. iii. 12—15 ; and inferred, that, whatever reputation might be acquired by such performances, they would be consumed in the end, and prove to have been labour lost. The abbot might be a very good man ; and many good men, in all ages, have thought of historical investigation as contemptuously as he did : but we conceive such a mode of reasoning to be uncongenial with Christianity, which urges to diligence, in temporal, as well as in spiritual employments ; and affords both scope and motives for the improvement of every useful talent. Whatever tends to elucidate the state of past ages, is especially sanctioned by Biblical precedents ; God having seen fit to preserve in the sacred records, not only the moral, but the technical branches also, of history. Were it not for the chronological, geographical, and genealogical parts of the scriptures, what could we now have known of the former condition of the world, or the origins of those nations among whom it is divided ?

Regretting, therefore, that Richard should have thwarted the dictates of his reason and the bent of his genius, by returning to useless repetitions of Ave Maria's, instead of completing the work which he had begun, we at the same time congratulate all lovers of British history, that, at length, his treatise, *De Situ Britanniae*, has appeared, in a very respectable and useful form, from an English press. That it should not earlier have obtained this just tribute of attention from his own countrymen, augurs ill of their regard, during the last half century, to the sources of our national history.

Its first discoverer was Charles Julius Bertram, professor of the English language in the Royal Marine Academy at Copenhagen, who transmitted to the celebrated Dr. Stukely, a transcript of the whole in letters, together with a copy of the map. From this transcript, Stukely published an Analysis of the work, with the Itinerary, first in a thin quarto, in 1757, and afterwards in the second volume of his *Itinerarium Curiosum*. In the same year, the original itself was published by professor Bertram at

Copenhagen, in a small octavo volume, with the remains of Gildas and Nennius, under this title—

*Britannicarum Gentium Historiæ Antiquæ Scriptores tres: Ricardus Cerinensis, Gildas Bodenicus, Nennius Banchoransis; &c.* p. xxii.

‘The few copies of the original edition which were sent to England have been long dispersed; and after a fruitless search to procure one in London, a similar attempt was made at Copenhagen, but with no better success.’ p. xvi.

For the copy of Richard's work which is here reprinted and translated, the public is indebted to the Rev. William Coxe, archdeacon of Wilts, to whom the editor (a townsman of the author) acknowledges his obligations, also, ‘for various interesting communications, and for his kind advice and inspection during the progress of the work.’ p. xv.

Of the manner in which the original, which is now a second time rescued from oblivion, was first discovered, we are only told, in professor Bertram's words, that ‘it came into his possession in an extraordinary manner, with many other curiosities.’ p. xxiii. More particular information would have been acceptable; but it was not requisite in order to establish the authenticity of the work. *This speaks sufficiently for itself.* We entirely agree with Whitaker, that ‘all the embodied antiquaries of the fourteenth and three succeeding centuries, could not have forged so learned a detail of Roman antiquities.’ We proceed, therefore, to give some account, first, of the brief, but very valuable original; then, of the illustrations, with which it is accompanied, in the present neat and commodious edition.

The work was originally divided into two books, the former of which was completed in eight Chapters; but of the latter, part of one Chapter only has been transmitted to us. It was to the first book, that the title “*De Situ Britannia*” belonged; or more strictly speaking, to the first chapter; which is very short, and serves chiefly to shew how imperfectly the real *extent* of our island was known in the fourteenth century. The second chapter, on its *form*, is more correct, but hardly of greater value. The third, on the *origin* and *manners* of the ancient Britons, begins to afford proofs of the author's diligence in collecting information, and of his judgement in the use of it. He very naturally conjectures, that the *Veneti* of Gaul were the earliest colonists of Britain; and that our southern coasts were subsequently occupied by other Gallic emigrants, who had attained to higher degrees of civilization. He ventures on attributing to the Britons some customs which are only certain of having been practised by the Gauls; but he has not



exceeded the limits of probability in doing so. The origin of both nations being undoubtedly Iberian, the principal differences of their customs could arise only from a greater mixture of German or Scandinavian Celts with the Gauls, than with the Britons; and if the confused accounts which Cæsar has left us, admitted of discriminating what was peculiar to the *Aquitani* (whom Strabo demonstrates to have been Iberians) from that which they had in common with the *Belgæ*, and the *Celtæ* of Gaul, and from that which the latter tribes had in common with each other, and in distinction from the *Aquitani*,—a fair estimate might be made of the genuine attributes of the earliest Britons. We, therefore, dismiss this chapter with one farther remark,—that the ascription, by classical writers, of superior *stature* to the Britons above the Gauls, probably referred only to the Belgic, or to the Caledonian Britons; the latter of whom were seemingly unmixt with the natives, and the former less incorporated with them than their correlatives had become in Gaul. Somewhat, however, may reasonably be imputed to the general, but gradual influence of a more northern climate.

The *religious* customs of the Britons may more safely be inferred from those of the Gauls; as the latter obtained their priests chiefly from Britain. A striking specimen is given by Cæsar, of the mode in which the Romans assimilated all religions to their own, when he tells us, that Mercury, Apollo, Mars, Jupiter, &c. &c. were worshipped, (under other appellations) by the Gauls. It is utterly incredible, that either Gauls, or Britons, had ever heard of these divinities, unless from the Romans themselves. All that can reasonably be concluded, from such statements of Latin or Greek writers; is, that the barbarous nations, whom they attempted to describe (usually from very inadequate information, and under the influence of gross prejudices) probably worshipped some of their own deceased leaders, to whom they attributed similar qualities, and perhaps similar exploits, with those which characterized the Mercury and the Hermes, the Apollo and the Hecatus, the Mars and the Ares, the Jupiter and the Zeus, of more polished idolatrous nations.

The following paragraph (p. 24) is amusing :

‘ The doctrine of the druids is said to have been first invented in Britain, and from thence carried into Gaul; in which account Pliny says (in his thirteenth book) “ But why should I commemorate these things “ with regard to an art which has passed over the sea, and reached the “ bounds of nature? Britain even at this time celebrates it with so many “ wonderful ceremonies, that she seems to have taught it to the Persians.” Julius Cæsar affirms the same in his Commentaries.’

If Pliny had been so happy as to have read the books of Moses, he would have known, that all the inhabitants of Europe had migrated from the borders of Persia; and he would therefore have been at no loss to account for striking similarities in the religious rites of countries so remotely situated. Yet, (strange as it may appear!) a modern writer argues, on no better ground, that the earliest inhabitants of Britain came thither directly from *Armenia*\*. That ‘persons (of Gaul) who wished to acquire a more extensive knowledge of such things (as Druidical rites) repaired to Britain for information,’ is no proof that Druidism was invented in Britain. It is incomparably more probable, that the chief Druids of the Iberian Gauls had taken refuge in Britain, from the outrages of the German Celts, and the Belgæ; and that, when the latter tribes adopted the religion of the country in which they settled, they, in consequence, sent to Britain, for priests to conduct its ceremonies.

After a short chapter on the *natural history* of Britain, our author proceeds (in the sixth) to a subject which he had nearer at heart, and of which he evidently possessed information that was lost to us till his work was brought to light. He treats of the ancient *political divisions* of our island, more distinctly and copiously than any other writer whose works have reached our time. We do not, indeed, conceive the subject of investigation to be so important, as some eminent antiquaries appear to have deemed it. The names which the Romans assigned to a multiplicity of petty states, are mostly terms without ideas. None of those conquerors of the world, except Tacitus, seem to have considered the *national* distinction which subsisted among the population of Britain; and he affords very little assistance to a satisfactory distribution of Ptolemy's catalogue of British tribes, under the three classes which he distinguished—Iberians, Gauls, and Germans. Richard both amplifies and corrects the list of Ptolemy; mostly, we apprehend, from good authority; but, sometimes, evidently from conjecture. By a collation of his arrangement with that which

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\* We say, “on no better ground;” for certainly, the obvious mistake of some ignorant, or careless transcriber of the Saxon Chronicle, in writing *Armenia* for *Armorica*, affords no ground at all for so incredible an hypothesis. As well might a recent erratum of our printer, who substituted *American* for *Armorican*, (in an extract from Mr. Warner's Tour through Cornwall, p. 321 of our present volume) be made a ground of future argument, that the ancient Britons came (like Mr. Warner's woodcocks) from the western hemisphere! A more egregious instance of *Mumfsimism*, than that of Mr. Polwhele, to which we have alluded, is not easily to be imagined.



is deducible from the Historical Triads published in the Myvyrian Archaiology, we shall endeavour to furnish our readers with a concise statement, as decisive as the obscurity of this interesting subject will admit.

Our author divides the Roman province of *Britannia prima*, comprehending the whole breadth of our island southward of the Thames, into three principal states, *Cantium*, *Belgium*, and *Danmonicum*. He supposes the *Bibroci* (who were afterwards replaced by the south Saxons) to have been dependent on the Cantii; but Sussex appears to us, both from its numerous military remains, and the prevailing cast of its population, to bear indelible marks of *Belgic* occupancy. He does not assign the *Attrebates* and *Segontiaci* of Berks and Hants to any of those general divisions; but they were probably connected with the Belgæ, who occupied the greater part of the latter country, and of Wilts. He says, that, 'according to *ancient records*, all the regions south of the Thames were occupied by the *Senones*,' who, under Brennus, invaded Italy, and assailed Rome, but were repulsed, and mostly slaughtered, by Manlius and Camillus: and he adds, that 'in consequence of this vast expedition, the land of the Senones being left without inhabitants, and full of spoils, was occupied by the above-mentioned Belgæ.' p. 38.

Uncertain as we are, concerning the records to which our author refers, we can only judge of the truth of this statement, from its analogy with facts which are ascertained. Hostile emigrations, similar to this, were common to the Britons, with other barbarous nations. The Triads record three principal events of the kind, the *earliest* of which was connected with the Gallic inroad on Greece, and the settlement of a part of the armament in Asia Minor. This was almost two centuries later than the expedition of Brennus into Italy;—an enterprise which is not noticed in the Triads, although it is detailed by the oldest Welsh Chroniclers; from whom Geoffrey, of Monmouth, copied both his facts and his fables. The silence of the Triads respecting Brennus, weakens the authority on which the Britons are understood to have shared in his expedition; but it does not disprove it. The names of Brennus and Britomarus, recorded by Roman historians, are British; and the manner in which the Chroniclers account for the exploits of Brennus is feasible. The Triads state the Belgæ to have *first* come to Britain in distress, (their country, Holland, having been inundated) and that they were hospitably admitted to settle in the Isle of Wight. It is certain, that they *afterwards* spread over the south coast of Britain; and the evacuation of that district by the Senones, as reported above, supplies the *only* record of the occasion on



which the Belgæ occupied it, as well as a *probable cause* for such a transition.

The *Hedui* are added by Richard to the tribes enumerated by Ptolemy; and are placed in Somersetshire. A tribe of that name was seated also in Southern (or Iberian) Gaul: therefore, the Hedui were probably a division of the *Lloegrwys* (*alias* Ligurians) who came from Gascogne to Britain, and occupied the greater part of England. The *Cymry* (or Welsh) are commonly supposed to have retired beyond the Severn, to make room for their correlatives from Gascogne; to whom they relinquished the more fertile districts, as the post of danger: but our author apprises us, that the Cymry (whose name he latinizes into *Cimbri*) retained the *western* part of Somersetshire, which faces the south coast of Wales. His statement is strikingly corroborated by the prevailing aspect of the present population of that district.

The *Danmonii* (who were undoubtedly Iberian) are restricted by Richard to the *southern* part of the territory assigned to them by Ptolemy, between the rivers Ex and Fal. The proper *Carnabii* occupied the northern coast of Cornwall, from Carnbré to Stratton, as far as the Cymraeg boundary. It is remarkable, that the ancient British writers, while they demonstrate the Cornish to have been Lloegrians, yet preserve a constant distinction between them and the other branches of that race. It probably arose from the intercourse and mixture of the Danmonii with their Phenician visitors. They are said to have united their forces with the Belgæ, in resisting the Roman power; and to have given battle to Vespasian thirty times before they submitted.

The extent of the Belgic territory in Britain may be inferred (from the additional information supplied by Richard) to have been limited to the country south of the Thames, and eastward of the Ex. The *Morini* (or *Durotriges*) of Dorsetshire, may be fairly considered as their correlatives; as also the *Attrebates*, and perhaps the *Segontiaci*, and *Bibroci*, or *Rhemi*. The *Cantii* are more disputable. Mr. Pinkerton would extend the Belgic dominion to the Humber, and even to the Tine; but without a shadow of probability. He was not aware that another powerful tribe, unconnected with the Belgæ, but probably also of *Celtic* origin, the *Corraniad*, had (previous to the Roman invasion) seized the shores of the Humber, and penetrated to the interior. These might be the *Brigantes* of classical historians; for it is in vain to conjecture the native denomination of the various tribes from their Latinised titles. Boadicea justly reproached the Romans with ignorance of the names of their opponents. Those of Cymry and Lloegrwys, by which, British writers have always designated the ancient



inhabitants of Wales and England, never occur among the Latins or Greeks. Richard asserts, that a part of the Brigantes withdrew from Roman oppression to Ireland; (p. 53.) as did also the *Damnii*, *Voluntii*, and *Cangiani*, from the north-western coast of England. (p. 72, 75.) He supposes, likewise, that the Cantæ and Carnabii, of Cromarty, Ross, and Caithness, fled thither, by sea, from South Britain: but he is confessedly so uncertain about the northernmost tribes, in general, that the tradition to which he refers, might be grounded merely on similarity of names.

The position which our author assigns to the VECTURIONES appears to have no other foundation than conjecture. As this subject involves one that is no less interesting to British history, than intricate and obscure in its predicaments, we shall try to furnish our readers with means of forming their own decisions respecting it.

‘Above these,’ says Richard of Cirencester, (meaning, northward of the *Horestii*, who dwelt between the Firth of Forth and the Tay,) ‘beyond the Taous, which formed the boundary, lived the *Vecturones* or *Venricones*, whose chief city was Orrea, (supposed to be Old Perth,) and their rivers *Œsica* and *Tina*’—(the South Esk, and one of those named Tine). p. 68.

The name of the *Venricones*, and their position, were evidently copied by the author from Ptolemy; whose words are

ὑπο δε ταυτης δυσκιμωτεροι μεν ΟΥΕΝΙΚΟΝΤΕΣ, εν οἷς πολεις Ορρεα.

‘Below these, (the *Vacomagi*) westward,\* dwell the *Venricones*, (or *Vernicones*, for which, Richard’s MS. of Ptolemy seems to have had *Venricones*,) among whom is the city of Orrea.’

Of the name *Vecturones*, all that we know, or that Richard was likely to know, is comprised in the following sentence of Ammianus Marcellinus.

‘Eo tempore, Picti in duas gentes divisi, Dicaledonas et Vecturiones, itidemque Attacotti, bellicosa hominum natio, et Scotti per diversa vagantes, multa populabantur.’

‘At that time, (about 368. A. D.) the PICTS, divided into two nations, the DICALEDONÆ and the VECTURIONES, and likewise the warlike people called *Attacotti*, and the *Scotti*, roaming diversely, depopulated many places’—that is, in South Britain.

Richard does not appeal to any *record*, or even to any *tradition*, for the identity of the *Venricones* of Ptolemy, and the *Vecturiones* of Ammianus. He was very unlikely, at the

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\* Ptolemy’s general mistake of latitudes in Scotland, requires this to be *Southward*.



close of the fourteenth century, to have any such authority to alledge. His only apparent reason for having imagined them to be the same people, is the resemblance of names; which is by no means so close, as to warrant the conclusion, should this appear contrary to historic probability. That it is so, we are of opinion, because—first, the *Vecturiones* of Ammianus were (not like the *Venicones* of Ptolemy, a petty tribe, but) a grand division of the Pictish confederacy, similar to, but distinct from, the proper *Caledonians*:—secondly, if such a nation had (like the *Venicones*) been situated between the *Caledonians* and the Roman provinces of Britain, it would surely have been noticed by earlier writers than Ammianus, who nevertheless pass by the *Vecturiones* in profound silence, while they say much of their allies, the *Caledonians*. We conceive it, therefore, *primâ facie*, to be by far most probable, that the *Vecturiones* were *not* the same with the *Venicones*; but a much more considerable people, situated northward, or westward, of the *Caledonians*; and, from their position, remaining unknown to the Romans, nearly till the time of Ammianus.

This hypothesis, however, by no means rests on mere *probability*. It is confirmed by *testimonies*, from two authentic sources, wholly independent of, and widely removed from, each other.

Almost every subsequent writer who has mentioned the *Picts*, divides them, as Ammianus had done, into *two* distinct branches; distinguishing them, according to their geographical positions, as the *Northern* and the *Southern* *Picts*. There appears, therefore, no room to doubt, that the people generally denominated *Picts*, always consisted of two distinct nations, to one or the other of which, the various northern tribes, enumerated by Ptolemy and Richard, respectively belonged; in like manner as those of South Britain ought to have been distributed between the two general classes of original Britons, and their foreign inmates. Cæsar himself intimates this distinction generally; but his inattention to the difference confounds it in his detail, in Britain as well as in Gaul.

From what has already been said, it might be inferred, that the *Northern* *Picts* were the *Vecturiones*; and the *Southern*, the *Caledonians*. Mr. Pinkerton, although he supposed both *Northern* and *Southern* *Picts* to be of the same nation, has completely demonstrated the modern inhabitants of the *South* of Scotland to be *Caledonian* *Picts*. Every body knows them to be of a different nation from the modern inhabitants of the *Highlands*. It remains, therefore, only to be ascertained, whether the latter are, or are not, descendants of the *Northern*



Picts, whom Ammianus seems to have meant by the *Vecturiones*.

Mr. Pinkerton, on the contrary, supposed the modern Highlanders to be descended from an Irish colony, that did not finally settle in Argyle till the *sixth* century, although their progenitors had occupied that part of Scotland for nearly two centuries, from the middle of the third. We concur with him, in regarding that colony as the *Attacotti* of Ammianus; and therefore, as to be clearly distinguished from the *Vecturiones*: but we consider a migration comparatively so recent, as a very inadequate source of the Gaelic population in Scotland, even at this time; and much less sufficient to account for the influence of that population on the Pictish government, so early as the ninth century; when the whole country, on being united under the same sovereign, sunk the name of Caledonia in that of Scotland, and assumed the Gaelic language, as that of the court. The *Scotti* of Ammianus were doubtless the native Irish; and it is well known to have been from the *Irish* quota of its population, that Scotland derived its modern name. The total extirpation of the ancient Picts, or even their subjugation by the Scots, we regard (with Mr. Pinkerton) as fabulous; but their amalgamation with the Scots, as abovementioned, appears to us inexplicable, if ascribed merely to the union of the Argyle emigrants with the main body of the Pictish natives.

The chief difficulties which embarrassed Mr. Pinkerton's Pictish hypothesis, have happily since been removed, by the publication of the Welsh historical Triads. These simple records of our rude ancestors, the brevity and technical structure of which, alone, could have preserved them through ages so remote and barbarous, afford glimpses of historic truth, which no human sagacity could otherwise have elicited. To us, indeed, they come, mostly augmented by comments of successive transcribers, which serve merely to denote the traditions of later ages; but from these we are enabled to distinguish the *original* forms, by patterns that have remained unaltered. Of the sixth and seventh of the *Triodd Ynys Prydain*, we therefore give a translation only of the integral parts, from the *Myvyrian Archaiology*, Vol. II. p. 58, in order to illustrate the subject under discussion.

‘ TRIAD 6. Three *protected* (or tolerated) tribes came to the island of Britain:

- ‘ 1. The tribe of Calyddon (Caledonians) in the North;
- ‘ 2. The race of Gwyddye (Irish) who also remain in Alban;
- ‘ 3. The men of Galedin (Belgæ) who came to the Isle of Wight.

‘ TRIAD 7. Three *intrusive* tribes came into the Island of Britain, and continued in it :

- ‘ 1. The Corraniaid, who came from the country of Pwyl;
- ‘ 2. The Gwyddyl Phichti, (Irish Picts) who came into Alban;
- ‘ 3. The Saxons.’

Here then, are two distinct colonies that came from Ireland to Scotland; one authorised, the other intrusive; the former of which preceded the Belgæ, the other only preceded the Saxons, whose arrival was probably six centuries later. To the *earlier* colony there are frequent references in the Triads, the old Chronicles, and the Relics of the ancient bards, which appear to us decisive of their identity with the Northern Picts, or *Vecturiones*; a name which was probably latinised from *Phichti Eirinach*, or Irish Picts. That the Welsh should call the *latter* colony by a similar appellation, was likely, because they knew them chiefly as invaders, in common with the *Picts*. Whatever was the origin of that term, it is evident from Ammianus's statement, that it was a federative, and not a national, denomination. The Northern and Southern Picts became united under the same government in the fifth century, apparently by the military prowess of Drust, who had acceded to the sovereignty of the former: but they retained the appellation of Picts, till the Argyle Irish (or Attacotti) became united with them; the latter, being, as well as the *Northern Picts*, *Scots*, (that is, originally Irish) added sufficient preponderance to the Scottish name to alter that of the country, thenceforth to SCOTLAND.

Our wish to decide an inquiry which has been too warmly disputed by our northern antiquaries, has drawn us into a discussion that precludes much farther notice of the volume before us. The remaining chapters contain an *itinerary* which furnishes important additions to that of Antonine; a list of *municipal*, *colonial*, and otherwise *privileged cities* of Britain, which are no where else distinguished; some account of *Ireland*; and an imperfect *chronological* arrangement of events relative to Britain. A valuable *Commentary* on the Itinerary is supplied by the Rev. Thomas Leman: and useful illustrations of all that relates to Britain are throughout subjoined as notes. Of these, the extracts from the Welsh *Archæologia*, by Mr. Pughe, are by no means to be the lowest estimated. The *original*, complete, with Professor Bertram's *Latin Comment*, are very properly annexed. A very ancient *map*, adapted to the work, and first published by Bertram; another large map, delineating the *Roman roads* in Britain and a *fac-simile* of the original MS. enhance the value,



quite as much as the price of the volume; which, on the whole, does great credit to the Editor and his co-adjutors, and must be highly acceptable to every inquirer into our native history. At the same time, we cannot but remark, that if Mr. Coxe would allow the *whole* of Professor Bertram's volume to be reprinted, he would confer an additional favour on the literary world, the remains of Gildas, and of Nennius having become almost as scarce as those of Richard of Cirencester.

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Art. VII. *The Metamorphosis of Sona, a Hindu Tale*. With a Glossary, descriptive of the Mythology of the Sastras. By John Dudley, Vicar of Sileby in Leistershire. 12mo. pp. 160. Black, Parry, and Kingsbury, 1810.

IN a modest preface Mr. Dudley informs us, that 'an ingenious and much esteemed friend, intending to write upon a subject connected with Hindostan,' suggested to him, as a theme for a poem of two or three hundred lines, which might properly be introduced into such a work, a legendary tale from the Vayera Purana. The poem was with this view undertaken; but in the execution it extended to a length incompatible with its intended use; and a large glossary being an indispensable addition, the performance grew at last to a size competent to appear as an independent volume. The poem contains about 900 lines, and constitutes less than a third of the work.

The story is, that Sona a god, or demi-god, or devata, or genius, or whatever you please, of the vallies, wooed Nerbudda, a haughty goddess of the mountains; but expended his affections and devoted attentions in vain. As, however, no suffering could be equal to that of finally despairing of his object, he resolved on the last grand, invincible expedient; he became a *yogi*; and consumed many ages in sacred austerities. The goddess relented into kindness;—the hymeneal day was fixed;—and Sona set out in splendid procession towards the palace of the 'mountain queen,' who sent her favourite nymph, Johilla, to look out for him and meet him. A most unlucky deputation! For Johilla, on getting a peep through the bushes at Sona, is violently smitten with the wish to have the gentleman herself; and suddenly transforming herself into a fine goddess, of the very first fashion, easily imposes herself on him for Nerbudda, and decoys him into a tract that leads away from the place of his destination. Nerbudda is waiting in full and magnificent preparation; till, disturbed at the unaccountable delay, she takes a ride out on the air to see what is become of them all. It is not long before she espies the delinquent nymph and the cheated Sona, the former of whom she sends back in a



blast of wind, to the palace, and the latter, with a most unreasonable severity of revenge, she scatters on another blast in particles, which fall in a shower of bloody rain. She goes back to the palace, furiously claws and mangles Johilla, and then in fierce disdain of this world, dashes down, through opening rocks and caverns, among the infernal gods. A river, which is flowing at this day, sprung where she interred herself; the dispersed and liquified Sona became also a river, still flowing; and Johilla in her grief, dissolved into another stream, and fell into the Sona.

The poem has a fair proportion of picturesque description, and spritely, sometimes elegant, versification; in which considerable dexterity is shewn, in making a good number of Indian names glide down in tolerable amity with our vulgar English, with which their high and sacred caste makes them, generally, so reluctant to mingle. Whether this unwonted complaisance of the Brahminical terms be through any favour and inspiration of the heathen gods, gratified to have their names celebrated by a Christian divine, is more than we ought to pretend to know, but certainly it would ill comport with any of our ideas of condescension, or even justice, that they should refuse their assistance to a clergyman, who, having performed due praises to Jehovah and Jesus Christ on a Sunday, is so delighted to join the worship of Ganesa, Bhavani, &c. on the Monday.

‘ Honour to thee, Ganesa, sapient lord—  
But next be thou, Bhavani, most ador’d.  
Or if Nerbudda’s name thou deign’st to bear,  
Nerbudda’s praises gladly we declare,’ &c.

These are the first lines of the poem, and will certainly excuse us from any further quotation. To us we will confess, it is not less astonishing than it is melancholy, to see a preacher of Christianity, who may be presumed to study the bible with solemn attention,—who has reverently subscribed the religious articles of an institution expressly designed to preserve the authority and purity of Christian worship and doctrine,—and who is in the specific charge of the souls of a considerable number of his fellow-mortals,—thus formally and publicly bending at the altars of heathenism, and seriously uttering a language of adoration so explicit, that it would be impossible for a Brahmin to doubt, whether the person uttering it meant to join him in his devotions. And on what ground, it may very fairly be asked, can it be doubted, whether a person who will write such language *would* join in the devotions of an Indian temple? Indeed *why* should he decline to do so? As far as the *verbal* ritual is concerned, what would he need to



say *more* than such words as those we have quoted, to which we might have made many additions from the poem? And what material difference, therefore, is there between uttering such ascriptions within certain walls, or without them—or on this side of the Indian ocean or the other? How could such explicit phrases have any different meaning from that which they now expressly bear, if, being in India, our author were to utter them as the vocal service, added to finish those more substantial aids which Major Scott Waring has applauded our Indian government for granting to the pagan abominations?

In fixing this censure so seriously on Mr. D., it would be unjust to decline noticing that the example was set him by a very distinguished culprit. We can yield to no man in the degree of our admiration of Sir W. Jones; and it is therefore the more painful to behold the splendour of his character and attainments, suffering on one side an eternal eclipse. We can never deem it otherwise than a most eminently criminal violation of the laws inseparable from the true religion, to write hymns to Ganga, Bhavani, Durga, and a number more of the pagan divinities. As to the effect, however, the consolation is that the mischief is small. Very few persons probably ever did, or ever will read through those compositions, except such as were formally in quest of mere knowledge;—and nobody will read with the slightest interest, Mr. Dudley's poem. In saying this, we mean no contempt to his abilities: the whole concentrated genius of the human race, would fail to give the smallest degree of general interest to such subjects. Our author, indeed, pronounces the mine from which his materials are taken, 'far richer than those of Golconda.' Be it so; but it is opened, with a few exceptions, to a perverse generation; for there is nothing to be found or guessed within, or indeed without the whole creation, more worthless than the contents of this glorious mine will, to the bulk of us, always appear.

Persons however, who are going to the East, ought to furnish themselves with knowledge relating to every thing that is of importance there; and such will find their account in possessing the present little volume, the glossary of which contains a very considerable portion of information, concerning the Brahminical mythology.

Art. VIII. *Practical Piety* ; or, the Influence of the Religion of the Heart on the Conduct of the Life. By Hannah More. 2 Vol. 12mo. pp. xvi. 247, 292. Cadell and Davies. 1811.

THE celebrity of this excellent writer, while it renders criticism comparatively unnecessary, is of itself a subject not unworthy of contemplation. Of her *methodism*, there can be no doubt; this term being now fully understood to signify, not any deviation in opinion or practice from the church of England, but such sentiments, in theology and morals, as may honestly and consistently be deduced from Scripture. Whatever explanation is attempted of her popularity, will imply some admission highly favourable to her cause. If it arises from her talents, and her works are really superior in literary merit to those of other writers on similar subjects, it is surely a concession very humiliating to every creed but her own. If, as is more probable, her extraordinary success, has in a great measure resulted from the nature of her principles, this must be accounted for on one of two suppositions; that her readers consist of such as agree in opinion with herself, and ought consequently, from the throne to the hovel, to be called methodists,—or else that her works are not indebted to party spirit for their circulation, but are eagerly read by all classes of society. On the first supposition, it will follow, either that these methodists are the most numerous of the religious parties, that they are the most cultivated and intellectual, or that they alone take any considerable interest in publications of a moral complexion. In case these inferences are too disagreeable to be admitted, we must suppose that Mrs. More, is in high esteem with the public at large; that her principles, though too strict for general adoption, are after all the most interesting to the feelings of mankind, the most suitable to their wants, the most consonant with their understandings and experience, and the most fairly drawn from those divine oracles and established formularies of religion, whose authority they are accustomed to revere. Without stopping to settle these points, we beg leave to propose them to the consideration of all those who think unfavourably of what they call methodism: we shall just remind them, further, that *no* writings of a theological cast are extensively read but such as are strongly tinged with this species of doctrine; and then request them to consider, whether it *must* not increase, provided religion be true,—and whether it *ought* not, provided religion be beneficial.

The work before us, in point of sentiment and tendency, is entirely worthy of the author's reputation. It has



derived all that benefit which might be expected, from her advanced age and accumulated experience. A more extended view of human conduct, a deeper insight into its sources, higher ideas of christian holiness, a nicer perception of moral excellence, a finer relish and a more rigorous extraction of what is pure, with a more fastidious and unrelenting disapprobation of what is contaminated, are the ordinary privileges of a "hoary head when found in the way of righteousness," and eminently distinguish the present work in comparison with all the preceding publications of the writer. So lofty is her standard of morality, so acute and vigilant her scrutiny into the genuine character of feelings, and the real motives of action, that the critic is forced to tremble on his tribunal, and exclaim 'How awful goodness is!' A work of this nature seems more proper to be regarded as a test for self-examination, or a lesson of humility, than as a subject of commendation or censure. We must be permitted, however, to protect ourselves from the charge of arrogance, in criticising a work which must condemn every one who reads it, by taking shelter under the same plea of public utility, to which the author modestly resorts for having written it. 'She writes, not with the assumption of superiority, but with a deep practical sense of the infirmities against which she has presumed to caution others.' And we, on our part, are free to acknowledge the imperfections it proved upon us as men, though we must still claim the right of treating it, in virtue of our office, with as little ceremony as if we were immaculate.

On a former occasion, we lamented the want of dissertations on topics of morality and piety, at once correct in principle and copious in detail; a species of instruction, scarcely to be obtained in the writings of any age, and not directly attempted, perhaps, by a single modern author, except Mr. Gisborne. We had promised ourselves that these volumes would in a great measure have supplied the deficiency; and regret to find that they pretend only to be a 'slight sketch,' and consist of 'hints rather than arguments.' The substance, indeed, the solid sentiment of the work, is truly admirable; and if the form had been proportionably concise and methodical, it would have been precisely such a performance as we ought long ago to have received, but for their more important occupations, from some of our pious and industrious prelates.

The mode of writing, which the author has here adopted, is that of essays, or 'chapters' as they are called, on the following subjects: I. Christianity an internal principle;



Christianity a practical principle ; mistakes in religion ; periodical religion ; prayer ; cultivation of a devotional spirit ; the love of God ; the hand of God to be acknowledged in the daily circumstances of life ; Christianity universal in its requisitions ; Christian holiness ; on the comparatively small faults and virtues : II. Self-examination ; self-love ; the conduct of Christians in their intercourse with the irreligious : on the propriety of introducing religion into general conversation ; Christian watchfulness ; true and false zeal ; insensibility to eternal things ; happy deaths ; the sufferings of good men ; the temper and conduct of Christians in sickness and death. This tract of discussion is evidently not so new and unfrequented, as to demand a minute examination from us ; and the author's views of it, for the most part, are in our opinion so correct, that they may be generally recommended with very little qualification or reserve. If any cautions are necessary, it is apparently from a want of exactness and moderation in the use of language ; but the author's real opinions are always so clearly and copiously expressed, that these occasional inaccuracies or excesses will not lead to any considerable mistake. All we shall think it needful, therefore, to attempt, will be to introduce a few extracts which may justify the praise we have already bestowed, and to offer a few criticisms on the arrangement and the style.

We entirely approve the following brief remarks on that kind of piety, which withdraws itself from the bustle of life, claims an exemption from the active duties of benevolence, and aspires to overcome the world by dint of retreating from it. It is a subject, however, that deserves a much more extended investigation.

‘ A Piety altogether spiritual, disconnected with all outward circumstances ; a religion of pure meditation, and abstracted devotion, was not made for so compound, so imperfect a creature as man. There have, indeed, been a few sublime spirits, not “ touch’d but rap’t,” who, totally cut off from the world, seem almost to have literally soared above this terrene region ; who almost appear to have stolen the fire of the Seraphim, and to have had no business on earth, but to keep alive the celestial flame. They would, however, have approximated more nearly to the example of their divine Master, the great standard and only perfect model, had they combined a more diligent discharge of the active duties and beneficences of life with their high devotional attainments.

‘ But while we are in little danger of imitating, let us not too harshly censure the pious error of these sublimated spirits. Their number is small. Their example is not catching. Their ethereal fire is not likely, by spreading, to inflame the world. The world will take due care not to come in contact with it, while its distant light and warmth may cast, ac-



a not unuseful ray on the cold-hearted and the worldly ' I. pp. 67—72.

Chapters on 'mistakes in religion' and 'periodical religious seasons' abound with important admonitions adapted to various classes of the self-deceived. The following hints, on the subject of prayer, are likely to be useful to readers of a better sort.

' We are often deceived both as to the principle and the effect of our prayers. When from some external cause the heart is glad, the spirits light, the thoughts ready, the tongue voluble, a kind of spontaneous eloquence is the result ; with this we are pleased, and this ready flow we are willing to impose on ourselves for piety.

' On the other hand when the mind is dejected, the animal spirits low, the thoughts confused ; when apposite words do not readily present themselves, we are apt to accuse our hearts of want of fervor, to lament our weakness and to mourn that because we have had no pleasure in praying, our prayers have, therefore, not ascended to the throne of mercy. In both cases we perhaps judge ourselves unfairly. These unready accents, these faltering praises, these ill-expressed petitions, may find more acceptance than the florid talk with which we were so well satisfied : The latter consisted it may be of shining thoughts, floating on the fancy, eloquent words dwelling only on the lips ; the former was the sighing of a contrite heart, abased by the feeling of its own unworthiness, and awed by the perfections of a holy and heart-searching God. The heart is dissatisfied with its own dull and tasteless repetitions, which, with all their imperfections, infinite goodness may perhaps hear with favour. We may not only be elated with the fluency but even with the fervency of our prayers. Vanity may grow out of the very act of renouncing it, and we may begin to feel proud at having humbled ourselves so eloquently.

' There is however a strain and spirit of prayer equally distinct from that facility and copiousness for which we certainly are never the better in the sight of God, and from that constraint and dryness for which we may be never the worse. There is a simple, solid, pious strain of prayer in which the supplicant is so filled and occupied with a sense of his own dependence, and of the importance of the things for which he asks, and so persuaded of the power and grace of God through Christ to give him those things, that while he is engaged in it, he does not merely imagine, but feels assured that God is nigh to him as a reconciled father, so that every burden and doubt are taken off from his mind. " He knows," as St. John expresses it, " that he has the petitions he desired of God " and feels the truth of that promise " while they are yet speaking I will hear." This is the perfection of prayer.' I. pp. 122—125.

Some of the most valuable parts of the work, are those which may be employed as touchstones of character ; such as these.

' A person of a cold phlegmatic temper, who laments that he wants that fervour in his love of the supreme being, which is apparent in more ardent characters, may take comfort, if he find the same indifference respecting his worldly attachments. But if his affections are intense towards the pe-



rishable things of earth, while they are dead to such as are spiritual, it does not prove that he is destitute of passions, but only that they are not directed to the proper object.' pp. 166, 167.

' Let us scrutinize to the bottom those qualities and actions which have more particularly obtained public estimation. Let us enquire if they were genuine in the principle, simple in the intention, honest in the prosecution. Let us ask ourselves if in some admired instances our generosity had no tincture of vanity, our charity no taint of ostentation? Whether, when we did such a right action which brought us credit, we should have persisted in doing it, had we foreseen that it would incur censure? Do we never deceive ourselves by mistaking a constitutional indifference of temper for Christian moderation? Do we never construe our love of ease into deadness to the world? Our animal activity into Christian zeal? Do we never mistake our obstinacy for firmness, our pride for fortitude, our selfishness for feeling, our love of controversy for the love of God, our indolence of temper for superiority to human applause? When we have stripped our good qualities bare; when we have made all due deductions for natural temper, easiness of disposition, self-interest, desire of admiration, of every extrinsic appendage, every illegitimate motive, let us fairly cast up the account, and we shall be mortified to see how little there will remain. Pride may impose itself upon us even in the shape of repentance. The humble Christian is grieved at his faults, the proud man is angry at them. He is indignant when he discovers he has done wrong, not so much because his sin offends God, as because it has let him see that he is not quite so good as he had tried to make himself believe.' II. pp. 22—24.

The following remarks, in the chapter on tracing divine providence in ordinary events, are of the same kind, and while they furnish useful lessons, evince an acute observation of the human mind.

' We are perhaps ready enough to acknowledge God in our mercies, nay, we confess him in the ordinary enjoyments of life. In some of these common mercies, as in a bright day, a refreshing shower, delightful scenery; a kind of sensitive pleasure, an hilarity of spirits, a sort of animal enjoyment, though of a refined nature, mixes itself with our devotional feelings; and though we confess and adore the bountiful Giver, we do it with a little mixture of self-complacency, and of human gratification, which he pardons and accepts. But we must look for him in scenes less animating, &c. We may also trace marks of his hand not only in the awful visitations of life, not only in the severer dispensations of his providence, but in vexations so trivial that we should hesitate to suspect that they are Providential appointments, did we not know that our daily life is made up of unimportant circumstances rather than of great events.' I. pp. 176—177.

' Perhaps you had been busying your imagination with some projected scheme, not only lawful, but laudable. The design was radically good, but the supposed value of your own agency, might too much interfere, might a little taint the purity of your best intentions. The motives were so mixed that it was difficult to separate them. Sudden sickness obstructed the design. You naturally lament the failure, not perceiving that, how-



ever good the work might be for others, the sickness was better for yourself. An act of charity was in your intention, but God saw that your soul required the exercise of a more difficult virtue; that humility and resignation, that the patience, acquiescence, and contrition, of a sick bed, were more necessary for you. He accepts the meditated work as far as it was designed for his glory; but he calls his servant to other duties, which were more salutary for him, and of which the master was the better judge.' I. pp. 180—181.

Among other cautions, we find some addressed to the sacred order; particularly on the dangerous influences of an amiable, but irreligious patron, and the snares of popularity. On this latter subject, there is some good advice, as well to the pastor as the flock.

'If he be not prudent as well as pious, he may be brought to humour his audience, and his audience to flatter him with a dangerous emulation, till they will scarcely endure truth itself from any other lips. Nay he may imperceptibly be led not to be always satisfied with the attention and improvement of his hearers, unless the attention be sweetened by flattery, and the improvement followed by exclusive attachment.

'This spirit of exclusive fondness generates a spirit of controversy. Some of the followers will rather improve in casuistry than in Christianity. They will be more busied in opposing Paul to Apollos, than looking unto "Jesus, the author and finisher of their faith;" than in bringing forth fruits meet for repentance. Religious gossip may assume the place of religion itself. II. 128, 129.

In lecturing men of pleasure on 'insensibility to eternal things,' our author does not forget men of business.

'Business, whether professional, commercial, or political, endangers minds of a better cast, minds which look down on pleasure as beneath a thinking being. But if business absorb the affections, if it swallow up time, to the neglect of eternity; if it generate a worldly spirit; if it cherish covetousness; if it engage the mind in long views, and ambitious pursuits, it may be as dangerous, as its more inconsiderate and frivolous rival. The grand evil of both lies in the alienation of the heart from God. Nay, in one respect, the danger is greater to him who is the best employed. The man of pleasure, however thoughtless, can never make himself believe that he is doing right. The man plunged in the serious bustle of business, cannot easily persuade himself that he may be doing wrong.' II. 164, 165.

The chapter on 'happy deaths,' contains much valuable caution and advice, with some just, but not remarkably striking observations on the death of Hume, and several anecdotes of the miserable end of other sceptics. The observations on one frequent cause of happy deaths among the irreligious, the persuasion that God is merciful, appear to us very judicious; and place it in a striking contrast to that genuine, scriptural reliance on the divine clemency through the atonement of Christ, which at once heals the conscience and purifies the heart.



‘This notion of God being more merciful than he has any where declared himself to be, instead of inspiring them with more gratitude to him, inspires more confidence in themselves. This corrupt faith generates a corrupt mortality. It leads to this strange consequence, not to make them love God better, but to venture on offending him more.’ II. p. 222.

We shall add but one or two other passages, on the temper of Christians in sickness and death.

‘To submit on the mere human ground that there is no alternative, is not resignation but hopelessness. To bear affliction solely because impatience will not remove it, is but an inferior, though a just reason for bearing it. It savours rather of despair than submission, when not sanctioned by a higher principle.—“It is the LORD, let him do, what seemeth him good,” is at once a motive of more powerful obligation than all the documents which philosophy ever suggested.’ pp. 266—267.

‘There is, again, a sort of heroism in bearing up against affliction, which some adopt on the ground that it raises their character, and confers dignity on their suffering. This philosophic firmness is far from being the temper which Christianity inculcates.

‘When we are compelled by the hand of God to endure sufferings, or driven by a conviction of the vanity of the world to renounce its enjoyments, we must not endure the one on the low principle of its being inevitable, nor in flying from the other must we retire to the contemplation of our own virtues. We must not with a sullen intrepidity, collect ourselves into a centre of our own; into a cold apathy to all without, and a proud approbation of all within. We must not contract our scattered faults into a sort of dignified selfishness; nor concentrate our feelings into a proud magnanimity; we must not adopt an independent rectitude. A gloomy stoicism is not Christian heroism. A melancholy non-resistance is not Christian resignation.

‘Nor must we indemnify ourselves for our outward self-control by secret murmurings. We may be admired for our resolution in this instance, as for our generosity and disinterestedness in other instances; but we deserve little commendation for whatever we give up, if we do not give up our own inclination. It is inward repining that we must endeavour to repress; it is the discontent of the heart, the unexpressed but not unfelt murmur, against which we must pray for grace, and struggle for resistance. We must not smother our discontents before others, and feed on them in private. It is the hidden rebellion of the will we must subdue, if we would submit as Christians. Nor must we justify our impatience by saying, that if our affliction did not disqualify us from being useful to our families, and active in the service of God, we could more cheerfully bear it. Let us rather be assured that it does not disqualify us for that duty which we most need, and to which God calls us by the very disqualification.’ pp. 267, 268, 269.

‘In the intervals of severer pain he will turn his few advantages to the best account. He will make the most of every short respite. He will patiently bear with little disappointments, little delays, with the awkwardness or accidental neglect of his attendants, and, thankful for general kindness, he will accept good will instead of perfection. The suffering



Christian will be grateful for small reliefs, little alleviations, short snatches of rest.

‘The sufferer has perhaps often regretted, that one of the worst effects of sickness is the selfishness it too naturally induces. The temptation to this he will resist, by not being exacting and unreasonable in his requisitions. Through his tenderness to the feelings of others, he will be careful not to add to their distress by any appearance of discontent.’ II. pp. 277—278.

It would have been easy to extend our quotations, as there is scarcely a page in the two volumes, which does not contain just and valuable observations, clearly expressed and copiously illustrated. This is, in fact, the general character and peculiar excellence of the work. It is eminently calculated to improve all descriptions of readers, who resort to it with a desire of improvement. Without boasting those profound and original views, which astonish and transport the mind, it abounds with observations which evidently spring from the author's reflections, and are not the mere echo of preceding writers. Though defective in reasoning, it almost supplies its place by an admirable clearness of statement, which seems to render a proposition too plain to be proved, and secures assent without forcing conviction. It demands, however, a certain portion of ingenuousness and docility; nor will it by any means reduce the cavilling and the captious to silence, or satisfy those who insist upon logical demonstration. There is but a very slight attention paid to order and method, a large proportion of the paragraphs being as well adapted to some other page of the book, as to that on which they are found. This is, certainly, neither creditable to the author, nor agreeable to the reader of the work; but cannot, otherwise, affect its utility.

The character of Mrs. More's style is sufficiently understood. In the volumes before us, we think its faults are at least as prevalent as its excellences. Her ample command of language, her fluency of composition, her point and force of expression, her striking terms, and perspicuous diction, are merits too prominent and too valuable to be overlooked. But she is at the same time excessively diffuse, inveterately antithetical, and now and then almost borders on pedantry. Her present work is loaded with repetition. Such passages as these are to be met with continually. ‘The word of God is always in unison with his Spirit. His Spirit is never in opposition to his word.’ Vol. I. p. 20. ‘Their future state was but a happy guess, their heaven but a fortunate conjecture.’ Vol. II. p. 265. ‘All the avenues to such a heart will be in a good measure shut against temptation, barred in a great degree against the tempter.’



p. 269. 'His expectation enjoyment, his hope fruition.'  
 p. 291. A string of examples may be found at p. 270, of the second volume. A redundancy of illustrations is another fault of the same kind, though less offensive. The extent of our author's range in quest of them, the readiness and profusion with which they are furnished, and the felicity with which they are frequently applied, have often struck us with admiration. In the present work, we think she has been rather too easy and indiscriminating; and has taken very little pains to search for new images and allusions, or to reject what were trite and familiar. In some cases, there is an extraordinary negligence in the use of these common illustrations; as in the following, where they are introduced in support of a truth, which, if illustrations were arguments, they would nearly overturn. 'God is the fountain from which all the streams of goodness flow; the centre from which all the rays of blessedness diverge. All our actions are, *therefore*, only good, as they have a reference to him: the streams must revert back to the fountain, the rays must converge again to their centre.' Vol. I. p. 33. The two following instances are little better. In allusion to piety as the basis of benevolence, it is said, 'That circle cannot be small, of which God is the centre.' p. 43. 'He who has not courage to forfeit heaven by profligacy, will scale it by pride, or forfeit it by unprofitableness.' p. 75. The same negligence has even suffered a gross blunder to occur where correctness was most important,—we mean, in the last sentence of the work: 'that great shepherd, who....will guide him through the dark valley of the shadow of death, and safely land him on the peaceful shores of everlasting rest.'

It is very evident that this has not been a work of much labour. We could almost suppose it to have been dictated to an amanuensis, and transmitted to the press without revision. The author has not aspired, in a literary sense, at least, to write for eternity; but contented herself with a *popular* effusion, whose celebrity and usefulness, however extensive, must necessarily be transient. We are not sure, however, but its very faults, like those of a fashionable poem, may promote its circulation. In numerous cases, no doubt, its influence will be equally salutary and permanent: for it is unquestionably the most valuable practical work that has, for a long time, been presented to the world. We heartily recommend it to all our readers; and earnestly hope the venerable author may live to behold many trophies of its success, that may brighten her declining years, and strengthen her delightful consciousness of having been the greatest literary benefactor to her fellow-creatures, that in any country ever adorned her sex.



Art. IX. *Memoirs of Prince Eugene of Savoy*; written by himself. Translated from the French by William Mudford, and containing all those Omissions which have been detected in the recent Parisian Editions. Embellished with a correct Likeness. 8vo. pp. 238. Price 7s. 6d. Sherwood and Co. 1811.

PRINCE Eugene was, perhaps, at one period of his life, the most popular man in Europe—equally admired for his successful bravery in the field, his discernment in the cabinet, and his conciliating manners in social life. By the English he was received with enthusiasm, as the friend and fellow-soldier of Marlborough; and his visit to this country, if we mistake not, has been commemorated by several of our best writers. Addison, in one number of the *Spectator*, has brought up Sir Roger for the express purpose of getting a sight of him; and Steele has given a full description of his person, and a high wrought panegyric on his character. ‘The Prince’ we are told ‘is of that stature, which makes a man most easily become all parts of exercise; has height to be graceful on occasions of state and ceremony, and no less adapted for agility and despatch. His aspect is erect and composed, his eye lively and thoughtful, yet rather vigilant than sparkling; his action and address the most easy imaginable; and his behaviour in an assembly peculiarly graceful, in a certain art of mixing insensibly with the rest, and becoming one of the company instead of receiving the courtship of it. The shape of his person and composure of his limbs are remarkably exact and beautiful. There is in his looks something sublime, which does not seem to arise from his quality or character but the minute disposition of his mind. It is apparent that he suffers the presence of much company, instead of taking delight in it; and he appeared in public, while with us, rather to return good will, or satisfy curiosity, than to gratify any taste he himself had of being popular. It is easy to observe in him a mind as capable of being entertained with contemplation as enterprise; a mind ready for great exploits, but not impatient for occasions to exert itself..... The prince has wisdom and valour in as high perfection as man can enjoy it; which noble faculties, in conjunction, banish all vain glory, ostentation, ambition, and other vices, which might intrude upon his mind, to make it unequal. These habits and qualities of soul and body render this personage so extraordinary, that he appears to have nothing in him but what every man should have in him, the exertion of his very self, abstracted from the circumstances in which

‘fortune has placed him. Thus were you to see Prince Eugene, and were told he was a private gentleman, you would say he is a man of modesty and merit. Should you be told that was Prince Eugene, he would be diminished no otherwise, than that part of your distant admiration would be turned into familiar good will.’

Though this portrait cannot be implicitly trusted as a faithful likeness, it is evidently drawn by no ordinary observer of human nature. Many of the leading features can be accurately discovered in these memoirs; which, after reposing in obscurity for considerably more than half a century, are now first presented to the notice of the world. It is on internal evidence, indeed, that their claims to genuineness and authenticity will be chiefly admitted; since the manner in which the German editor has attempted to trace the descent of the papers is, not very perspicuous; and besides that his story is told in the worst style of affectation, he has for some unspecified reasons thought proper to conceal his name.

The title of *memoirs* does not convey a very precise notion of the contents of this volume, which is in fact not so much a life of Prince Eugene, as annals of the campaigns in which he was engaged; consisting for the greater part of brief notices of the most remarkable circumstances connected with his various battles, and interspersed with occasional anecdotes, and short pieces of conversation. The style is distinguished, chiefly, by a sort of careless abruptness. It is quite plain the Prince was neither accustomed to bite his fingers, nor revenge himself upon the wall. His representations are all brief and rapid. He puts down his remarks and exclamations just as they arise in his mind; and scarcely ever stops to observe whether his thoughts are well dressed, or troubles himself to marshal them in any connected order. It is amusing too, to see with what perfect *nonchalance* he tells his story. Events which, at the time of their occurrence, suspended all Europe in astonishment, and which still make a conspicuous figure in the page of history, are related, for the most part, in just the same tone, as a man speaks of the common incidents of the day at his evening fire side. We do not say there is no vanity in this. In fact his endeavour to avoid boasting, sometimes itself borders on ostentation.

Our readers will no doubt be glad to exchange our sober observations for a few specimens of these memoirs. They are introduced by the following preface.

‘There are, as I have been told, many Italian and German manuscripts



respecting me, which I have neither read nor written. A panegyrist, whose name is DUMONT, has printed a large folio volume, which he calls, *My Battles*. This gentleman is sufficiently turgid: he ingratiates himself at the expense of Turenne, who, according to his assertion, would have been taken at Cremona, in 1703, or killed at Hochstet, in 1704, if he had been opposed to me.—What stuff!

‘Some future historians, good or bad, will perhaps take the trouble to enter into the details of my youth, of which I scarcely recollect any thing. They will certainly speak of my mother; somewhat too intriguing indeed, driven from the court, exiled from Paris, and suspected, I believe, of sorcery, by persons who were not, themselves, very great conjurors. They will tell, how I was born in France, and how I quitted it, my heart swelling with enmity against Louis XIV. who refused me a company of horse, because, said he, I was of too delicate a constitution; and an abbey, because he thought, (from I know not what evil discourse respecting me, or false anecdotes current in the gallery of Versailles,) that I was more formed for pleasure than for piety. There is not a Huguenot, expelled by the revocation of the edict of Nantz, who hated him more than I did. Therefore, when Louvois, hearing of my departure, said, “so much the better; he will never return into this country again,”—I swore never to enter it, but with arms in my hands. I HAVE KEPT MY WORD. ‘I have penetrated into it on many sides, and it is not my fault that I have not gone further. But for the English, I had given law in the capital of the *Grand Monarque*, and made his MAINTENON shut herself up in a convent for life.’ pp. xv, xvi.

The first date is 1683;—just after the ‘young Savoyard’ had volunteered into the service of Leopold I. who was then fighting against the Turks and Hungarian rebels. His military genius soon attracted general admiration, and was rewarded with suitable advancement. It is curious to observe how completely, even at this early period of his soldiership, he had subdued all repugnance to what are ingloriously termed the miseries of war;—and with what infinite composure he talks of blood, and fire, and musket balls, and sabres. He gives the following account of the campaign of 1688.

‘A colonel at twenty, a major-general at twenty-one, I was made a lieutenant-general at twenty-five. I conducted a reinforcement to the Prince of Baden in Sclavonia, and returned quickly, because there was a talk of besieging, or to speak more properly, of siezing Belgrade. The command of the five points of assault was given, on the 6th of September to other generals. I complained of this. The Elector said to me,—“You shall remain with me in the reserve; and I do not think that, in so doing, I either give you, or take upon myself, a bad commission. God knows what may happen to us!” He had justly anticipated the matter: the attack was repulsed on every side. This brave prince and myself, our swords in our hands, rallied them, and animated them to advance. I mounted the breach. A janissary cleft my helmet with a blow of his sabre; I ran him through the body; and the Elector,

who had received a musket ball in his hand the preceding campaign, was also wounded by an arrow in the right cheek. Nothing could be more glorious or more bloody. How we sometimes find, by the side of the most horrible events, something that amuses us! I did so, in the looks and gestures of the Jews, whom we compelled to throw into the Danube the twelve thousand men killed on both sides, to save the trouble and expence of burying them. I set off for Vienna.' pp. 14--16.

The horrible passage of the Teisse, is described with a levity almost ferocious.

'I began the battle by rushing on two thousand Spahis, whom I forced to fall back within the entrenchments. There were a hundred pieces of cannon, which incommoded me greatly. I bade Rabutin advance his left wing, inclining a little to the right; and Stahremberg, who commanded the right, to make the same motion on the left, thus to embrace, by a semicircle, the whole entrenchment: a thing which I would not have dared to do before Catinat, who would have interrupted me in so tardy and somewhat complicated movement. But the Turks left me alone. They attacked my left wing too late: however, it would have turned out but badly, without four batallions of the second line, and the artillery, which I sent very opportunely to disperse their cavalry and to make a breach in the entrenchments. It was six o'clock in the evening: we commenced the assault. The Turks, attacked at all points, threw themselves in crowds on the bridge, which we blocked up, so that they were forced to throw themselves into the Teisse, where all those who could not swim were massacred. On all sides were heard the cries of *Aman! Aman!* which signifies quarter. The slaughter continued till ten o'clock: I could not make more than four thousand prisoners; for twenty thousand men remained in the field, and ten thousand were drowned.' pp. 33, 34.

This victory was soon followed by the peace of Carlowitz. In 1701 the war of the Spanish succession commenced; and Eugene, at the head of the Emperor's army in Italy, was delighted on finding himself opposed to the French; partly because it gave ampler scope to his talents, and partly because it afforded an opportunity of humbling Louis. There was nothing, however, acrimonious in this warfare. On the contrary, he allows the merits of Catinat and Vendome with the utmost frankness, and sincerely pities them when controuled in their operations by the absurd politics of Versailles. There is a great deal of courtesy, indeed, discoverable on both sides; and we are frequently reminded of the deportment of those humbler heroes, who shake hands before they exchange hits, to show they have 'no malice.'

The year 1704 brings Marlborough on the scene. 'We truly loved and esteemed each other,' says Eugene: 'he was a great statesman and warrior.'—The battle of Blenheim is thus described.



‘They had eighty thousand men, so had we. Why were the French separated from the Bavarians? Why did they encamp so far from the rivulet, which would have embarrassed our attack? Why did they put twenty-seven battalions and ten squadrons into Blenheim? Why, also, did they disperse so many troops in other villages? Marlborough was more fortunate than I in his passage of the rivulet, and in his noble attack: a small escarpment delayed me half an hour. My infantry did well; my cavalry very bad. I had a horse killed under me: Marlborough was checked, but not repulsed. I succeeded in rallying the regiments, who were, at first, shy of attacking. I led them back to the charge four times. Marlborough, with his infantry and artillery, and sometimes with his cavalry, dispersed the enemy, and advanced to take possession of Blenheim: we were driven back, for a moment, by the *gendarmerie*; but we finished, by pushing them into the Danube. I was under the greatest obligations to Marlborough, for his changes of position, according to each circumstance. A Bavarian dragoon took aim at me, but one of my Danes luckily prevented him. We lost nine thousand men; but twelve thousand eight hundred Frenchmen killed, and twenty thousand eight hundred prisoners, prevented them this time, singing their customary *Te Deum*, which they always do when defeated, but which they never acknowledge.’ pp. 67, 68.

The account of the battle of Oudenarde, (1708) exhibits much of the Prince’s colloquial style of writing.

‘Cadogan went to Oudenarde, and in a few hours, he threw a bridge over the Scheldt. “It is yet time enough,” said Vendome to the Duke of Burgundy, “to countermand your march, and to attack, with those which we have here, that part of the allied army which has passed the river. The Duke hesitated, halted on the height of Garves, lost time, wished to return, sent eight squadrons to dispute the passage, recalled them, and said, “Let us march to Ghent.”—“There is no longer time for it,” said Vendome, “you cannot do it now; in half an hour you will have the enemy upon your hands.”—“Why did you stop me then?” said the Duke. “To attack immediately,” he replied. “There is Cadogan already master of the village of Hurne, and six battalions. Let us at least form ourselves as well as we can.” Rantzau began the attack. He routed a column of cavalry, and would have been routed himself, but for the Electoral Prince of Hanover, who, in the charge, had his horse killed under him. Grimaldi commanded a charge to be made too soon and improperly. “What are you about?” said Vendome, riding up to him at full gallop; “you are doing wrong.”—“The Duke of Burgundy ordered it,” said he. This latter, vexed at being contradicted, thought only of contradicting others. Vendome wished to charge with the left. “What are you about?” said the Duke of Burgundy to him; “I forbid you: there is a ravine and an impassable marsh.” We may easily judge of the anger of Vendome, who had passed over it only a moment before. But for this misunderstanding, we should have been beaten perhaps; for our cavalry was more than half an hour in order of battle, before the infantry could join it. It was on this account,

that I ordered the village of Hurne to be abandoned, that I might send the battalions to support the squadrons on the right wing. But the Duke of Argyle came up, with all possible speed, at the head of the English infantry, then the Dutch, though much more slowly. "Now," said I to Marlborough, "we are in a state to fight." It was six o'clock in the evening, on the 11th of July; we had three hours of daylight before us. I was on the right, at the head of the Prussians. Some battalions turned their backs, after being attacked with unexampled fury. They rallied, repaired their fault, and we regained the ground which we had lost. The battle now extended along the whole length of the line. The spectacle was a grand one. It was one sheet of fire. Our artillery did great execution: that of the French, from the uncertainty which reigned in the army, (the consequence of the disunion between the chiefs,) being badly posted, did not do much. Among us it was just the contrary: we loved and esteemed each other.' pp. 97—100

Among these details of military manœuvres, we find occasionally some spirited reflections. Of France he says,

'Her resources are infinite it is the will of a single head and a single nation.' 'A young and ambitious King, at the head of that nation, would conquer the earth. Happily, when Louis XIV. was so, he soon returned to dance the *aimable vainqueur* at Versailles, and to hear an opera of his panegyrist Quinault.' p. 191.

In another place, addressing the Austrian ministers, he speaks of the English.

'Remember the instability of England in my best days: she is always ready to be the same. The voice of mercantile politics is ever to be heard at the doors of her parliament. The English, just, noble, upright, and generous as individuals, are just the contrary with regard to their country.

'It is a country of contradiction, whose constitution is upheld solely by the ocean, the same as bad faith in speaking and the desire of shining uphold the opposition.' p. 208

The Prince discovers great ingenuousness in discussing the causes of his almost uniform successes. He ascribes them in no small degree to the dissensions which prevailed among the French generals, and to court-interference with their plans. Almost the only serious check he seems to have sustained, was at Denain; and for this, it appears, he was indebted to the withdrawment of the English troops, under the Duke of Ormond, and the unexpected cowardice of the Dutch. The most critical of his situations was that before Belgrade; (1717) from which he extricated himself by an effort of bravery, which the devotees at Vienna pronounced miraculous—more especially as the Turks were discomfited on Assumption day.



From the extracts we have given, our readers, we think, will be able to form a tolerable notion of the general quality of this volume. For our own part, though we regard it as a curious historical document, we confess we have read it through with very little pleasure; and certainly without feeling any increased respect for military manœuvres and court intrigues. It is sickening to contemplate a long catalogue of sanguinary battles, in which an incalculable number of human beings were sacrificed to the unprincipled ambition, or the revengeful propensities of a few titled individuals. As Eugene advanced in years, he seems to have become more pacific; and we occasionally meet with a strain of thinking, which, had it occurred sooner, might have gone far, perhaps, to destroy his pride of hero-ship. ‘We are never too well convinced,’ he says, ‘which of two parties is wrong at the commencement of a war. They quarrel, they complain, they recriminate, and they go to battle before all can be satisfactorily explained.’ In another place he says, ‘We imagine insults, injuries, and evil intentions, and then we cause five hundred thousand men to perish!’ In general, however, nothing is more remarkable about this narrative, than the absolute indifference it displays to the inferior orders *en masse*. An army is not regarded as a collection of *men*,—each individual exposed to painful service, and toils, and wounds, and death,—each individual possessed of an immortal, accountable spirit: it is looked upon simply as composed of such a number of files, and columns, and divisions; and is manœuvred about, with as little concern, as one would move the black and white combatants of a chess-board. To a reflective mind, a field of carnage must appear an awful scene: but this military prince passes over it with undiminished gaiety; and hears the groans of expiring thousands with as little disturbance, as the wind which agitates the trees, or the waves which fall in regular succession on the shore. At the same time, we do not confound this unthinking temper with the cold remorseless policy of the state projector. If Eugene was careless of the lives of others, he was also careless of his own. His whole soul, in short, was devoted to ‘glorious war;’ and this singleness of purpose, and vigour of exertion, may afford an instructive lesson to those who have higher aims to accomplish, and who aspire after a nobler kind of immortality.

The translation from which we have taken our extracts, though rather above the level of performances of a similar description, is not exactly such as we should have expected from the translator of the life of Fenelon. The style is, in many places, slovenly, incorrect, and obscure; and there are some passages, we are sorry to observe, which are rendered with a very improper coarseness and indelicacy.

Art. X. *Essays on the first Principles of Religion ; on the proper Method of establishing sound Doctrine from the Sacred Oracles ; and on the Illustration and scientific Arrangement of the Christian System.* By James Smith, Minister, Dundee. In two volumes. Vol. II. 8vo. pp. 400. Price 7s. Hatchard, 1810.

THE first volume of this work made its appearance about three years ago, and soon after its publication underwent the critical inspection of our journal.\* To that article we refer our readers, for our opinion of the general ‘principles,’ on which the ‘illustration and arrangement’ of topics in this second volume are founded. Its ‘chief design,’ says Mr. Smith, ‘is to arrange a system of Christianity, according to the principles which were stated in the former essays ;’ but, ‘it is much easier,’ he observes, with great propriety, ‘to expose the errors of ancient systems, than to establish the truth itself ;’ and, ‘therefore, with much *diffidence* he ventures to lay before the public this compilation of scriptural doctrines,’ &c. p. 4, 5.

The Introduction commences with a brief recapitulation of the first principles of natural and revealed religion, according to the plan laid down in the former volume. The author next adverts to the unfavourable reception of his benevolent attempts, to expose the ‘unlawful veneration’ in which some favourite names are still retained, by the religious orders in Scotland ; and then proceeds to favour us with a declaration of the immediate motives by which he was prompted to engage in his present undertaking.

‘Nothing’ says Mr. S. ‘could induce me to come forward, and expose myself to the furious resentment of *fanatics*, but a strong conviction, that a work of this nature is of great importance, in the present state of religion in Scotland. The late rapid and extensive propagation of very dangerous principles, by a class of Missionary Independents, excited a serious alarm in the General Assembly of the Church. The proselytes to this sect were not a little infected with antinomianism, and with the mystical doctrines which are still taught in Scotland. An attempt to undeceive the people, who have been misled by these principles, and to check those mystical preachers who infect the minds of their hearers with such *fanatical* notions, as make them the easy proselytes to every new heresy, is a service to the church, which no friend of religion can disapprove.’ pp. 6, 7.

It is, we conceive, of considerable importance to a polemic, especially if he deal in accusations and invectives, to acquire the faculty of stating an account of the opinions and practices of opposing sects. Unless he understand precisely their respective diversities of thinking, and distinguish between the accredited sentiments of the body, and the accidental pecu-

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\* Vid. Ecl. Rev. Vol. IV. p. 523.



liarities of individuals, the most perplexing confusion of ideas will prevail in his representations; and deprive his arguments of force, and his wit of poignancy. Hence, it is easy to account for the little effect produced by modern defenders of the faith,—caricaturists, satirists, reviewers, magazine-editors, newspaper-contributors, and visitation-sermon-writers, on the Hydra of Fanaticism. Any shrewd observer may discover that they strike in the dark—that they only pursue phantoms, and beat the air. It is with this class of valorous souls, the very Quixotes of theology, that Mr. Smith, of Dundee, is unhappily associated. The above extract is but an ill omen of his success. Whatever errors, either in principle or practice, may be propagated by some individuals among the Scotch Independants, his general account of them, we believe, is extremely incorrect. It is true, no doubt, that some who were formerly Independants, have pushed their principles to such extremes, that they have become quite distinct and singular in their plans, and are totally separated from their early associates: but, unless we are grossly misinformed, both parties, generally speaking, are, and always have been, free from the ‘dangerous principles of Antinomianism;’ both parties acknowledge the immutable obligations of the moral law, and the indispensable necessity of holiness, as sentiments of supreme importance. Nor are they to be charged with that rigid and tenacious zeal for the peculiarities of Calvinism, in the strict sense of the term, against which Mr. S. inveighs so bitterly. On the contrary, they are quite opposed to the mystical and systematic theology of former times,—and err, rather from want, than excess, of deference to names and authorities in the Christian church. The writings of Campbell and Macknight, which Mr. S. so justly extols, are held in high repute by this calumniated body, not because they approve of all the opinions of those learned divines, but because the principles of scriptural criticism are accurately stated, and, in many instances, happily exemplified, in their biblical inquiries. If Mr. Smith is ignorant of these facts, we regret that he is so ill-furnished for his undertaking.

After this Introduction, we enter on Four Preliminary Essays, in which we find much to commend, intermingled with a full share of irrelevant and acrimonious observation. The first essay is on the ‘causes of different theological opinions among Christians;’ a subject confessedly of great importance,—but in this instance very superficially treated. The small compass of six pages is obviously inadequate to the statement, much less to the elucidation of the interesting topics, which such an inquiry demands. The remote origin of that scholastic



theology, by which the obscure subtleties of the middle ages, were systematised and consecrated; the confirmation which it acquired in its progress, from the distinguished authorities of the church; its subservience to the interests and usurpation of the Roman See; its retention, in part, by the reformers, and the influence it imperceptibly exercised over their creeds and confessions—all these facts, capable of distinct proof and illustration, derived from ecclesiastical records, would, we conceive, have materially assisted Mr. S. in ascertaining the ‘causes of different theological opinions.’ Nor ought he to have overlooked the principles of *modern* date and operation, which have produced similar results, by directly opposite methods. If our worthy progenitors, attached undue importance to perplexing distinctions, and minute explanations,—if deference to ancient opinions sometimes led to an excessive pertinacity, which resisted every sort of innovation, and promoted divisions by a contentious zeal for uniformity,—there is observable in the present day, a spirit of conjecture and speculation, that bids defiance to all restraint; that, under the names of liberty and independence, fearlessly asserts all it thinks, and thinks all it pleases; and defends with as much hardihood the dogmas of its own invention, as was before displayed in vindicating the decisions and prejudices of antiquity.—With what Mr. S., however, *has* advanced on this important subject, we are happy to accord. We approve especially of his remarks on the figurative language of revelation, as one cause of error and controversy; and of the practical inference, in which he asserts ‘the unreasonableness of that intolerant spirit, which is generally manifested by those men, who have a very superficial knowledge of the scriptures.’ p. 14. If, however, intolerance be unreasonable when it springs from ignorance, what censure must it deserve when connected with knowledge! If even a ‘very superficial knowledge of the scriptures’ ought to secure the exercise of forbearance, how ill does it become those who profess to be deeply conversant in ‘theologic lore’, to be perpetually on the alert, in order to detect the misconceptions of those who are *confessedly* right on the most important points, and to expose them with exultation to the mockery of the world!

The second essay begins with stating the ‘errors of popular systems.’ On this subject we naturally expected to meet with some bold delineations of the distinctive peculiarities of the various and opposite schemes of religious doctrine, that have acquired importance from their advocates, and celebrity from their success. The title of this, as well as of the



former volume, seemed to promise, at least, that we should be told what *are* the popular systems, and what are their characteristic differences. To our great surprise, however, all the erroneous systems are here reduced to *one*—which, so far from being *popular* with the world at large, is, perhaps, of all others the most obnoxious; and the supposed errors of which are extracted from a few mutilated passages in the writings of Flavel, Boston, and Brown! We have no outline of the system—no exhibition of its proportions—no impartial account of the reasonings, by which its chief positions are defended—no attempt to ascertain by calm and dispassionate investigation, the fallacy or the correctness of those reasonings: but instead of this we are presented with the coarsest declamation against Calvin's Institutions, and against all who adopt the *whole* system of that eminent reformer. Far be it from us, even if the plan of our Journal admitted it, to undertake at all hazards, the unqualified defence of this or *any* human scheme of doctrine, however authorised and supported;—still less to vindicate all that the advocates of such a scheme might venture in their wisdom or folly, to assert. We should not conceive that even the general adoption of that scheme, (supposing some scheme or other must be adopted,) implied any obligation, or afforded any pledge, to engage in such a vindication. Every unprejudiced person, we think, must allow that some writers, (not excepting Calvin himself) have entered into minute explanations of the various peculiarities of their creed, that have been opposed to their own established principles, and have been supported by partial and distorted views of a few detached passages in the sacred volume. But it is only the superficial and ignorant observer who will pretend, that these explanations (whether assuming the form of implied principles, or of inferences) are essential to the right understanding of the doctrines themselves—that these adulterations of human origin are inseparable from the pure fountain of truth. It fares, in short, with the Calvinistic as with the Trinitarian controversy. He who would defend, on scriptural principles alone, the unmingled doctrines of revelation; in other words, he who would confine himself simply to the question of *fact*, assuming the divine authority of the scriptures, must exercise the most rigid abstraction, in divesting the question of all its adventitious appendages, and bending his attention to the plain, unsophisticated meaning of the word of God.

In these remarks we assure ourselves of the cheerful concurrence of Mr. Smith; for in his last preliminary essay, intitled, 'Rules for establishing Scriptural Doctrines,' he has presented us with some very judicious observations on this subject.

His canons of theological criticism are so excellent, that did our limits permit, we should gladly transcribe them; and we have no doubt, had the inquiries of our divine been invariably conducted according to his own 'rules,' he would have rendered essential service to the cause of truth. He would not, for instance, have betrayed a petulant and censorious propensity to represent the 'Calvinistic scheme' as the only, or the most monstrous violation of 'established principles;'—he would not have been perpetually applying his cautions to one set of errors merely, if errors they are;—splenetic calumny would have disappeared in the 'illustration and scientific arrangements of the *Christian* system.' Why, we ask, is the name of one reformer singled out as the only patron of heresy? Are there no 'popular' systems besides that which Calvin supported? Have the schemes of Arminius, Arius, and Socinus no vulnerable points? Can Mr. S. illustrate his canons of interpretation only by references to 'fanatics?' We beg leave to recommend to his attention the advice of an eminent prelate, whose writings he seems to admire; 'Take especial care,' said Bishop Horsley, in his last charge, 'before you aim your shafts at 'Calvinism, that you know what is Calvinism and what is not: 'that in that mass of doctrine, which it is of late become the 'fashion to abuse under the name of Calvinism, you can distinguish with certainty between that part of it which is 'nothing better than Calvinism, and that which belongs to our 'common Christianity, and the general faith of the reformed 'churches; lest, when you mean only to fall foul of Calvinism, 'you should unwarily attack something more sacred and of 'higher origin.'

Had these excellent cautions been attended to in the discussions before us, we should not have met with the following distorted representations of the system of Calvin: 'According to which,' says Mr. S. 'the divine Sovereignty, *abstractedly from all consideration of character*, secretly predestinated by far the greater part of mankind to eternal torments, in order to illustrate his own glory. Having set them aside from eternity, for the bottomless pit, it is affirmed that he does them no injustice, because being thus cast into it, they sink down by their own weight.' p. 23. 'Two terrible agents are employed by Calvinists; the awful curse of a broken covenant, and the infernal malice of the Devil, for the purpose of plunging the posterity of Adam into the blackest guilt, and into eternal torments.' p. 27. 'The principles of *fanaticism* exclude the greater part of the human race, from the benefit of this divine remedy; and the abettors of that system, might as well preach



the gospel to the devils in hell, as to those sinners, whom they declare to have no interest in Christ's atonement.' p. 245.

Every stroke in this caricature displays either the most consummate ignorance, or the most unworthy disingenuousness. Surely Mr. S. should know, that neither the system nor its abettors are responsible for the accuracy of every enthusiast, who may shelter his crude conceptions under the name of Calvinism; and that it is not unusual in the present day, for the secret opponents of every peculiarity of the Christian system to conceal their enmity, under the pretext of rejecting what such enthusiasts have ventured to promulge. At this absence of all discrimination we are not surprised in the irreligious and profane; but it does excite our astonishment, to find the 'Minister of Dundee,' the man who vindicates and subscribes the Presbyterian standards of the Church of Scotland, which very standards, by his own confession, are 'evidently cast into a Calvinistic mould,' adopting a mode of representation, and a spirit of attack, which we should expect only from the impotent virulence of a critical reviewer, or the unprincipled subtlety of the "barrister." Mr. S. may use as much evasion and mental reservation as he pleases; and may reason accurately enough on the inutility of standards to prevent the intrusion of various and opposite opinions into national churches; but he will never convince the world that there is an honourable and consistent agreement between the confession of his faith, and his faith in that confession.

Leaving the preliminary essays, we at length enter on the 'theological system' of Mr. S. It is divided into four 'articles,' and each article includes in it a distinct series of essays. The first article is on 'the divine perfections and the sacred Trinity;' the second, on 'man before and after the fall;' the third, on 'the remedy which God provided for sinners;' and the fourth, on 'the application of the remedy to sinners, and its influences on those by whom it is received.'

Upon a careful investigation of this system we find much to commend. The mysterious doctrine of the Trinity is accurately and scripturally defended. The writer appears to understand the proper limits by which all our inquiries should be bounded; and, therefore, professes not to defend the dogmas of any particular creed. Mr. S. thus concludes his remarks on this subject:

The scriptures direct us to contemplate the Son and the Spirit as possessing and manifesting the same divine nature with the Father; and that we are taught to view the Father as the invisible Jehovah, whom no man ever hath seen, or can see; but who is every where present, the eternal source of all agency and operation in the universe, and the ultimate object

of all worship and adoration. In the person of the Son the divine nature is rendered visibly present in those parts of the universe, where he is said to dwell, as an accessible medium of intercourse with the invisible Father. By the Son, therefore, the operations of Deity are rendered visible in the creation and government of the universe, and in the redemption of fallen man. Hence the divine nature in the Son is the object of religious worship, because he is one with the Father, possessing the very same essence and perfections.—In the Holy Ghost, we are directed to contemplate the same infinite essence and divine perfections of the Father and the Son; not as manifested by Jesus Christ, from the visible and glorious throne of God in the heavens, where in a particular manner he is said to dwell; but as every where present, in all parts of the universe, exercising the infinite power of Deity, by giving constant efficacy to all the laws of nature, and to the means of grace; and particularly by influencing and dwelling in, every genuine member of Christ's church, *in a manner similar to the atmosphere*, which constantly influences and dwells in every living creature on this globe." pp. 108, 109.

The essays on the moral perfections of God—on the Abrahamic covenant—on the Jewish dispensation;—those on the life and resurrection of Christ—and some of the discussions under the last general article, are all worthy of attentive perusal. The style and diction are not invariably accurate, and have no pretensions to unusual excellence. We have been sometimes perplexed by the want of strict and logical coherence in the reasonings; and would advise Mr. S. when he prepares another volume for the press, to review his disquisitions with more care.

On the 'fall of man,' we find much asserted, which tends to excite the suspicion that the writer does not very cordially admit the humbling fact. Because some have injudiciously stated the truth, there seems too much of an attempt to explain it away, rather than to explain it on scriptural principles; and yet, in subsequent parts of the volume, it is frequently referred to, as an established doctrine. The 'atonement' is explicitly maintained; though we do not think its vital importance in the Christian scheme is sufficiently illustrated. In defining the term 'atonement,' Mr. S. without any acknowledgment, adopts the ingenious illustration of Robinson, founded on the account in the Acts of the Apostles, respecting the two contending Israelites, whom Moses reconciled, by "setting them *at one* again." We know that this definition has the high authority of Johnson, but we are by no means satisfied as to its correctness. On the great theological question respecting the extent of the atonement, Mr. S. is very ambiguous. He is, evidently, afraid of grappling with the difficulty, which on either side would have awaited him; and though his statement appears to lean towards the universal scheme, he adopts a mode of phraseology, which even a



*fanatical* Calvinist might venture with perfect consistency to employ.

The concluding article embraces such a variety of important topics, and undertakes to define with precision, such a multitude of scriptural terms, that to follow Mr. S. step by step would require a 'theological system' from ourselves. But to this labour we are quite disinclined. We perceive so much confusion and inconsistency in almost every systematic exhibition of Christian truths, that we despair of beholding one which shall proceed on just and authorised principles, in every part of its inquiries. While some are confounded by attempting to comprehend and generalise, others look so minutely at a few objects, that, by contracting their sphere of vision almost to a point, they imagine they see every thing within that little circle, and leave unexplored the ample range that stretches around them. Mr. S. is one of the first class of systematizers; but unfortunately in aiming to grasp too much, he appears to lose as fast as he gains. Not vigorous enough to take in all at once, and ascertain, by a rapid glance, the forms and relations of the objects before him, every thing in his sketch seems loose and unconnected. He enters on the detail without a correct impression of that by which the whole is "fitly framed and compacted." Some distinct parts are good; but, taken in connection with the whole, their merit is greatly neutralised by the contradictory and perplexing statements which are so abundant in the work. Had we leisure to illustrate our remarks, we might advert to his *explanations*, if such they may be called, of the terms 'justification,' 'faith,' 'regeneration,' &c.

After all, on many of the subjects discussed by Mr. S. he discovers a thinking, philosophical mind—and there is a display of vigorous, and sometimes original argumentation. The passages we most approve of, stand here and there alone; and appear to have been written when the author was in good humour, and forgot his enmity and his aims. We have sometimes been agreeably disappointed, after following him when his mood was acrimonious, all at once to find him composed, and stating his convictions with piety and candour. This dawn of benevolence, however, never matures into permanent sunshine. He is "sad by fits, and wild by starts,"—one moment a serious, interesting reasoner, the next a raving incoherent declaimer. The most prominent symptom of his wildness is a kind of *fanatico-phobia*. Every thing he does not like, if it happen to have any possible connection with evangelical doctrines, is fanatical. In all his reverberations of censure, this woe-denouncing epithet is "first, last, midst, and without end." It leads the van, and bring up the rear

of all his assaults ; it is not a corps of reserve for high and special occasions, but the skirmishing party, by which he is continually attacking some trifling outpost or incautious straggler. What a very admirable writer says concerning ' systematic phrases,' (and which Mr. S. quotes with such merited applause) we may justly apply to his reiterated use of the indefinite, but slanderous terms which are incessantly passing before us. ' They are a convenient asylum of ignorance, indolence, and prejudice ; and the religion of those, whose language is not a vehicle of clear ideas, but a substitution for them, is like the sun shining through a misty sky.' Such is Mr. Smith's propensity to rail against *fanaticism*, that his faculty of judging seems obscured by the habit of calumniating ; and with strange inconsistency he becomes in love with the clerical buffoon who was so merry upon Methodism and Missionaries ; nay, actually licks the feet of the " Barrister," and most sympathetically condoles with him on the castigation he received from our hands. No doubt he imagined, that these eminent oppugners of the fanatics would make common cause with their Dundee admirer,—or at least that he would make common cause with them ; and it diverted us not a little, to think with what obliquity of aspect they would receive their new associate, and laugh in their sleeves at his simplicity. How amusingly would they survey him, on observing, in this very volume, his tenacious defence of the *Trinity*—the *fall* of man by eating of the forbidden fruit—the *satisfaction* for sin in the death of Christ—the *personality* and influences of the Spirit, &c. ; on finding *him*, of all men, guilty of using the obsolete ' systematic phrases' of the schools, on these antiquated subjects ! We remember once to have read an anecdote of Mr. Hume, whom no one ever suspected of being fanatically disposed, that, when in France, he was introduced by an infidel to a company of atheistical philosophists. In the course of conversation, the existence of a God became the topic of discussion ; and at that time, it seems, Hume was not so far advanced in his " ideas and impressions," as to deny that primary truth. He avowed his belief in it. After he left them, they discoursed awhile on the character and talents of the British sage, who was regarded in this country as the prince of sceptical inquirers. Some admired his disposition, and some his acuteness—but they all joined in lamenting that he was so much of a *fanatic* ! We leave Mr. Smith to make the application of this story.



Art. XI. *A Sermon*, preached in St. Paul's Church, at Leeds, Sunday, Feb 17, 1811, on occasion of the death of the Rev. Miles Atkinson, A. B. Minister of that Church, &c. published for the benefit of his Family. By the Rev. Thomas Dikes, L. L. B. Minister of St. John's Church, Hull. 8vo. pp. 35. price 1s. 6d. Seeley, Hatchard. 1811.

**WE** feel peculiar satisfaction in recommending this excellent discourse. It exhibits a character, in the deceased minister, and a style of preaching, in the Survivor, which eminently deserve to be admired and imitated. The example of the late lamented Mr. Atkinson is recommended, for his undaunted fortitude and faithfulness, manifested, among other instances, in disdaining the offer of preferment coupled with the condition of laying aside his obnoxious piety; for his zeal and diligence, particularly in visiting the sick; for his kind and affectionate manners, which won the hearts of his congregation, and 'caused him to be interred amidst the sighs and groans and tears of his numerous people;' and for his great humility, which is strikingly displayed in the account of his last illness. There are so many eloquent and affecting passages in this sermon, that we regret having room for only the following specimen.

'You perhaps have had many warnings. Scenes of mortality have, on certain occasions, made an impression upon your mind which you once thought could never be worn away and forgotten. You retired from the world, you felt, deeply felt the vanity of earthly things, the emptiness of pleasure, the folly of pride, the madness of ambition. You resolved, and re-resolved, that you would be wise and turn unto God. But time healed the sorrows of your mind: the world rose in your esteem: pleasure spread her allurements before you; and God and religion were forgotten. Thus I fear it will be with many on the present occasion. For who can tell "the deceitfulness of sin?" Who can conceive the hardness which the human mind is capable of contracting?

'I know that by far the greater part of you who hear me this day are deeply concerned for the loss of our departed friend. Whilst reflecting on his peaceful departure, you have said in your heart, "let me die the death of the righteous, and let my last end be like his!" Perhaps you have felt some relents of mind, some compunctions for your past negligence and formality, but there is great danger that all these feelings should soon evaporate, and produce nothing more than unprofitable resolutions, and barren wishes, and some feeble attempts to effect a partial amendment.

'Brethren, if you mean to save your immortal souls from eternal condemnation, you must lay the axe to the root of the tree; you must be willing to feel and confess the total corruption of your nature; you must fly to the cross of Christ, and not rest satisfied with your religious state, till your heart be renewed in righteousness and true holiness by the blessed Spirit of God, and you be made meet for the inheritance of the saints in light.' pp. 22—24.

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Art. XII. *Poems*. By Miss Holford, Author of *Wallace, or the Fight of Falkirk*. Royal 8vo. pp. 120. price 7s. bds. Longman. 1811.

**WE** suspect this volume will hasten the decay of Miss Holford's reputation. Like her poem of *Wallace*, it discovers talents which deserved

more diligent and judicious cultivation, than they have received; but as it is not a romance, and strikes in with no prevailing fashion, it is impossible for it to obtain much notice. The ballads or legendary tales, are very tolerable specimens of that kind of composition: the author's mind seems very well furnished with the sombre images of antiquated superstition; and she has attained the easy art of imitating those homely metres in which the traditions of 'olden time' have been perpetuated. The other pieces are not above mediocrity. Laying politics out of the question, we were best pleased with the poem intitled 'Carisbrook,' from which we shall copy a few stanzas.

' 'Twas the dull and dusky twilight hour,  
When close to his window grate,  
Catching the breath of an April show'r  
The captive sovereign sate :

A tear glisten'd bright in Stuart's eye,  
And his cheek was deadly pale,  
And his bosom answer'd ev'ry sigh  
Heav'd by the evening gale.

His cheek was pale, and his princely eye  
Was fill'd with memory's tears,  
As he ponder'd on the destiny  
Which flatter'd his early years ;

He thought on the friends for him who died  
Yet was not that pang the worst.  
He thought on friends who had left his side,  
And felt as his heart would burst !

But he shudder'd, as in looking back.  
On the days for ever lost,  
Reflection 'mid the shadowy track,  
Met Strafford's headless ghost !

What armour can that breast defend  
From Memory's home-struck blows,  
The shade of one deserted friend,  
Outfrowns a thousand foes !

It plagues us in the silent hour,  
It haunts us as we sleep,  
It stays the heart-relieving show'r,  
And mocks us as we weep !

The crown from off his sacred head  
By rebels rudely torn,  
An exil'd wife, and children fled,  
The christian King had borne !

But when to Heaven he look'd and pray'd  
To heal his agony,  
Still murmur'd in his ear the shade—  
" Thus did I hope in thee ! "



Art. XIII. *Admonitions to Youth*: A Sermon, preached in the Independant Chapel, Blackburn, on the Evening of the Lord's Day, January 13, 1811. By Joseph Fletcher, A. M. 8vo. pp. 30. price 1s. Williams, Baynes. 1811.

IN the advertisement to this discourse, it is stated, that 'nothing but the earnest solicitation of the author's young friends could have induced him to publish it.' We are persuaded indeed, that he is capable of producing a work much more intitled to general attention: but its admonitions are so appropriate, comprehensive, minute, and striking, that we have perused it with considerable satisfaction. The subject is the apostolic exhortation, 'Flee youthful lusts; but follow righteousness, faith, charity, peace with them, that call upon the Lord out of a pure heart.' (2 Tim. ii. 22.) In expatiating upon it, the preacher instructs his young auditory what they ought to avoid, what they should follow, and with whom they should associate. There is a very commentable distinctness, both in the doctrinal statements and the practical exhortations: and the energy of the style is highly impressive and interesting. Among the 'lusts' or evil principles to be avoided, Mr. F. specifies 'highmindedness.'

'*Humility* is the basis of Christian excellence, but this is its exact opposite. The one arises from knowledge of ourselves—of God—and of the perfect rule of duty; the other is founded on ignorance, total or partial ignorance of all these important subjects. And hence the rashness, precipitancy, and impatience of contradiction to which the young are prone in their judgments, and conduct. Hence also the necessity of disappointments to correct, and of afflictions to soften the tone of the temper, and modulate aright the dispositions of the mind. What has often led, what the world calls a spirited youth to fool-hardy deeds of enterprise and adventure? Impatience of controul, a spirit of insubordination, excessive self-valuation; in other words, highmindedness. How often has the same principle led in modern times, to the profession of sceptical doubts, respecting the divine origin and distinguishing peculiarities of Christian truth. It has been thought manly and liberal, to break through the trammels of early prejudice and vulgar opinions; to assert the right of free thinking; to discard the evidences of revelation; and to emancipate conscience and conduct, from the authority of law, and the dread of retribution. This is the love—the *lust* of distinction.' pp. 13, 14.

The following passage occurs in the recommendation of 'faith,' or fidelity.

'Your influence, your property, your hours of leisure and activity, your civil and religious privileges, your opportunities of usefulness to others, and of improvement to yourselves, are all "talents," committed to your trust; and in investing you with this high responsibility, the great Governor of the world says to each of you—"Occupy till I come—be faithful unto death." What is a minister without fidelity? A monster!

What is a Christian? An awful contradiction to the sacred name he bears! What are the services of religion? Solemn mockery! What are the professions of friendship? Selfish flatteries! You see the importance of "being faithful." Aim, I beseech you, at attaining that conscious fidelity which enabled an Apostle to exclaim—"Our rejoicing is this—that in simplicity and godly sincerity, we have had our conversation in the world!" Commend yourselves to every man's conscience in the sight of God.'

The exhortation 'to follow righteousness,' and the expostulation on the subject of infidelity, are calculated to be very useful: and upon the whole we think the sermon, is worthy of being recommended to the public, as a valuable monitor for youth.

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Art. XIV. *The Reformer; comprising twenty-two Essays on Religion, and Morality.* With an Appendix. 12mo. pp. 360. Price 6s. bds. Rivingtons, 1810.

'I HAVE the satisfaction to reflect' says the Reformer in his preface, 'that it will not be necessary for my readers to fatigue themselves in running over, perhaps the half of a volume, before they discover whether my essays are worth perusal or not. They have only to open the book, and as chance may direct, read through any one essay and then form a judgement, whether their time will be well spent in reading farther.' *Probatum est.* No sooner did we hear this agreeable news than first of all shutting the book, we next proceeded to open it: chance directed us to the second essay; we read it through; and in a very short time were enabled to judge 'whether our time would be well spent in reading farther.' Instead, however, of stating our opinion in direct terms, we shall just quote two sentences.

1. 'Of the great importance of fulfilling the sage motto prefixed to this essay, every one is sufficiently ready to acknowledge.' p. 8.

2. 'I do assert that the contemplator of whatever is capable of being numbered or measured; also the expert reasoner in his inquiries after truth will inform you, that every effect must have had, or proceed from some cause.' pp. 12, 13. *Ohe! jam satis est?*

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Art. XV. *Romance; a Poetical Capriccio.* 4to. pp. 40. Price 3s. 6d. Setchel, Sherwood, &c. 1811.

AS far as we are able to comprehend the design of this fanciful performance, it is to favour the public with a poetical version of some of those agreeable fictions, with which they have been so long entertained, in a prose shape, by writers of romances. The author accordingly falls asleep,

' Heavy head on breast reclining,  
Eyes in drowsy languor pining,'

and dreams a set of dreams about Kirkstall-abbey, cathedral cloisters, a monk's cell, a baron's hall, a dungeon, a hermit, and a tournament. The versification of this anonymous writer is tolerably fluent, and a few of his descriptions are not without merit: but the exhibition altogether



is exceedingly unimpressive. The following is as favourable a specimen as we are able to select.

‘ The pomp hath pass’d ; the banquet’s glare  
Hath melted into empty air ;  
While Night my feeble vision shrouds  
With dark impenetrable clouds.  
No more in splendid hall I stand,  
’Mid all the grandeur of the land ;  
No more with joy I court the gaze  
Of Beauty’s soul-dissolving blaze ;  
But, deep within the earth’s cold womb,  
Inhale the damps of dungeon-gloom.  
The low-roof’d passage, as I tread,  
Drips baleful vapours on my head ;  
While slimy dew the walls distil,  
And trickle in a noxious rill.  
Rude voices murmur on my ear ;  
Hark ! distant footfalls too I hear.  
The steps approach : a feeble ray  
Shews a rough, craggy, winding, way :  
Towards this path, with sounding speed,  
The clanging echo seems to lead.  
The glimm’ring torch-beam, as it falls,  
Fills ev’ry crevice of the walls ;  
Till, glowing with a nearer light,  
It bursts on my expectant sight, &c.’ pp. 22—23.

If this ‘romantic’ dreaming should fail to recommend the poem, we fear still less can be said for the moral reflections. For instance,

‘ Or else perhaps this niche so dark,  
Contains the bones of legal clerk—  
With death no virtues can avail,  
Law, glory, commerce, all must fail,’ &c.

There are also divers desperate efforts at antithesis ; as, ‘ had art to please, and skill to move,’—(27) ‘ ask power to thank and skill to praise’—(29) The strength of valour and the force of love. (36), &c.’

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Art. XVI. *Knowledge Increased*. A Sermon, preached in the Parish Church of Haverhill, Suffolk, June 26, 1810 ; being the First Anniversary of the Schools for the Education of Poor Children, established in that Parish on the Day of the National Jubilee, Oct. 25, 1809. By the Rev. Jonathan Walton, A. M. Rector of Birdbrook, Essex. 8vo. pp. 38. Price 1s. 6d. Hatchard. 1811.

A STATEMENT of the preacher’s division of his discourse, will serve to shew its nature and object ; ‘ to trace out what *has hitherto been done* under the good Providence of God, to teach mankind to know and fear him ; what *is now doing*, and what *may yet be done* ; keeping more especially in view the situation of the lower orders of society.’ The first head includes an account of the Fall, the Mosaic and Christian dispensations, the English Reformation, and the establishment of Charity



and Sunday Schools. The exertions now making, to an unprecedented extent, for the instruction of the poor, are gratefully and piously noticed as an encouraging sign of the times. The preacher lastly describes the great degree in which ignorance still prevails among the lower orders, especially in his own neighbourhood; refutes objections to the diffusion of knowledge, and recommends the institution on account of which the Sermon was delivered. Several pertinent extracts are given in the notes. The discourse affords many pleasing indications of serious piety and liberal feeling: when to these are added, an animated and familiar kind of instruction to the poor, as well 'from house to house,' as in the pulpit, few clergymen, we believe, have reason to lament, for any long period, the evils of their attendance in the church, or religious indifference in the parish.

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Art. XVII. *A Tour in quest of Genealogy* through several Parts of Wales, Somersetshire, and Wiltshire. In a series of Letters to a Friend in Dublin; interspersed with a description of Stourhead and Stonehenge; together with various Anecdotes and curious Fragments, from a Manuscript Collection ascribed to Shakespeare. By a Barrister, 8vo. pp. 338. Sherwood and Co. 1811.

AFTER having submitted to the fatigue of following the track of this legal gentleman 'through several parts of Wales, Somersetshire, and Wiltshire,' we are of opinion that the genuineness of his letters is very disputable. The professed object of the 'tour' is to ascertain the author's relationship to 'a person of the name of Holford, as he was called, though he always wrote it Hwlfordd,' for the purpose of substantiating said author's claims to said Holford's or Hwlfordd's estate, said H. or H. 'having died intestate.' Another object, we presume, is to make a book, by describing every scene and incident which may be supposed to have been encountered on such a journey. And a third object is to impose on the public, by the pretended discovery of certain MSS. 'ascribed' to Shakespeare,—to say nothing of the prospectus of an engraving of Henry VII. 'from an original done on the bottom of a trencher with the point of a red hot dagger by a Frenchman', (p 155)—and of the leaden tablet with its Latin rhymes in Greek characters. (182). As this 'barrister' seems to be rather young in the trade of authorship, it may not be improper to inform him, that letters which are *not* fabricated, if intended to flourish in public, should consist of something else than local jokes, and personal allusions; and that letters which *are* fabricated—should be at least amusing. It is quite intolerable for a writer to be both dull and dishonest at the same time.

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Art. XVIII. *The Claims of Jesus of Nazareth examined*, a Sermon delivered in the Jews' Chapel, London, August, 1810. By the Rev. T. Raffles, 8vo. pp. 38. price 1s. Black and Co. 1811.

IT is with mingled emotions of delight and expectation, that we have witnessed the dying zeal of Protestants reanimated; and, while the efforts of different parties have been so laudably and so successfully directed to diffuse the blessings of the Christian religion over the most barbarous and



well as civilized heathen regions, have beheld a respectable institution formed, in the metropolis of this empire, for the express purpose of converting the scattered and degraded tribes of Israel to the service of the true Messiah. It is the design of Mr. Raffles, a young preacher, as we have been informed, of great promise, to justify, in the Sermon before us, the friends of this Society, and recommend it to the patronage of true Christians. For this purpose, he proves, to the satisfaction of all Christians, that, as the time and other circumstances of our Saviour's birth, his character, his miracles and his death, answer the expectations of the elder Jews, and verify the predictions of their prophets, He is justly regarded as the promised deliverer; and then, reminding us of our general obligation to propagate our common Christianity, he proceeds to recommend, from motives of pity and gratitude, this society to our support, tramples on the objections that may be raised against it, and in a strain of noble enthusiasm encourages its friends to persevering exertions. We must say, that this discourse does great credit to the feelings and information of Mr. Raffles; and affords a hope, that some years constant and well directed study will secure him a distinguished rank among his contemporary preachers.

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Art. XIX. *Poems*. By Eleanor Tatlock. In two volumes. 12mo. pp. 272, 312. Price 9s. bds. Williams, Hamilton. 1811.

THE author of these volumes presents them to the public, as the fruits of her leisure, during many a solitary winter evening in the country. 'Her aim has been to represent evangelical truth in a pleasing and interesting dress: and she trusts,' as indeed she justly may, that 'the design will be approved, even if she should be found to have failed in the execution.' Her piety and good intention appear to us unquestionable, and certainly intitle her to esteem; but it is our painful duty to state, that we have seldom met with a publication, which combined so many and such violent symptoms of good feeling and bad taste. If the author could form any idea of the mischief her volumes may occasion, as subjects of derision to the cultivated but profane reader, or as offensive exhibitions of piety to the youthful mind, we are satisfied she would think it far too high a price for the pleasure they may possibly afford to a very limited class of the religious public. It would be easy to shew, by a few specimens, how little she is aware what subjects and expressions are fit for metrical composition, or the public eye.

'When we behold,  
Such countless myriads, of some fav'rite fish  
Each season caught, we fear that bye and bye  
The species wholly will become extinct.  
But when we find that nat'ralists can count  
In one small roe more than nine million eggs,  
Our apprehensions are reliev'd; or lost  
In wonder at th' amazing Providence  
Which thus for ev'ry exigence prepares.' I. p. 21.

'Little the peasant thinks  
Who plods with slow and measur'd steps along  
Behind his plough, that in this great machine



He's flying on at the prodigious rate  
Of vastly more than fifty thousand miles  
Each passing hour.' pp. 106, 107.

' And happy I should often be,  
If Barker, wife, and family

Sat round my board, and shared my tea.' Vol. II. p. 58.

Far, be it from us, however, to represent this lady's talents as utterly contemptible, or her work as destitute of merit. If the pieces of which it consists had not been printed in the form of poetry, they would not have been so very exceptionable, but many of them on the contrary, would have had claims to commendation. Even as it is, there are some passages, which may gratify the pious reader, without any intolerable annoyance to his taste, however delicate.

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Art. XX. *The Truth of the Christian Religion.* A Sermon, preached at Ebley Chapel, Gloucestershire, March 20, 1810, at the Monthly Lecture formed by several Ministers and Churches in that Neighbourhood, and published at their Request. 8vo. pp. 50. Price 1s. Bermondsey, Printed at the Manufactory for the Employ of Deaf and Dumb Children, Fort-place. Button, Williams, 1811.

THIS zealous and good-intentioned preacher proposes to shew, that the Christian religion is of divine origin. He begins, by stating, that as a revelation is possible, so the corruption of human nature, the weakness of human reason, and the local and imperfect cast of the Jewish religion, might encourage the hope of such a gift. He then enlarges on the character of Christ, his doctrine and morality, the sanctions and influence of his religion, as so many circumstances, which, together with the prophecies verified in him, the miracles performed by himself and his apostles, and the early and successful promulgation of the gospel, prove that the Christian Scriptures are a divine revelation,—and finally he applies the subject to the conviction of Jews, Mahometans, and infidels of all descriptions. We think the Sermon would have been much improved, had the author been careful to render his language more precise and appropriate, and his reasoning more logical and concatenated. After stating the causes that led to its publication, Mr. Flint adds, ' If it be but subservient to instruct the thoughtless, to reclaim the infidel, to establish the wavering, and to comfort the Christian, its author will be perfectly satisfied.' With this degree of usefulness, we believe, Grotius or Paley would have been perfectly satisfied.

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Art. XXI. *A Letter to the Right Hon. Henry Grattan*, on the deplorable consequences resulting to Ireland, from the very low price of spirituous liquors; pointing out the causes of the aggravated increase of those evils, and intreating his attention to the necessity and means of remedying them. 8vo. pp. 20. Price 1s. Dublin; Parry; Longman and Co. 1811.

IT appears from this spirited letter, that the stoppage of the distilleries in Ireland, and the consequent high price of spirits, produced the happiest effect on the morals of the people: and that the removal of the restriction, together with the reduction of the duty, have renewed the prevalence of intoxication to a most alarming and deplorable extent.



The bare duty on a gallon of spirits in London is 8s. while a gallon of spirits of equal strength is actually vended in Dublin for 6s. 2d.

We hope this able letter will excite general attention; and that the inexpediency, as well on political as moral grounds, of encouraging drunkenness for the sake of the revenue, will be so clearly recognised, that all prudent measures may be taken for delivering the Irish people from one of the most ruinous evils under which they groan.

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Art. XXII. *A Sermon, preached, at the Opening of the Synod of Merse and Tiviotaldale, Oct, 24, 1809.* By the Rev. John Cormack, A. M. Minister of Stow. 8vo. pp. 46. price 1s. 6d. Ballantyne and Co. 1810.

NO reflections can be more grateful to the human mind, than those which arise from the purity and success of the means, which wisdom and benevolence have employed to banish the miseries, to alleviate the distresses, and to heighten and diffuse the blessings of our common existence: And amidst the beneficent institutions which now adorn and dignify the British nation, if there is one from its design, its deeds, and its promises, more fitted than another, to enchant the imagination and brighten the hopes of youth, to interest the feelings and delight the maturer judgment of the man, to sweeten the recollections and inspire the prophetic dreams of age;—if there is one that can truly cheer for mankind this rugged path of toilsome pilgrimage, dispose for its decline, and shed a hallowing lustre over its awful termination;—if there is on earth, one that could for ever melt down the discordances of human nature, and animate the world's millions as with one harmonious heart,—it seems to be the institution which has proclaimed for its simple end, the dissemination, throughout the world, of the Holy Scriptures.

Mr. Cormack's sentiments are pretty much in unison with our own; and we regret that his discourse has lain so long in our hands unnoticed. It is expressly intended to promote the object of such an institution, and is published at the suggestion of an amiable friend. It is well written, full of good sense and piety, and shows the preacher in earnest with his subject. His text is Psalm cxix. 30. "The entrance of thy words giveth light; it giveth understanding unto the simple." After a suitable introduction, he proceeds to unfold and illustrate this proposition, to point out the duty to which its admission gives rise; and then, (obviating some objections which pious caution may have first proposed, but which bigotry and intolerance have since inflamed, and dulness will even yet continue to re-echo,) he directs our attention to the encouragement which Providence has affording to its performance. This design is throughout very ably executed.

We observed some errors, and, perhaps, *affectations* in diction, which Mr C. will do well to correct, should he have occasion to reprint this discourse; especially an odd grammatical blunder at the bottom of p. 23, and one of a different description in p. 16. His style wants easy condensation; his thoughts, from the stiffness of expression, sometimes appear cramped, and are occasionally rather deficient in logical connexion. But, on the whole, the sermon is highly creditable to the author, and we cheerfully recommend it to our readers.



## ART. XXIII. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works ; which they may depend upon being communicated to the public, if consistent with its plan.*

To be published in a few days, handsomely printed on a fine paper, in six large octavo volumes, with a portrait of the Archbishop, *The Works of Thomas Secker, L.L.D.* late Lord Archbishop of Canterbury; with his Life, by the late Bishop Porteus. Archbishop Secker's Lectures on the Catechism may be had separately, handsomely printed in 12mo. Price 4s. 6d. bound.

Dr. Hayter's Report to the Prince Regent, of his literary mission to the court of Naples, relative to the Herculanean MSS. will appear in a few days, in a thin royal quarto.

Mr. Parkinson intends to publish in the course of next June, the third and concluding volume of *Organic Remains of a former World*, with twenty-three coloured plates.

The Rev. John Rudd will shortly publish a volume of *Devotional Exercises* for the use of congregations and families. He has also in forwardness, a *Botanist's Guide through Lancashire*.

To be published on the first of May. *The Philanthropist*, Number 3, embellished with a Map of an interesting Portion of Africa. To be continued every three months. The object of this Work is to encourage benevolent feelings, and to shew how they may be most beneficially exerted, particularly by pointing out to those who occupy the middle and superior ranks in society, the results of such endeavours as have proved successful in alleviating the miseries of man, and improving his moral character. The profits of this Work will be appropriated to the promotion of plans for the general education of the poor.

The Rev. Thomas Jervis, of Leeds, has a volume of *Sermons* in the press.

An edition of Bishop Taylor's *History of the Life and Death of Christ*, in two octavo volumes, is nearly ready for publication.

The Rev. Thomas Scott, Rector of Aston Sandford, is preparing for the

press, *Detached Remarks on the Bishop of Lincoln's Refutation of Calvinism*.

Dr. Busby has completed a translation, in rhyme, of the six books of *Lucretius on the Nature of Things*, which will be dedicated to Lord Grenville.

Calvin's *Institutes of the Christian Religion*, translated by J. Allen, will be printed by subscription, in three octavo volumes.

Printing at Strasburg, for Mr. Lunn, Classical Library, Soho Square: *Herodotus*, Greek et Latin, with all the Notes of Wesseling, Gale, and Gronovius; also a Collation from ancient MSS. to be edited by J. Schweighæuser, upon the plan of the Bipont Editions of the Greek Classics, to form 6 or 8 vols. 8vo.—A few Copies will be worked off on vellum paper. Mr. Lunn, has also purchased the remaining Copies of the following celebrated Work, of the Typographical Society; *Platonis Philosophi Opera, quæ exstant, Græce ad editionem Henr. Stephani, accurate expressa, cum Marsilii Ficini interpretatione: præmittitur L. III. Laertii de vita et dogm. Plat. cum notitia literaria; accedit varietas lectionis, cum Dialogorum Platonis Argumentis a Diet. Tiedemauno*, 12 vols. 8vo.

The present high price and scarcity of this Work are well known. Two of the volumes to complete the set are now re-printing at Strasburg.

A Catalogue with copious bibliographical remarks of the Collection of Classic Authors, Latin and Greek; begun at Deux Ponts, and continued at Strasburg, uniformly printed in 8vo. may be had gratis, of Mr. Lunn.

In progress at the press of Mr. A. J. Valpy, Brotier's *Tacitus*, which will combine the advantages of the Paris and Edinburgh editions, with a selection of Notes from all the Commentators on Tacitus subsequent to the Edinburgh edition. The *Literaria Notitia*, and *Politica*, will also be added. Many valuable Notes of Professor Porson's will be interspersed; the French pas-



pages will be translated, and the Roman Money turned into English. A new edition, in five volumes 8vo. Some few Copies will be struck off on large paper, and the Work will shortly be published.

At the press of Messrs. Collingwood and Co. of Oxford, is proceeding Justinian's Institutions, in Four Books, translated into English, with Notes and the original text. By George Harris, L.L. D. third edition, in 4to.

A Catalogue of Books, relating to the Hebrew Language, is nearly ready for publication.

The Third Number of both Series of the British Gallery of Pictures, will be published this month, and the Publication will be regularly continued at the Office, which is now fitting up for this purpose, in New Bond-street.

The Exhibition of the Drawings, &c. will be opened at the same time, with considerable additions.

His Majesty's Commissioners of Public Records have, under the Authority of the Lords Commissioners of the Treasury, appointed Mr. Thomas Payne, of Pall Mall, to sell such Copies of the following Works, printed under their direction, as are not appropriated to public uses.

*List of the Works, with their Sale Prices.*

	£.	s.	d.
Calendarium Rotulorum Patentium	1	16	0
Taxatio Ecclesiastica P. Nicholai	2	2	0
Catalogue of Cottonian MSS.	2	10	0
Calendarium Rotulorum Chartarum	2	0	0
Rotulorum Originalium Abbre- viatio, 2 vols.	3	0	0
Calendarium Inquisitionum Post Mortem, 2 vols.	3	10	0
Testa de Nevill	1	16	0

	£.	s.	d.
Nonarum Inquisitiones	2	2	0
Valor Ecclesiasticus, vol. 1	2	10	0

Travels in Iceland, in the year 1810, are in the press, in a quarto volume, with plates. It will contain the observations made in that island, during last summer, by Sir George Mackenzie, bart. Mr. Holland, and Mr. Bright; with an Introductory Chapter on the general history of Iceland.

The Rev. H. B. Wilson is preparing for the press, in a quarto volume, a History of Merchant Tailors' School, London, from its foundation to the present time, including the lives of the eminent men who have been educated there, and embellished with some of their portraits.

Mr. Bawdwen has nearly ready for the press, a volume of his translation of Domesday Book, which comprises the counties of Middlesex, Hertford, Buckingham, Oxford, and Gloucester. There will be an Index to each county; and the editor proposes having part of the impression made up for sale in separate counties, for the convenience of those whom it may not suit to purchase the whole volume.

Mr. Peck, of Bawtry, has in the press, a System of Veterinary Medicine and Therapeutics on scientific principles, in two octavo volumes, with plates; the first volume is expected to appear soon.

Mr. Lawrence, author of the New Farmer's Calendar, &c. is preparing to publish a new Work, under the title of "The British Farmer's Magazine, or New Annals of Agriculture," a Country Miscellany, intended to embrace every species of useful information. This Work, to be continued Monthly, the 1st Number of which will appear June 1st, is patronized by persons of high rank and consequence in the country.

## ART. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Memoirs of Count Grammont, by Anthony Hamilton. A new edition. To which are prefixed a Biographical Sketch of the Author, and a Translation of the Epistle to Grammont. 2 vols. royal 8vo. 3l. 13s. 6d. And royal 4to. 6l. 6s.

### ECCLESIASTICAL HISTORY.

A Summary of the History of the

English Church, and of the Sects which have departed from its communion; with answers to each Dissenting Body on its pretended grounds of Separation. By Johnson Grant, M. A. of St. John's College, Oxford. Volume I. (to be completed in two volumes) 8vo. 12s.

### EDUCATION.

Familiar Letters, addressed to chil-



dren and young persons of the middle ranks. 12mo. 3s.

Guy's School Ciphering Book for Beginners; containing all the variety of sums and questions usually proposed in the first five rules of arithmetic. By Joseph Guy, Author of the Pocket Cyclopaedia, School Geography, New British Spelling, &c. Foolscap 4to. 3s. 6d. half bound.

Literary Information; consisting of instructive Anecdotes, Explanations, and Derivations; calculated to interest and improve the opening mind. By Isabella Kelly, (now Mrs. Hedgeland) Author of the Child's French Grammar, Madeline, Poems, &c. With explanatory wood cuts. 12mo. 4s. 6d. bound.

#### FINE ARTS.

Ecclesiastical Topography; a collection of one hundred views of churches in the environs of London, accompanied with descriptions from the best sources, both manuscript and printed.

This Volume is intended as an Illustration of Lysons' Environs of London, or an additional one to Grose's Antiquities, being printed uniformly with those two Works.

The First Part having been published some time ago, the Second Part is to be had separately, to complete Copies. 4to. 4l. 4s. boards; and imperial 4to. 6l. 6s.

#### HISTORY.

The Imperial and Annual County Register, for the year 1810. Containing, I. History of Great Britain, with an ample Collection of State Papers. II. The public and private Annals of the English Provinces, classed under the names of the counties to which they respectively belong, and arranged under five general departments, viz. 1. Public Business. 2. Jurisprudence. 3. Chronicle. 4. Miscellanies. 5. Biography. III. Scotland, Ireland, the Isle of Man, and the Colonies. royal 8vo. 1l. 11s. 6d.

Sketch of the Political History of India, from the Introduction of Mr. Pitt's Bill, A. D. 1784, to the present date. By John Malcolm, Lieutenant Colonel in the East India Company's Madras Army, Resident at Mysore, and late Envoy to the Court of Persia. royal 8vo. 18s.

Guy's Universal History and Chronology. On a large sheet of Columbian Drawing Paper, price 7s. coloured; on canvas and rollers, 10s. 6d.; and varnished, 14s.

#### MEDICINE AND CHIRURGERY.

The Anatomy of the Human Body; containing the Anatomy of the Bones, Muscles, Joints, Heart, and Arteries. By John Bell, Surgeon; and that of the Brain and Nerves, the organs of the Senses, and the Viscera. By Charles Bell, Surgeon. The third edition, with many additional engravings, 3 vols. 8vo. 2l. 8s.

#### MILITARY TACTICS.

The Elements of the Science of War: containing the modern established and approved Principles of the Theory and Practice of the Military Sciences; viz. the Formation and Organization of an Army and their Arms, &c. &c. Artillery, Engineering, Fortification, Tactics, Logistics, Grand Tactics, Castrametation, Military Topography, Strategy, Dialectic, and Politics of War. By William Müller, Lieutenant of the King's German Engineers, D.P. M.A. and late first Public Teacher of Military Sciences at the University of Gottingen. For the use of Military Schools and Self-instruction. Dedicated to the King (with his Majesty's most gracious Permission) and illustrated by 75 Plates on Artillery, Fortification, &c. and remarkable battles fought since the year 1675. 3 vols. 8vo. 3l. 3s.

#### MISCELLANEOUS.

Missionary Anecdotes; exhibiting, in numerous instances, the efficacy of the Gospel in the conversion of the Heathen, regularly traced through the successive ages of the Christian era: to which is prefixed, an affecting account of the idolatry, superstition, and cruelty of the Pagan nations; ancient and modern. By George Burder, Author of the Village Sermons, and Secretary to the Missionary Society. 12mo. 5s.

The Return to Nature; or, a Defence of the Vegetable Regimen; with some account of an experiment made, during the last three or four years, in the Author's family. By John Frank Newton, Esq. 8vo. 6s.

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p. 318. for rejoicing	read, rejoining	l. 28 from bottom.
- 319. — traveller	— travellers	- 36 —————
- 319. — western	— eastern	- 27 —————
- 321. — American	— Armorican	- 6 —————
- 321. — they	— the latter	- 12 —————



# THE ECLECTIC REVIEW,

For JUNE, 1811.

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**ART. I.** *Sketch of the Political History of India, from the Introduction of Mr. Pitt's Bill, A. D. 1784, to the present Date.* By John Malcolm, Lieutenant Colonel in the Honorable East India Company's Madras Army, Resident at Mysore, and late Envoy to the Court of Persia. 8vo. pp. 557. Price 18s. Miller. 1811.

**WE** regard this book as one of considerable importance. The less the public in general, or indeed the legislature know about any great department of the national affairs; the more are we indebted to the author of every effort directed to improve our acquaintance with it. This author is endowed with powers of reflection rarely possessed by any of those who have either seen India abroad, or have written about India at home; and his performance will do good in one respect at any rate,—by shewing with what gross ignorance most men contrive to contemplate Indian affairs, and what egregious mistakes have characterized our legislation in that distant country. Hereafter, we think, it will be a subject of curious speculation to the writer, and of contemplation to the reader of English history, that, under delusion so complete, under confiding blindness so exclusive of every ray of light and every movement of salutary suspicion, we have for so many years plodded on under the unremitting burden of our Indian dependency;—and have all the time most fondly and firmly believed, as we were regularly and stoutly assured, that we were drawing treasure in torrents from that exuberant fountain.

As the period approaches, when either a renewal of the old measures, or the adoption of new with regard to India, must be resolved upon by the legislature, and when there is so much probability that other views than those of wisdom, and other interests than those of public good, will have



some share at least in fashioning the decision, it imports the nation more, we fear, than there is any great chance of its being made aware, to penetrate the mystery of Indian affairs, and at least to demand information, before a final resolution is adopted.

This we take to be certain, in spite of all that has been, and we will venture to add of all that will be said to the contrary, that India, from the very first acquisition of territorial power, has been a drain upon England, and that the wealth and prosperity of England would have been greater, had no connection between her and India ever existed. Does not common sense naturally suggest, that the revenues of no country, without tyrannical oppression, are more than enough for the government of that country? Or can any thing be plainer, than that the government of a country, managed at a distance from the only seat of controul, must always be expensive? The revenues of India, even if India were rich, would hardly suffice for this expensive mode of legislation; but as India is allowed, on all hands, to be now a poor country, it is impossible its revenues should suffice. Accordingly, England must continue to make good the deficiency, and drain and weaken herself, as unhappily she has done,—so long as she allows herself to be deluded by statements which she does not understand:—so long as she fondly believes that the interests of this or that set of individuals, though promoted at her expence, are the same with her own interests; so long as she imagines that a government which has been running perpetually in debt, has had a surplus of revenue to afford to the use of another country; so long as she knows that from the government and trade of India, nothing has ever been received but in the shape of dividend, a moderate profit on their capital, to the proprietors of India stock, while an ocean of debt to afford that profit, and defray other expences, has been created,—and yet persuades herself that a deluge of wealth from India has been unceasingly flowing into her bosom. Wealth without receipt, and surplus revenue under the perpetual necessity of borrowing, such are the articles of faith which are presented to the confiding people of this country! And if ministers and directors can only obtain, as hitherto they have obtained, ready subscription to these articles of the Indian creed, they may then govern India, in their own manner, with tranquillity and confidence. No after reckoning need be feared.

It is only a particular aspect of the government of India, which Colonel Malcolm holds up to view. But it is an interesting one, and many important conclusions are derived

from it. Omitting all details of war, of finance, of industry, of knowledge, of manners, as foreign to his plan, he merely contemplates the relations of the English government in India, with the other governments still subsisting in that country—the policy which regulates the great questions of peace and war between it and its neighbours; in one word, the international policy of the Court of Calcutta, as a member of that body of sovereigns among whom the people and territory of India are distributed.

Two hypotheses have prevailed upon this subject. According to one set of opinions, the English government in India should abstain from all conquest and all wars in that country; and, with a view to the maintenance of this policy, should stand aloof from all connection with the native princes, should form no alliances with them, should take no part in their quarrels, and should never draw the sword for any purpose but that of self defence, when its territory is actually invaded. The other hypothesis on this subject is—that the interests of Great Britain are promoted by a connection with the native princes; that the wars into which by that connection we may happen to be involved, are more than compensated by the advantages which they produce; that acquisition of new territory is often necessary, but almost always conducive to the security of the old; and that the increase of British authority in India, is naturally attended with a proportional increase in the advantages which England is supposed to derive from her intercourse with India.

These two systems of opinion have been respectively adopted by very high and distinguished patrons. The British Parliament, and in general the Court of Directors, have declared themselves the adherents and supporters of the former system;—though the Court of Directors has for the most part been highly pleased with plans of conquest while they were going prosperously forward, and only complained and found fault with them afterwards, when pressed by the burden of the expenditure they had caused. The Parliament, however, which has declared conquest in India to be neither consistent with the honour nor the interest of Britain, has been pretty steady in its adherence to the former system, except in so far as it has afforded its protection to Indian rulers, who have broken through all restraints in pursuance of the opposite one. It is expressly declared in the act of 1784, and the declaration is repeated in the act of 1793, ‘that to pursue schemes of conquest and extension of dominion in India, are measures repugnant to the wish, the honour, and policy of this nation.’



The followers of the second set of opinions have been the most eminent of the Governors General in India;—Clive, Hastings, Cornwallis during his first administration, and Wellesley. These celebrated characters have all extended widely the connections with the native princes of India, have taken part in their quarrels, and have made great additions to the territory of the British government.

The British government in India has thus exhibited a curious phenomenon in politics. The executive part of it has almost always appeared at direct variance with the legislative. Orders have been issued—and disobeyed. The commands of the master have been set aside by the servant; who not only failed to act upon them, but who acted upon a set of principles exactly the reverse. At an immense distance from the eye of the master, it was not to be expected that the obedience of the servant would be very minute; but it required the evidence of experience to prove to us, that in such a situation as that of a British Governor of India, there would, in the highest article of the trust, be no obedience at all.

Still, the most remarkable part of the phenomenon, perhaps, was, that a legislative power, not dependant upon this executive organ, but all powerful over it, should itself afford habitual sanction to the violation of its dictates; that a British Parliament should have always extended its protection, and almost always its rewards, to those Governors of India, whose whole administration had poured perpetual contempt upon its authority. Excepting the single and equivocal instance in which the House of Commons allowed Mr. Hastings to be put upon his trial before another branch of the legislature, which acquitted him, there has been no attempt to fix criminality upon a Governor General of India, which Parliament has not crushed in the bud.

Colonel Malcolm, whose *Sketch of the Political History of India* includes the administrations of Marquis Cornwallis, Lord Teignmouth, Marquis Wellesley, Marquis Cornwallis again, and Sir George Barlow, is an advocate for the system of interference in all the political movements in India; and a defender of those Governors, who, disregarding the principles prescribed to them by the legislature of England and the Court of Directors, have taken an active share in the wars of that country, and extended the dominions of the Company. The chief practical purpose which he had in view in writing the work before us, seems to have been to prove, by a display of historical events, that the system recommended by the Parliament and the Court of Directors, was founded on imperfect knowledge and erroneous views

respecting the country in question, and, if acted upon, would lead to nothing in practice but misfortune and ruin:—but that the system, on the other hand, adopted and carried into successful execution by all the eminent British Governors in India, was founded on just views of the political situation of the country, and the character of the native Governments; and was the only system calculated to preserve the British ascendancy, or, what comes nearly to the same thing, the British existence in India.

This is a view of Indian policy, which, if considered in all its bearings, must give birth to important reflections. If it be really true, that the Governors General of India were under the necessity, either of acting in direct opposition to the general plan of government expressly laid down to them by the British legislature and the Court of Directors, or of permitting the British empire in India to be lost,—this is a proof of ignorance with regard to India, on the part of those authoritative bodies, which obviously precludes all approach to good government. And, on the other hand, if theirs was really and truly the wise system of policy for India, and the Governors General have nevertheless, with such perverse consistency, acted in total violation of it,—then has there been not only bad government in India, but the authority of the legislature, prescribing good government, has been perpetually trampled upon;—and yet the authors of all this supposed mischief, have not only never been punished, but have been almost uniformly honoured and rewarded, by that very legislature whose principles and authority they have habitually set at naught.

In which ever way, therefore, we view the government of India, the very image of anarchy stares us in the face. Although the speculative contradiction of the two branches of the legislative and executive authorities, has been attended with a sort of practical harmony, absurdity and confusion are involved in the very essence of such a government. On the most favourable supposition, that the Governors General have been right, and that the Legislature from a conviction of their merits, has been in justice obliged to defend them, still the example of habitual disobedience, which is perpetual contempt of legislative authority, is an unhappy spectacle; and the ignorance, which, unaccompanied by the correction of error repeatedly avowed, is incorrigible obstinacy, by this supposition attached to the legislature, is a circumstance the idea of which is no less painful and revolting.

It is time, however, to trace the ideas of Colonel Mal-



colm, on this important subject. He remarks, that when the native princes were made sensible of the military superiority of the English, 'they courted their alliance and aid against each other.' 'For the agents of the Company,' he continues, 'to have refused such aid, was perhaps in many cases impossible, or at least would have been dangerous to their immediate security; and by granting it, additional immunities and privileges, calculated to benefit and increase their trade, were often obtained; and thus,' he says, 'the desire of promoting the security, and improving the prosperity of their commercial establishments, first led them to political connections.' These connections however, once begun, there was no receding. It was absolutely necessary for the Company to remain a body totally commercial—altogether unpossessed of territory—altogether disjoined from the politics of the country—or to take its full share in them. From the moment they became a political body, 'the substance, though not the form of their government was altered; and they were involved, beyond the power of retreating, in all the complicated relations of a political state.' This great event, however, in our author's opinion, the Court of Directors was not sufficiently enlightened to understand.

'The advantages,' he says, 'which had attended the early commerce with India, made the proprietors of that capital by which it was carried on, view with anxiety and alarm a revolution, which they thought increased their risk, without a prospect of adequate return: they consequently denounced at every step, that progress which their agents made to territorial power in India: and, with a view of checking this spirit of aggrandizement, they at last called for the aid of the legislative power of the kingdom, which readily seconded their efforts, and gave the authority of law to their orders.'

'But,' Col M continues, 'had those proprietors, or the administration of the government of England, been *more fully informed*; or had they drawn their conclusions more from plain *practical* reasoning, combined with a correct view of human nature, as it existed in the country for which they legislated, than from *abstract principles* of general policy, [a fondness for these we confess we should not readily have ascribed to them,] they might perhaps have been more moderate, and less dogmatical in their efforts to correct the system.'

'The truth is,' he adds—and it forms the sum and substance of his whole doctrine—'that from the day on which the company's troops marched one mile from their factories, the increase of their territories and their armies became a principle of self-preservation; and at the end of every one of those numerous contests, in which they were involved by the jealousy, avarice or ambition of their neighbours, and the rapacity and ambition of their own servants, they were forced

to adopt measures for improving their strength ; which soon appeared to be the only mode by which they could avert the occurrence of similar danger.'

Mr. Malcolm subjoins a very just observation, which deserves much more profound attention, than from *practical* politicians it will ever receive, that the instruments of government in India have such powerful motives to run the career of ambition, and the authorities in England have, at that distance, so little power of checking them, that they will generally follow their own course, and treat with real contempt, though perhaps affected reverence, the plans chalked out for them by the legislature.

'The servants of the company,' says he, 'had a great field open for the exercise of their talents in India ; and, in the early part of their history, the advancement of individuals to wealth and authority, depended in a great degree upon the advancement of the government which they served. Under such circumstances, and acting in a scene too distant to admit of much check or controul, it was natural that they should apply all the knowledge and ability which they possessed, toward the latter object.'

After a pretty long introduction, in which these and similar sentiments, together with a rapid sketch of the history of the Company, from its origin, to the time of Mr. Pitt's Bill, are contained, Colonel Malcolm enters upon the history of LORD CORNWALLIS'S administration ; the whole course of which exhibits a perpetual scene of infraction of the plan of government prescribed for India by the constituted authorities—nay, a steady course of action on the very opposite system. The principal events which occurred in it were --a treaty concluded with the Nizam, a similar treaty with the Mahratta state, a war with Tippoo Sultan, peace with that prince, effecting a large accession of territory to the Company, and arrangements with the Nabobs of the Carnatic and of Oude. Upon the conclusion of the war with Tippoo, Colonel Malcolm thus reflects :

'After the conduct of that power shewed that he was decidedly hostile to the British government and its allies, the policy of Lord Cornwallis was neither directed to obtain a delay of hostilities, nor limited to the object of repelling the immediate danger with which the state over whose councils he presided, was threatened. When fully satisfied of the designs of Tippoo he hastened to attack him. He saw the great advantages which were likely to result from early offensive operations, and the moment he resolved on war, he contemplated (as appears from the whole tenour of his correspondence previous to the commencement of hostilities) the increase of the company's territories in the quarters of the Carnatic, and Malabar, as a desirable object of policy ; both as it added to the power and resources of the British government,



and as it reduced those of one of its most powerful rivals. Acting upon the same principles, he held out conquest and increased resources, as incentives to the ambition of the Nizam and Paishwah in the contest in which he solicited them to engage, as allies of the British Government.'

In the account which Mr. Malcolm renders of the motives which induced Lord Cornwallis to content himself with only a portion of the territories of Tippoo, instead of stripping him of the whole, he rejects the supposition that it was any such remote and speculative object as a supposed balance of power in India that influenced the determination.

'The conduct of Lord Cornwallis upon this important occasion, was undoubtedly influenced,' he says, 'by more obvious and stronger reasons. The finances of government were in a *very embarrassed state*. The general sentiment of England was adverse to any war whatever in India. The court of directors had in several of their dispatches, and particularly that under date the 21st of September, 1791, which reached his Lordship previously to the conclusion of the definitive treaty, earnestly called his attention to the conclusion of an early peace as alike essential to the *finances* and interests of the company.'

This representation is well worthy of attention. Among the reasons which induced Lord Cornwallis to forego the advantages of annihilating the power of Tippoo, that of 'embarrassed finances' was the first, and most powerful. The year 1791 was the period of this embarrassment, this *great* embarrassment. Has it been at all relieved since that period? Have the Company been more at ease in their circumstances in any succeeding year? Their warmest advocates will not pretend it. On the contrary, they have been gradually, and without intermission, becoming more and more involved in debt, have been trenching deeper and deeper upon the resources of England. Since 1791, then, and for some time before, India has not been equal to its own expenses. This is but a poor proof of the great advantages England is said to derive from her dominion there.

With these very general notices of the administration of the Marquis Cornwallis in India, we shall leave it to the reflections of our readers. What follows is the brief administration of SIR JOHN SHORE. On the mind of this gentleman, the authority of the British legislature and the Court of Directors was far more operative than on that of Lord Cornwallis. He acted on the plan of retiring from political connections with the native princes, and of abstaining from war and conquest,—not, says Col. M., because his better judgement approved of it, but, because he was conscientiously desirous of obeying the positive commands of his

lawful superiors; 'to the implicit execution of whose orders his great ability and experience were on all occasions most zealously applied.' Their system of policy therefore, our author observes, was now 'fully tried';—and its consequences were to the last degree pernicious. It permitted the power of the Nizam, to whom we were bound by treaty, and who was our natural ally against both the Mahrattas and Tippoo, to be annihilated, the power of the Mahrattas to be extended, and the views of Tippoo, to be brightened and enlarged:—and, in short, brought the affairs of Great Britain in that region to a very great and dangerous crisis, which only the vigour and decision of Lord Wellesley turned to a happy issue.

'It was proved,' says Colonel Malcolm, 'from the events of this administration, that no ground of political advantage could be abandoned, without being instantly occupied by an enemy—and that to resign influence was not merely to resign power, but to allow that to pass into hands hostile to the British Government. The consequence of political inaction was equally obvious. No one measure of importance was taken, except the elevation of Saudut Ally to the Musnud of Oude; which the Governor General states, in express terms, was forced upon his adoption. But this inactive system of policy, so far from attaining its object, which was to preserve affairs upon the footing in which it had found them, had only the effect of making the British Government stationary, while all around it advanced; and of exposing it to those dangers, which resulted from the resolutions of its neighbours, while it was even denied the power of adapting its policy to the change of circumstances.'

'A period of six years peace, so far from having added to the strength or improved the security of the British dominions in India, had placed them in a situation of comparative danger. Though the British strength was not lessened, the power and resources of the other states of India had increased. The confidence and attachment of our allies were much shaken, if not destroyed; and the pre-umption and hostile disposition of the principal native powers in India too clearly showed, that it was to a principle of weakness, or of selfish policy, and not moderation, that they ascribed the course, which had been pursued by the British Government.—The extent of the danger to which our possessions in India had been exposed by this neutral system of policy, and the encouragement which the enemies of that nation had derived from our inaction, were not fully known till some time had elapsed.'

We hasten to the splendid administration of LORD WELLESLEY. According to our author, it was high time for India to receive a Governor General, with courage enough to set aside the plan prescribed by Act of Parliament for the government of that region, and who would pursue with vigour and perseverance a plan directly the reverse.

'The period,' says he, 'at which Lord Wellesley reached India



was one of a most critical nature for the British interests in that quarter of the globe.' 'The hostile designs of Tippoo were ripe for execution. A French party was paramount at the courts both of the Mysore and of Scindiah. The court of Poonah was at the mercy of the latter chief, and that of Berar was known to be adverse to the English, on whose progress to power it had long looked with jealousy.—The country of Oude, still agitated by the recent change which had had been made in its government, was not likely to be kept in a state of tranquillity by its new ruler Saudut Ally, who continued openly to proclaim his alarms, and to call upon the British government to protect him in the exercise of that power to which he had, by their interference, been raised. The state of the Carnatic was little better. Omdut ul Omrah, who had been only irritated by the ineffectual attempts made to induce him to a modification of Lord Cornwallis's treaty, continued to deliver over his country to the gripe of usurers, in order to anticipate his revenue; and its resources were rapidly declining, at a period when it was obvious they must soon be urgently required to aid in the general defence of the empire.'

Lord Wellesley lost no time in endeavouring to renew the connections which had been broken with the native powers. He commenced negociations at Hyderabad and Poonah. He entered into treaty with the Nizam. He waged war with Tippoo, overthrew him, and made a partition of his dominions. He renewed his treaty with the Nizam, and his negotiations at the court of Poonah; and marched an army to that capital. He formed a treaty with the rajah of Berar, another with Scindiah, and made war upon Holkar. He sent an embassy to Persia. He established a new arrangement with the Nabob of Oude, and divested the Nabob of the Carnatic of his dominions, transferring the civil and military government to the Company. His whole administration was thus an active scene of war, negotiation, and conquest;—that is to say, a course of strenuous disobedience to the Acts of the legislature, and the commands of the Directors. And what was the issue? If we are to believe Col. Malcolm,

'All those great results which Lord Wellesley had contemplated, were completely realized. The French party was annihilated, the Mahrattas expelled, the British government established over the whole of the Duab, and along the right banks of the Jumnah, and a line of petty states, from the mountains of Cumaaona to Bundlicund, under the protection of the British government, were established as a barrier between its most fruitful provinces, and the future predatory encroachments of the Mahrattas. The rich province of Bundlicund was subdued, and occupied by British troops; and the countries, ceded by the Vizier in 1801, were completely settled, and greatly improved in revenue.'

To Marquis Wellesley's brilliant administration succeeded a SECOND administration of the nobleman who had led the

way in the career of ambition in India. He was now, however, sent out for the express purpose of carrying into execution the plan of government approved of by the Legislature, and the Court of Directors; and Mr. Malcolm regrets the 'difference in character of the few political measures which he adopted, during his last short administration of the affairs of British India, from those which distinguished his first government.'

The same course of 'unwise' though dutiful compliance to lawful authority, was adopted by the successor of Lord Cornwallis, SIR GEORGE BARLOW. In terminating the differences that remained between the British government and Scindiah and Holkar, these Governors not only receded from territories, reckoned by Lord Lake and Colonel Malcolm of great importance to the security of the British dominions, as Gualior and Gohud, but renounced connection with several petty princes on the West of the Jumnah, who depended upon our protection, and had a right from existing treaties to expect it. They pursued, in fact, a conduct which our author does not undertake, to reconcile either with good policy or good faith; and which he thinks lessened both our reputation and power in India. The system, he adds, was not only leading to disastrous consequences, but was immediately set aside as mischievous by the prudence and foresight of LORD MINTO,—under whose 'wise, moderate and firm government,' the Seikh chiefs to the Northwest of the Jumnah and the South of the Sutledgo have been saved from destruction,—and whose other official acts prove him to be a practical patron of that system of steady interference in all the politics of India, which had conferred so much splendour on the administrations of the most eminent of his predecessors.

Such is the detail of facts and proceedings by which Colonel Malcolm attempts to prove the total opposition between wisdom and good policy on the one hand, and the rules and laws of the British legislature for the administration of India on the other. Has he succeeded? Is the case fairly made out? Were the Governors General whom he applauds really forced, either to act in systematic opposition to British law, or to lend their hand to the loss of British power in India. To us it is matter of wonder and astonishment that there should ever have been any doubt upon the subject. The maxims and principles by which the impracticability of the policy prescribed by the legislature is demonstrated, appear to be so obvious, so universally known and acknowledged, that nothing, we think, short of that delusion which, to so deplorable a degree, has prevailed in Indian affairs,



could ever have led rational men to give ear to such a policy for a moment.

In the first place, the whole of that wisdom on which the so much applauded doctrine, in Europe, of a balance of power is founded, is, by the system of government prescribed by the British parliament for India, contradicted and set at nought. That doctrine, so far as it had reason and utility for its basis, rested upon the principle, that it was for each nation a cheaper mode of defence, upon the whole, to take an interest in every political change among its neighbours, to see dangers from afar, and make exertions to prevent in their birth all those movements of other states from which evil at any time afterwards was likely to arise, than to wait for the moment of attack. If this held good in Europe, every thing we know respecting India tends to prove to us, that it there holds good to a still greater degree. That the British Parliament, which has always been so tenacious a stickler for the balance of power in Europe, should reject the fundamental principle on which it is founded, in establishing rules for the government of India, to which it is more essentially applicable,—undoubtedly sets the steadiness and discernment of that governing body in a point of view not a little remarkable.

But, without dwelling upon general maxims of policy to which our limits are not adapted, let us look as clearly as we can at the particular circumstances of this particular case. Not only are the British dominions in India spread widely over that extensive country, but the different parts are separated from one another, and mixed with the territories of the native princes, in such a manner as to be in contact with almost every one of them. From the state of society in which India remains, the uniform business of its princes is war. The passion among them for plunder and territory is never at rest; and no sooner does an individual, endowed with more ability and courage than his competitors, gain any considerable ascendancy, than he carries his conquests far and wide, and, for a time, establishes a powerful monarchy. Such being the state of society in India, it is evident that the British power is perpetually liable to be attacked; as, in the course of these rapid revolutions, some one or other of the royal prize fighters shall become sufficiently powerful or presumptuous to hazard the contest. In these circumstances, let us contemplate the natural operation of the two systems.

On the parliamentary system, the government of India ought to confine itself strictly to the management of its own dominions,—to isolate itself from the transactions of the native princes,—to look upon their wars and connections, and the shiftings of power, from one to another, with indifference,—and only remain prepared to repel aggression. But would this

system render war, with regard to us, less frequent? By the very nature of things, it must render it more frequent;—and at the same time far more pernicious. This is to invite attack. It makes it safe for a hostile prince to take all his measures against us deliberately and completely; and enables him to wait his own time for beginning the contest,—to seek the moment most favourable to himself, and the most dangerous to us. We may rest assured, that we shall never be without enemies in India, if we have to fight them under such tremendous disadvantages. To be safe on this plan, we must keep an army always on foot, adapted to meet our enemies at the topmost bent, at the very highest pitch of their preparation;—to an expense which is merely temporary on their part, we must be at an equivalent expense which is permanent. Besides, when we have been attacked, and have subdued an inveterate enemy, how are we to dispose of the conquered territory? If we either appropriate that territory, or parcel it out among the neighbouring princes,—the parliamentary and directorial system is violated at once. To act consistently, therefore, we must restore it to the vanquished enemy; and by so doing, not only render him as formidable as ever, but proclaim to all other princes, that they may attack the British power with impunity.

Such are some of the palpable impracticabilities which are involved in a system of international policy solely defensive;—that is to say defensive in the mere *letter*: for in the *spirit*, the system of vigilant interference in the affairs of a country may be just as purely defensive as the former. It is, in fact, neither more nor less than the policy of foresight and prevention—the policy which guides events as opposed to that which is dependent upon, and only follows them. By keeping a watchful eye upon the princes of the country, marking the individual from whom danger is most imminent, and hedging him round, by contracting alliances with his neighbours, so that he must force his way to you through a rampart of foes, you are obviously both repressing the desire to attack, and lessening the danger, should war be inevitable. A competitor too, whom you have reason to dread, must surely be found less formidable, if you are on the alert to chuse well your moment of operation; if you attack him when unaware and unprepared, rather than at the moment when he has provided all possible means for effecting your destruction.—The reasons on which such a policy is founded, are so plain and convincing, and they have so uniformly been acted upon by civilized nations, that the only point of inquiry is, how, in the present instance, they should have been neglected.



It cannot be denied, then, that by opening a door to defensive policy on this ground, we open a door to offensive policy also. And it appears to have been a strong and a humane impulse, from a conviction of the enormities to which this power might lead, that prevailed upon the Parliament to refuse it, and made them overlook the impossibility of governing India without it. This speaks loudly for their philanthropy, whatever it may say for their intellect. They saw, what indeed is but too obvious, that the power of interfering in the affairs of the princes of India, *might* be made use of by Governors General, not for the purpose of maintaining the security and tranquillity of the Anglo-Indian dominions, but for the gratification of private ambition, or private revenge, or private avarice, or private partiality and favour; and that, as Governors General are but men, and men are most frequently swayed by private motives, such abuse of their power *would* often be committed, sometimes to one degree, sometimes to another, according to the character of the man, and the restraining or seducing circumstances which might operate upon him at the moment. The proceedings of the British parliament, for a considerable time, shewed that they were very powerfully impressed with a sense of the calamities which through this flood-gate might be let in upon the people of India. It is one of the most honourable passages in the history of nations. There are but few instances of a fellow feeling with the happiness of a distant people which at all approach to it. In looking out for the cure, however, while the Parliament completely lost sight of British interests, they totally failed in yielding any the smallest security to the welfare of India. The plan which they adopted, is calculated rather to multiply than to diminish wars, rather to ensure violent transfers of dominion than to prevent them. The mischiefs liable to arise from the ambition of Governors General, great as they are; and far, indeed, are we from the thought of palliating them; are in reality the least to which the tenure of our Indian dominion exposes us. There is no remedy for it which is not worse than the disease. It is an inconvenience to which we must submit,—or consent to part with the empire which we hold in that distant region.

The motives which operated upon the Court of Directors were not, in a sentimental point of view, quite so amiable; but they were founded on realities with which the happiness of their countrymen was very strongly connected. They were in the daily experience of the difficulties with which the Indian resources at their disposal could be rendered commensurate with Indian expenses. If an opening was to be left to the ambition of Governors General, and to the prevalence of wars,

they could not but perceive, that the disproportion between receipt and expenditure would be indefinitely augmented. They accordingly thought, that the very strongest measures ought to be taken, to render it impossible for Governors General to embark in projects which the resources of India were so inadequate to support. The object, undoubtedly, was in the highest degree laudable; and no surprise ought to be felt, that the Directors of the East India Company did not see clearly the remote consequences of the great measure which they recommended.

After half a century of experience, however, it is now visible, that the utmost efforts of the British parliament and the Court of Directors, to carry their favourite scheme of Indian policy into practice, have been unavailing; that it is in itself impracticable; and that the *attempt* to execute it, if steadily persisted in, would lead to nothing eventually, but our expulsion from the peninsula. The opposite system has forced itself on their adoption or endurance as an only alternative;—and has brought with it all that train of expense, against which the Directors were so desirous to guard. The finances of the East India Company have been in perpetual embarrassment: the Directors have been under an almost invariable necessity of supplying the deficit of the Indian revenues by borrowing; and at length declare, that any addition to the load of debt under which the Company totters, would be attended with prostration and ruin. It is for this reason that they come annually to Parliament, with a prayer to receive an immense sum out of the taxes raised upon the land and labour of England.

The doctrine, then, of Colonel Malcolm, the whole experience of the government of India, and the reason of the case, evidently point to this conclusion—that the resources of India, governed as it hitherto has been, by a mere delegation of authority from Great Britain, cannot be rendered adequate to the expence of supporting that government;—in other words, *the government of India, as a dependency of Great Britain, can never be any thing but a burden to Great Britain.* It is therefore high time that the nation should awake from those golden dreams of India, with which they who ought to have known better, or to have dealt with it more faithfully, have so long lulled its patient political slumbers.

Colonel Malcolm sees by no means clearly to the end of this chain of consequences; but he has done real service to his country by his efforts to prove, that the system of government which has been repeatedly declared by Parliament and by the Court of Directors to be too expensive for the extent



of Indian resources to support, is the *only* system upon which the dominion of India can be held. His inattention to the obvious inference from these premises, serves to shew how much even ingenious men may be misled by preconceived opinions. He still deludes himself, as from epoch to epoch the nation has been deluded, with hopes of improving resources,—though he himself points out causes which must for ever prevent that improvement; the necessity of wars—the ambition of Governors General, to which no adequate check can be opposed—the interest which the agents of government always have in augmenting expense—and the feeble restraints which can be imposed upon their prodigality and rapacity, at the distance of half the globe from the eyes of their masters.

There is, in fact, a consequence arising from the very purpose of governing a country, for the sake of drawing from it a tribute in the shape of surplus revenue, which the nation, perhaps, will not be very willing to look in the face, but of which reason and reflection will not long fail to recognize the certainty. It is, that between such a government, and any great improvement of resources there is a sort of natural inconsistency. There can be no improvement of the resources of a country, except by an increase of its capital. This is a fundamental proposition. Another is, that there can be no increase of capital, but by the annual savings of the people out of the annual produce of their land and labour. Now a government exercised for the purpose of drawing from the people of one country as much as possible to enrich another, is not, in the nature of things, a government which can permit such a saving.—We shall not, however, on the present occasion, push this view of the subject. We leave it to the consideration of our readers.

Besides the above review of the administration of the several Governors General of India, from the Marquis Cornwallis to Sir George Barlow inclusive, Colonel Malcolm presents us with a chapter of General Reflections on the Government of India. The present distribution of the supreme power, between the Board of Controul and the Court of Directors, he describes as so imperfect, that some fundamental change is absolutely necessary. It is somewhat remarkable, and is a strong proof of his own strength of mind, and superiority to natural biases, that he represents the men who in general share among themselves the place of director, as being, from their preceding life and habits, in a great degree unqualified for taking a just and comprehensive view of Indian policy; since, as old servants of the Company, all that was almost ever placed under their view,



was the limited business of a limited department, with the hackneyed details of which their time was entirely engaged.

‘The complete occupation’, he says, ‘of every civil, as well as every military servant of the company in his particular line of service, combined with the secrecy observed in all political transactions in India, is such, that a most able and respectable public officer may pass the greater part of his life in the commercial or military line in that country, and return to England with as little, or less knowledge of the real state of its political affairs, than an under-secretary at the India House.’

Another inconvenience, which Mr. Malcolm states as attendant upon this division of power, is the perpetual collision which he speaks of as existing between the Court of Directors and the Board of Controul; and of which, indecision, weakness, short-sighted and temporary expedients, instead of large and prospective views, are some of the natural and unavoidable results.

It is a curious proof of the internal conviction felt by Colonel Malcolm, of the impossibility of governing India well by a delegated trust from England, that he makes all chance for its good management to depend upon the qualities of the agents, particularly of the Governor General.

‘There can be no doubt,’ says he, ‘that if we mean to retain our Empire in India, it is equally our duty and our interest to govern it in a manner which will promote the prosperity of the country, and the happiness of its inhabitants. To effect this, *no laws, no established principles of policy, or regulations for internal rule*, will ever be sufficient, unless those authorities, by which these edicts, precepts and rules, are to be carried into execution, are in every respect competent and efficient to their great duties.—This fact makes the selection of persons to fill the government of India, and particularly the great station of Governor General, an object, beyond all others, of importance in the future government of British India.—It appears quite impossible ever to introduce any system of government into our possessions in India, which will render them secure for a day, except under the management of an able and firm ruler.—The only safe view that Great Britain can take of its Empire in India, is to consider it (as it really is) always in a state of danger, and to nominate persons to rule it, calculated from their superior energy of character, to meet every emergency that can arise.’

If we can only hope to govern India by a succession of supernatural beings, (and nothing less is implied in these conditions of Mr. Malcolm, which with him we are well assured are necessary ones,) and if the finding of these supernaturals appear a difficult point, no less difficult is the task imposed on Great Britain of conferring a good government upon India. In fact, it is perfectly evident, that a government, the whole virtue of which depends on the qualities of individuals, *however* chosen, can never, with now and then an interval of exception, be any thing but a bad government.



Mr. Malcolm touches upon the question of propagating Christianity in India, and with much more of a discerning as well as a tolerant spirit, than several Anglo-Indian authors, with whom we have had to deal. He makes some remarks on the propriety as well as justice, of treating with tenderness the prejudices and usages of our Indian subjects. This, indeed, is virtually included in the important word, toleration. Whatever has a tendency to put a man in a worse condition, because he is of this or that religion, to hurt his feelings, to hurt his property, to impair his rank and consequence in life, is to a greater or less degree persecution; and though it has been recommended to a British government to persecute Christianity in India, we are far from recommending the persecution of Hindus. Colonel Malcolm, however, is totally mistaken when he supposes that the converts to Christianity among the Hindus, are such persons as do their profession no honour, either by their antecedent or subsequent lives. On the contrary, there are many who attest the sincerity of their profession by the most exemplary conduct; a conduct which they who calumniate would do well to excel. Mr. M. enters his protest against the power of Government being employed for the propagation of Christianity in India.

‘The task of making converts,’ he says, ‘had best be left, as it hitherto has been, to the labours of the humble missionary, whose habits and zeal give him more prospect of success, and whose unnoticed and unsupported efforts, will prevent his exciting any alarm, and consequently not expose government to those seditious tempests, which, if they pursued another course, would, in all human probability, be raised against them by an artful and bigotted priesthood; whose fear, at the progress of Christianity, is equally grounded on the love of spiritual and temporal power.’

We would observe, that European missionaries, of whatever denomination, and however authorized, can be expected to do little more than give the primary impulse; and that the grand work of evangelizing India, as a nation, must be carried on by native converts. Thus was Christianity diffused in primitive times, and thus has it ever been since. Let then the drivelling sophist continue to waste his shallow ridicule, on the apparent insignificance of the labours of our zealous missionaries in India. They who have a deeper insight into human affairs, are persuaded that these devoted men are now gathering the first fruits of a glorious and abundant harvest; and behold in *one* converted Hindu the earnest of thousands, who, under the blessing of Heaven, will be able effectually to combat the prejudices of their brethren, to persuade, to humble, to convince; till, at length, they will sweep away from the face of the earth, every vestige of the most detestable superstition that ever scourged mankind.

Our author proceeds to venture a reflection or two upon the subject of Colonization. But this he does with a very reserved and timid pen. He allows, however, his opinion to appear; an opinion, the adoption of which, by a man who has lived surrounded by all the prejudices which have distinguished our countrymen in India, does no little honour to the sagacity and vigour of his mind. He thinks, that the fears which have been entertained with respect to the colonization of India, are founded, if not entirely, yet in a great measure, on ignorance, and weak-mindedness; and observes, (what is of great importance,) that in spite of the narrow and timid policy which has hitherto been pursued, India is every day becoming colonized. 'The cities of Calcutta, Madras, and Bombay, and the fertile provinces of Bengal and Bahar, contain a number of English mechanics, and tradesmen, and planters, who may be almost considered as colonists; and who have by their industry and skill, taught many of the inhabitants of India the improved arts of civil life.' To these colonists may be added the race composed of the children of Europeans with Indian women, a class of men which our author represents as already meriting all the attention of government, and likely at no distant period to become of great importance.

The last of the objects on which Colonel Malcolm offers his reflections, is the Military Policy of the British government in India. The necessity of a very large military force he dwells upon in the strongest terms. He offers some useful remarks on the management of the native army; and forcibly exposes the impolicy (which has already yielded experimental proof to what dangerous effects it must lead) of making invidious distinctions between the different species of military service.

We must not conclude without observing, that the work before us, in composition, as well as in thought, displays qualifications both literary and intellectual, above the ordinary rank; qualifications, the acquisition of which, in a remote and unfavourable situation, and amid the active occupations in which the author has been engaged, intitle him to a large allowance of respect and approbation.

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Art. II. *Memoirs of the Life of Thomas Beddoes, M. D. with an Analytical Account of his Writings.* By John Edmonds Stock, M. D. Licentiate of the Royal College of Physicians, London, &c. 4to. pp. 484. Price 1l. 11s. 6d. Gutch, Bristol. Murray. 1811.

THE name of Dr. Beddoes is so intimately connected with the medical literature of the last twenty years, that it would have been a reproach to the circle of friends in which he lived, if no one had come forward to present



the world with the history of a life, which was zealously devoted to the cultivation and improvement of that profession of which he was so distinguished an ornament. A faithful account of so accomplished an individual is due, also, not less to the living than the dead; for there is nothing so capable of kindling the flame of generous emulation, as the example of an individual, gradually rising into the foremost rank of a liberal profession, not by the dishonourable arts of servility and intrigue, but by the force of his own genius, and the natural buoyancy of a superior mind. Dr. Beddoes, indeed, was endowed by nature with intellectual powers of a very superior order; and he had the singular happiness of enjoying every advantage, which could contribute to their successful cultivation and embellishment. In addition to these claims upon public admiration, must be added the generous enthusiasm of his character, and the high importance of those objects to which he early devoted himself, and which gave a tone and colouring to all his numerous medical productions. The confident hopes which we sincerely believe he entertained of subduing that fatal disease, which he has termed the 'giant malady of our Island,'—the novelty of the means by which he proposed to effect it,—the boldness and eloquence of his language,—and the force of the illustrations with which he adorned his successive publications on this momentous subject,—all contributed to fix the attention of the higher and middle classes of the community upon him, and to communicate an interest to every thing in which he was engaged. It may be observed, too, that the brilliant discoveries which had been recently made in chemistry, and the beautiful theory by which Lavoisier had connected all the facts of that charming science, had raised a very general expectation, that the delicate functions of the animal economy might receive elucidation from the same source, and a blaze of light be cast upon the most secret operations of nature. The public mind was, therefore, prepared to give a ready and cordial attention to the views of Dr. Beddoes; and they were hailed as the first fruits of that success, in the cultivation of the sciences most intimately connected with medicine, which had dazzled and astonished mankind.

That these speculations were strongly recommended by their ingenuity, and supported by a good deal of satisfactory analogy, will not be denied even now, when the chilling frost of disappointment has blighted that rich harvest of which there was once so fair a promise. And it would be highly

satisfactory to ascertain, to what causes this disappointment ought to be attributed; as it might at least lead to qualify our regret, if it did not brighten our future prospects. But, whether it has arisen from difficulties which will always bid defiance to the best directed efforts of human genius,—or that our knowledge is not yet sufficiently advanced to guide the inquirer in so obscure and intricate a path,—or whether it is, in this particular instance, to be attributed to some defects in the mode of investigation, or want of perseverance in the individual whose memoirs are now before us,—it is perhaps impossible to determine. We can only offer conjectures, where we should wish for decisive proofs. Some very obvious suggestions, however, present themselves on a calm and dispassionate consideration of the subject.

The views of Dr. Beddoes, when first communicated to the public, were purely theoretical; and the history of every science proves, how vain are all attempts at improvement which are made in this compendious way. Neglecting that laborious path to knowledge, which conducts by slow, but certain steps to the elevated regions of science, the human mind is ever vainly attempting to discover some privileged means, by which it may avoid the patient and severe toil, which can alone lead to any great and valuable acquisitions. Even men whose minds are imbued with the genuine principles of the Baconian philosophy, if they are distinguished by much warmth and vigour of imagination, are often seduced into the boundless regions of speculation; and are occupied in making systems, when they ought to be employed in collecting and establishing facts. This has been especially the case in medicine. A science important above all others to the temporal happiness of mankind, has been destined to undergo a series of revolutions, in its theoretical principles, every one of which manifests how little foundation all attempts of this kind have in real philosophy, and how much they contribute to retard all advancement in knowledge. Into an error of this kind, Dr. Beddoes appears to us to have fallen at the commencement of his medical inquiries. He did not like Darwin or Brown attempt to form a theory, which should explain every morbid action to which the human body is liable; but he formed a theory of a particular disease, of very frequent occurrence and of very fatal tendency; and, when he brought it to the test of experiment, it proved to be—"such stuff as dreams are made of." It was natural that this should check his confidence: yet it did not diminish his activity,



though it certainly altered its direction ; and we think him intitled, in a much higher degree than he has yet received it, to the gratitude of mankind, for the strenuous and persevering efforts which he afterwards made, to diffuse a salutary vigilance with regard to the prevention of some of those fearful maladies, which spread like a mildew over the fairest portion of society, and for which no certain means of cure have been hitherto discovered.

To this cause we apprehend must be attributed, in a great degree, the early abandonment of the original object of the Pneumatic Institution, and its gradual change into a preventive medical institution, which was little else than a common Dispensary, probably upon an improved plan. It was ascertained, indeed, that some of the gases possessed considerable medical properties ; but, Dr. B., perhaps, saw no advantage resulting from their employment which could not be obtained by other means, falling in better with the common habits and accommodations of society, and therefore capable of more easy and general application. To whatever reason it may be ascribed, these enquiries certainly were not carried so far as they might, and ought to have been ; and the public have cause to regret, that a subject which was taken up with so much ardour, and upon which consequences so important to mankind were suspended, should have been so hastily and prematurely abandoned. Notwithstanding our high respect for the character of Dr. B., we must admit that, in this instance, he did not follow up his inquiries with that sort of perseverance, which alone can lead to conclusions which at once exhaust the subject, and satisfy the mind. The energies of his powerful intellect, indeed, appear to have spent their force upon too great a variety of objects ; he passed from one to another with too much rapidity to permit him to dwell upon any with sufficient intensity of thought and permanency of application. It must be remembered, too, that he had to sustain the fatigues of a laborious and anxious profession, and though his intellectual activity, and the fertility of his resources were undoubtedly great, neither his situation nor his views seem to have been perfectly favourable to that calm and inflexible attention to a very small number of objects, by which the greatest discoveries in science have been made and perfected, and which is best suited to the limited powers of the human mind.

Of the volume before us but a small part is occupied with the Memoirs of Dr. Beddoes ; the Abstract of his writings with occasional extracts, a few Extracts from some of his letters, and an Appendix, filling up the remaining portion. We are afraid that this mode of storing the pages of a costly quarto will not stand the test of very rigorous criticism. The writings

of Dr. Beddoes are already in the possession of a very large proportion of those individuals by whom this work is likely to be read ; and in these days of heavy taxation, it is inconsiderate, to say the least, to subject those who may wish to possess the *Memoirs of his Life* to the additional expence which this *Abstract* necessarily imposes upon them. This observation, of course, is not intended to be applied to the *Extracts* from his correspondence, nor to the *Appendix*. The former are valuable not merely as specimens of the epistolary stile of Dr. B., but also on account of the strong marks of sound sense, and acute observation with which they abound. And the *Appendix* contains not only letters to and from Dr. Darwin, but also some of the early papers of Dr. B. which could not easily be found elsewhere ; some specimens of poetry, the perusal of which may gratify those who may delight to trace the versatility of mind with which he was endowed ; and some pretty copious extracts from his common place books, many of which will very amply repay the perusal, both to the general and professional reader. The general execution of the work is such as confers great credit upon the talents of Dr. Stock. And though he has evidently written under the influence of those feelings of warm and affectionate friendship, which do honor to our imperfect nature, and which are peculiarly sacred when death has removed the object from our view, yet there is a tone of candour and impartiality which prove that, even while obeying the impulse of amiable and manly feeling, he has not been unmindful of his duty as a biographical writer.

Dr. Beddoes was born at Shiffhall, in Shropshire, on the 13th of April, 1760. After having received the rudiments of education in his native town, he was removed to a Seminary at Brood in Staffordshire. He was able to read at five years of age ; and even in early life was remarkable for an insatiable avidity for books, and a disinclination to partake of the usual amusements of youth. These peculiarities of his character attracted the early notice of his paternal grandfather ; a man of strong intellectual powers, who had acquired a considerable fortune as a tanner. To this respectable relative, young Beddoes appears to have been entirely indebted for the inestimable advantage of forming the early habits of his mind ; and to him must be given the praise of laying the foundation of that character, which will transmit the name of Beddoes with honour to posterity. Soon after the death of his grandfather, which happened when he was about nine years of age, he was placed at the free grammar school at Bridgnorth, under the care of the Rev. Mr. Harding ; and made so rapid a progress in classical learning, that when he quitted it in his thirteenth year, he was supposed



to be qualified for admission to the University in every respect but age. His appearance at this period was uncouth, his manners blunt, and, in his intercourse with strangers, he manifested in a painful degree that shyness and reserve, which all his future intercourse with society, at once highly polished and intellectual, could not effectually remove. To those, however, who could observe him nearly, the promises of future eminence which he exhibited, were neither transient nor obscure; for he possessed a remarkable facility in acquiring knowledge; his memory was prodigiously retentive; and his ardour in the pursuit of knowledge was marked by steady and inflexible application.

On quitting Bridgnorth, he was placed under the care of the Rev. Samuel Dickenson, Rector of Plymhill in Staffordshire, with whom he remained two years. During this period, his mind was so intent upon literary pursuits, that Mr. D. observes in a letter to Dr. Stock, 'he did not recollect his having devoted a single day, or even an hour to diversions or frivolous amusements of any kind;' and he remarks further, 'that his judgment was solid, though not enlivened by any remarkable brilliance of fancy.' To the moral character of his pupil, Mr. D. also bears the most ample and satisfactory testimony.

'Such a sense of rectitude guided all his actions, as never to afford room for reproof, much less for chastisement. His equanimity was wonderful, for I never saw his temper ruffled, nor the passion of anger excited in him on any occasion; in fine his moral conduct was irreproachable in every respect, so that no preceptor had ever cause of greater satisfaction and delight in the behaviour of a pupil, or more reason to testify with admiring applause to the extraordinary excellence of his character.' p. 6.

In the Michaelmas term of 1776, he was entered at Pembroke College, Oxford; and notwithstanding the rusticity of his manners and appearance, his incessant application and powerful abilities soon excited very general attention. Though he was rarely seen at the breakfast or wine parties of the students, he was remarkably assiduous in his attendance upon the lectures of the different professors; and when the subject suggested any topic of inquiry, seldom neglected to put some question to the Lecturer, before he quitted the room, which marked the eagerness of his curiosity and the activity of his mind. His reputation as a classical scholar was soon established by the elegant latinity of his themes and declamations. To the learned languages, he added the French, Italian and German, with which he made himself competently acquainted without the aid of a master.

It was during his residence at the University, too, that he began to cultivate the sciences more immediately connected with his future profession, and in all of which he made great and rapid advances; more especially in Chemistry to which he was particularly devoted, and in which he afterwards so eminently excelled. The manner in which he spent his vacations formed a singular contrast with his studious habits at College: he generally passed them in Shropshire, and gave up most of his time to shooting and whist. He took his degree of Bachelor of Arts about his twenty-first year, and soon after quitted the University, with a character as irreproachable as he had entered it.

With these high and distinguished advantages, he entered at length upon his medical studies, by becoming a pupil of the late Mr. Sheldon, under whom he for some time devoted himself exclusively to anatomy and physiology; but afterwards attended the lectures of some of the most distinguished teachers in the metropolis, in other branches of the profession. He made his first appearance as an author in 1784, by publishing a translation of the physiological dissertations of Spallanzani, to which he prefixed a short account of the literary labours of that celebrated philosopher.

He took his degree of M.A. in 1783; and in the autumn of the following year went to Edinburgh, for the purpose of pursuing his medical studies in that celebrated school. Here he was distinguished by his accustomed superiority; and in his second winter, the presidency of the Medical and Natural History Societies, the highest honors which his fellow students had to bestow, were conferred upon him. To the Natural History Society he communicated two papers, one on the Sexual System of Linnæus, the other on the Scale of Being, which are his earliest specimens of original composition; and both of which Dr. Stock has inserted in the Appendix.—In the winter of 1786, he visited Oxford for the purpose of taking his medical degree; and in the summer and autumn of the year following, (having previously completed the usual period of study at Edinburgh,) made an excursion to the Highlands, and passed a short time on the Continent.

On his return to England, which took place before the termination of the year, he was urged by his friends to offer himself as candidate for the Chemical Lectureship in the University of Oxford, which had become vacant by the resignation of Dr. Austin;—and he obtained the appointment without difficulty. He had the good fortune, too, about this period to form an acquaintance, which soon ripened into a warm and



intimate friendship with the late Mr. W. Reynolds, an eminent iron manufacturer of the Bank, near Ketley in Shropshire, 'a man distinguished for integrity of character, simplicity of manners, and benevolence of heart,'—and with the late Dr. Darwin, who regularly transmitted the proof sheets of his great work on the laws of organic life to his young friend, for his opinions and criticisms. To these names must also be added that of Mr. Davies Giddy.

Dr. Beddoes entered upon the duties of his new appointment with the most encouraging prospect of success. His lectures were attended by an overflowing audience, and an interest in scientific researches was extended by their means even beyond the circle of the younger members of the University.

'Few scientific men, (says Dr. S.) resident in that seat of the muses, have had to boast of a fairer prospect. But events were now taking place in the political world, of a magnitude before unknown, and of which the final issue is still shrouded in awful obscurity. The downfall of an ancient government in a neighbouring country, produced consequences which not only affected the situation of every individual in that community, but an agitation was propagated to the social system of other countries, though separated by the widest differences in institutions and language, producing effects which were sensibly felt in every circle of society.' p. 44.

Of these events, the fervid feelings of Dr. Beddoes did not permit him to be a calm or indifferent spectator; and it is well known that he hailed the prospect of improvement in the moral and political situation of mankind, with the enthusiasm of an ardent and generous mind. It has been commonly understood, that the sentiments which he held on the French revolution, were the original cause of his resigning his Lectureship; and they probably were so. But he had waited upon the Vice Chancellor to announce his intention, some months previous to the publication of the political hand-bill, which was the cause of his more immediate resignation. The subject of it, was a reply to some alledged misrepresentations in an advertisement in a Shropshire newspaper, soliciting relief for the French emigrant clergy; an appeal which Dr. Beddoes deprecated, as likely in its consequences, 'to inflame the people of England to a thirst of blood against the French.' This public declaration of his sentiments occasioned a good deal of clamour, which soon spread to the University; and on his return, for he was absent when it first appeared, he found it had excited some prejudice against him. Conscious, however, of the rectitude of his intention, he preserved a firm and unbending attitude. He made no effort to conciliate those whom he had uninten-

tionally offended ; and during the Christmas recess, resigned his appointment, and prepared to quit the University. After this step had been taken, he proposed to re-visit France, but the extreme agitation of Paris occasioned him to abandon his design, and he occupied himself with finishing his Essay on the Nature of Demonstrative Evidence, and his Observations on the Nature and Cure of Calculus, Sea Scurvy, Consumption, &c. ; both of which were put to press before he bade a final adieu to Oxford.

After a short visit to his native town, he passed a few weeks with his friend Mr. Reynolds ; during which he wrote his celebrated History of Isaac Jenkins, a story intended for circulation among the humbler classes of society, and of which more than 40,000 copies had been sold before the end of the year 1796. It was during this visit, too, that his ideas on the application of the permanently elastic fluids to medical purposes, were first developed, and the arrangements made for an experimental investigation of their properties : in the expences of which his friends, Messrs. W. and J. Reynolds, and Mr. Younge, of Shiffnal, were to contribute equally with himself to the amount of 200*l.* each ; and to this fund Dr. B. made a voluntary offer of adding all the fees which he should receive during the experiment. After some hesitation in the choice of a situation for the projected establishment, the Hot Wells was fixed upon as more eligible than the metropolis or its neighbourhood ; and here therefore Dr. B. took up his residence, and entered upon his professional career in the thirty-fourth year of his age. He became very intimately acquainted with the family of Mr. Edgeworth soon after his arrival, and was married to one of that gentleman's daughters in the following spring.

From this period his time was devoted to his profession, and the various scientific pursuits in which he was successively engaged. Of these, the investigations carried on at the Pneumatic Institution were among the earliest and most important : and the numerous publications which made their appearance on that subject, in rapid succession, bear testimony to the intense interest which he took in their success. A considerable time, however, elapsed before he could venture upon any extensive series of experiments, and it was not until the late liberal and enlightened Mr. Thomas Wedgwood made a munificent offer of 1000*l.* for carrying the plan into immediate execution, that the difficulties which embarrassed its progress were completely removed. A proper superintendant was now all that was wanting, and for this purpose Dr. Beddoes had the good fortune to engage a gentleman, whose sub-



sequent discoveries have established his own reputation, and shed lustre over the country which gave him birth.

‘ In one of the most remote parts of Cornwall, a young man, only nineteen years of age, “ with little access to philosophical books, and none at all to philosophical men” during the course of an education, designed only to qualify him to act as a country practitioner of medicine, detected some inconsequent reasonings upon caloric, which deformed the French theory of chemistry ; struck out new views both upon that subject and upon light ; and supported them by a variety of novel experiments ingeniously conceived and diversified. His fondness for chemical pursuits, and a reputation for superior talents, gradually excited attention in the neighbourhood ; and at length reached the ears of Mr. Giddy, who sought the acquaintance of the young philosopher. Equally delighted with the genius and modesty of his new acquaintance, Mr. Giddy, in his correspondence with Dr. Beddoes, spoke of the treasure that he had discovered, and at his instigation, Mr. DAVY also addressed a letter to the Doctor, offering to transmit a copy of his observations and experiments for his perusal. The sight of the papers and experiments affected him with an agreeable surprize. As soon as he had gone through them, the hope that he should find in this unknown correspondent, the very man adapted for his purpose flashed upon his mind. He forwarded to Mr. Davy Count Rumford’s experiments, together with a prospectus of a publication which he was then meditating, designed to collect miscellaneous information on physical and medical subjects, from the West of England ; and at the same time solicited his permission, to enrich his volume with his valuable essay. He also wrote to Mr. Giddy to know whether it would be possible to secure his young friend’s services for the Pneumatic Institution ; and a negotiation upon the subject commenced shortly afterwards, which terminated in Mr. Davy’s removal to Bristol in the month of September. He had here access to a laboratory far more suitable to the extent of his views and inquiries than the confined one at Penzance. His genius and his industry seemed to develope themselves with his opportunities ; and he shortly afterwards made those brilliant discoveries which reflected splendour on the history of the institution, and by attracting the attention of all scientific men to their ingenious author, gradually led the way to that elevated rank which he now occupies among his philosophical countrymen.’ p. 155.

After the establishment however was formed, and patients were admitted, other remedies besides the gases were frequently administered, and ‘ objects and investigations more simply physiological occupied much of the Doctor’s attention.’ He appears, indeed, to have contemplated a physiological work of great extent ; but of this no vestige remained at his death, except a few drawings. He relied, probably, on the resources of his own mind,—on the accuracy and extent of his memory, and the facility of his powers of composition ; advantages which unfortunately led him to defer its execution, until to use his own words, the night, closed upon the workman and his work.’

His pen, however, was never idle, and some of his productions were constantly issuing from the press. His astonishing activity may be best estimated by the number of his literary productions; of which Dr. Stock gives a list of forty-four, exclusive of his various communications to different literary and scientific journals. These numerous publications, which embrace a great variety of subjects most perfectly unconnected with each other, exhibit proofs of a versatility of mind and extent of information, rarely possessed by any individual. His splendid talents, which were at one time employed in investigating the most difficult and obscure subjects in medical science, or in rousing the attention of the higher classes of society to subjects of vital interest to the whole community, were at others engaged in diffusing the most salutary precepts through the humble dwellings of the poor,—or in arraigning in bold and eloquent language the political measures of that statesman, who directed the councils of Great Britain during one of the most eventful periods in the history of the world. The series of essays which he published under the title of “*HYGEIA, or Essays Medical and Moral, on the Causes affecting the personal State of the middling and affluent Classes,*” must, however, be considered as unquestionably the most important of all his writings. Some idea of the feelings with which he entered upon it, may be formed from the following extract from one of his common place books:

‘ Such a book should be frank. The author must be guided by the idea that he is performing a very sacred duty, which is in danger of being violated by nothing more than by suppression. He must pierce through the disguise cast over the sickly, by the arts of the tailor, the milliner, and the embroiderer. He must follow them into their retreats, and uncover the nakedness of human nature. He must penetrate to the skin, and even deeper than the skin. Whatever it may cost an author in his feelings and his fortune, (and there are subjects in popular medicine which it is scarcely possible that he should consider without anguish, or treat without appearing grossly imprudent’) he should assume that intrepid spirit which Luther displayed, and which he described when he said, “offence here; offence there: Necessity breaks through iron bars, and takes no offence. It is my duty, so far as can be done without danger to my soul, to spare weak consciences. But I must provide for my own soul, though half or all the world should take offence. Freely to acknowledge and freely to preach the word, is the noblest act in the conduct of a christian man; and on that should be staked life and limbs, fortune and honour. A clear conscience, that is sure of its affair, does not stand hemming and hawing, but speaks out plain and straight forward.” p. 280.

In the execution of this work, he has certainly exhibited the dangers with which the path of life is beset with a masterly hand. He has produced a treatise on what may be called *Medical Ethics*, which ought to be studied by every parent,



and put into the hands of every youth as soon as he is able to be benefited by its perusal. It could not fail to inculcate that personal reverence, which is so powerful a safeguard against even the approach of vice or folly, and to impress upon the mind of every reader the salutary conviction, that every violation of moral duty is not only a sin committed against his Creator, but a crime inflicted upon himself.

It is singular to find a person who wrote with so much ease, and was so constantly in the habit of composition, as Dr. Beddoes, using such language as the following, on the subject of these essays, when writing to a female correspondent :

‘ I assure you, if you were to write, you would soon do it with relish for the employment. About the time I was obliged to begin these Essays on Health, I felt low and averse to the task I had imposed on myself. I thought I could not execute it at all. It had this striking difficulty;—that every body else had failed.’ I went to work *doggedly* and *dissatisfiedly*. I wrote a few lines, then took up a book, and, with a strong sense of guilt, put off my labour till next day. However, by some imperceptible change, I am come to like it excessively, and look forward with delight to the hour when I am to return to it. So would you —, who want such a refuge.’ p. 286.

But the efforts of Dr. Beddoes were not confined to this mode of conveying instruction. Through his instrumentality, a popular course of anatomical lectures was given at Bristol, in the year 1798, for which he wrote the introductory lecture; and he had also the gratification of seeing his idea of a more select course, adapted to a female audience, carried into effect. These lectures were followed by a course of chemistry, by Dr. Beddoes himself, which were received with very uncommon interest, and contributed greatly to awaken a taste for liberal and scientific pursuits.

About the year 1805, the solicitations of many persons of consequence, and the prospect of a wider field for his professional exertions, induced Dr. Beddoes to think of transferring his residence to the metropolis. This important step could not however be very hastily completed;—and in the summer of 1806, he was seized with an alarming indisposition, which compelled him to defer the execution of his plan, and finally prevented his removal from Clifton. The symptoms under which he laboured, indicated the existence of effusion into the pericardium, connected with considerable irregularity in the functions of the liver, of both of which he was relieved by the skilful attentions of his friends, Dr. Craufurd and Dr. Stock; but his convalescence was very slow. From the spring of 1807 to the autumn of the following year, his health was unusually good. He was then attacked by an illness a good deal resembling his former one, but with more strongly marked

bilious symptoms. These, however, were so far removed before the end of November, that he made an excursion into Wales; and on his return, expressed his conviction, with some degree of triumph, that his hepatic system only was affected, as he had been able more than once to ascend a steep Welsh hill with less inconvenience than usual. He even thought himself so much recovered, as to desire his medical friends to discontinue their attendance; but his appearance did not in their opinion justify a compliance with his wishes. He rallied occasionally, but only for short intervals; and, though willing to believe himself free from indisposition, he was evidently sinking under the disease. He quitted his house for the last time on the 11th of December, to visit a patient in his own neighbourhood; but he continued to receive professional visits at home, and appeared to possess his mental powers in a great measure unimpaired. From this period, however, he was harassed with frequent paroxysms of severe suffering, which, notwithstanding his fortitude and patience, could not escape observation. Early on the morning of the 24th, all his symptoms were greatly aggravated; and though every effort was made which professional skill and anxious friendship could suggest, he expired on the same evening.

Dr. Beddoes died in the forty-ninth year of his age, in the full maturity of his talents, and in the zenith of his reputation: and in him science lost one of its most assiduous votaries, and medicine one of its brightest ornaments. His memory will long be cherished by every lover of knowledge and virtue; for to intellectual powers of the highest order, and a zeal for the cultivation of science which has rarely been surpassed, he united, in a very high degree, those moral qualities which hold a conspicuous rank in every proper estimate of human character. Though he was insulated, in a great degree, from his own family even in early life, by the course of his education, and the superiority of his attainments, yet he uniformly conducted himself towards his mother with the most affectionate regard, and is said never to have appeared to greater advantage in any situation, than when in her society. His conduct was equally exemplary in all the other relations of domestic life. His habitual shyness and reserve gave him a disinclination for general society; but, when amidst his select friends, he possessed great warmth of feeling, and much real urbanity of character. It seems, that he never secluded himself from his family when reading or writing, and even the presence of an occasional inmate made no difference in this respect. Conversation did not interrupt his pen, nor did his literary occupations impose any restraint even upon the playfulness of his children. His temper was admirable. The affectionate in-



terest which he took in the instruction of the poor and labouring classes, on many subjects deeply connected with their welfare, will remain as permanent monuments of a benevolence of disposition, which in him was not a transient feeling, but an active and abiding principle. His character, however, was not without its alloy. His circumstances in early life exposed him to the danger of contracting parsimonious habits, and he has been generally accused of avarice, and of rapacity in the exaction of his fees. While Dr. Stock appears to admit this in some degree, he asserts, that it has been greatly exaggerated; that in many instances he gave a long attendance without any expectation of reward, and even refused it when offered; and that the high estimate which he had formed of the value of health, influenced his ideas of the remuneration due to medical services. A stronger refutation may be found in the liberality with which he expended his money on all occasions connected with his various pursuits. Dr. S. observes, that 'he hated shew and loved utility. To the former he would make no sacrifice; but grudged none that was required by the latter.'—It is with much regret we have to notice the biographer's almost total silence on the subject of the religious principles of Dr. Beddoes; a silence which only admits of explanation by supposing, either that they were too insignificant a part of his character to demand attention—or too unimportant, in Dr. Stock's opinion, to deserve it.

As a physician, Dr. Beddoes will bear comparison with the most eminent names of which the profession can boast. He appears to have attended to its duties with a full sense of its high responsibility, and with an anxious solicitude to apply the resources of his richly stored mind to the alleviation of individual suffering. His investigations of disease were never hurried over in a careless manner; his inquiries were remarkably minute; and he considered no symptom, however slight, as unimportant. His prescriptions were generally simple; but in very difficult or obstinate cases, he often resorted to combinations of the most original and unusual kind. Notwithstanding he was regarded by many as an *experimental* practitioner, his biographer, who had abundant opportunities of observing his practice, asserts, that he was in reality a cautious one, and 'that he never proposed a plan of cure without a most deliberate and circumspect review of the case, nor proposed a new remedy, except in cases where the most common ones had been found inefficacious.' Where habitually employed, he generally inspired a high degree of confidence; but though he was, in the best sense of the word, a successful physician, he was never a very popular one,—and though he had a liberal share of practice, he did not

attain to that eminence in the profession to which he was fairly intitled.

Some estimate of his intellectual character may be formed even from this hasty and imperfect sketch of his life. He was ardent to enthusiasm in the pursuit of knowledge, but exhausted himself on too great a multiplicity of objects; his conceptions were bold and original, but they were also too sanguine and unlimited. Possessing a warm and vigorous imagination, whatever he felt strongly he portrayed with great force and distinctness, and often with singular felicity of expression. His curiosity continued active and insatiable even to the close of life. He was a stranger to indolence, and almost to repose.

‘Such was Dr. Beddoes. When we consider the variety of his knowledge and the extent of his mental powers, it is impossible not to lament their premature extinction, or to contemplate without a sigh of despondence the void which he has left in the circle of his scientific countrymen; a void which, however envy may affect to undervalue his services, will not soon be supplied.’ p. 410.

Art. III. Kirkpatrick's *Account of the Kingdom of Nepaul.*

(Concluded from p. 416.)

THE travellers at length surmounted all their difficulties, and reached the eminence from which they could look directly down on the valley of Nepaul, and over it to the sublime spectacle which they had partially seen before.

‘From the summit of Chandraghiri there is a most commanding prospect, the eye, from hence, not only expatiating on the waving valley of Nepaul, beautifully and thickly dotted with villages, and abundantly chequered with rich fields, fertilized by numerous meandering streams, but also embracing on every side a wide expanse of charmingly diversified country. It is the landscape in front, however, that most powerfully attracts the attention; the scenery in this direction gradually rising to an amphitheatre, and successively exhibiting to the delighted view the cities and numberless temples of the valley below; the stupendous mountain of Sheoopoori; the still-super-towering Jibjibra, clothed to its snow-capped peak with pendulous forests; and finally, the gigantic Himma-leh, forming the majestic back-ground of this wonderful and sublime picture.’ p. 69.

We descend now into the happy region of palaces and temples; first bidding adieu, in the following terms, to the abodes and condition of the mountaineers, in whose division of the kingdom we have been so long detained.

‘It may be observed once for all, of the hamlets scattered over the more mountainous parts of our track, that owing to their favourable situation, which was very commonly highly romantic, they generally constituted most agreeable prospects when seen from a distance; but that,



on a nearer view, the delusion vanished, being but too often succeeded by a picture in which poverty and squalidness formed the most prominent figures.' p. 71.

But on the very edge of this paradise, of which we have caught a momentary view, we are told a strange fact, which, in the mind of any Englishman in tolerable bodily condition, would instantly put out the fire of enthusiastic expectation; namely, that it is not without some considerable difficulty and management, that in Nepaul a dinner can be afforded to one man beyond the present complement of the inhabitants.

'Neither here (at Pheerphing) nor at any other town or village in our route, (Khatmanda alone excepted) could we easily procure a single day's provisions for our followers; the authority of the government being almost always necessary for this purpose, notwithstanding our readiness to pay whatever might be demanded. From this circumstance, and the nature of the country, which was everywhere unfavourable to the transportation of its productions to any distant market, I am inclined to think, that for the most part these people are content to obtain from the earth support only for themselves, and that, consequently, we were rarely supplied by them in the course of our journey, but at the expence of exposing them to more or less real inconvenience.' p. 76.

Some little alleviation of the evil seemed to be offering itself in the neighbourhood of this same Pheerphing, in the mention of a prodigious number of fish in one of the streams; but the next line informed us that even this "lenten entertainment" was forbidden; for—"the inhabitants are universally impressed with a conviction (on account of the religious sanctity of the place) that any attempt to steal them (catching them openly being altogether out of the question) would be followed by immediate death.'

An attempt is made to divert our attention from this interesting and melancholy topic, by talking to us about sundry kinds of trees found in this country, particularly one named *Chillownia*, of which 'the upper coat is entirely composed of innumerable needle-form fibres, laterally united by a kind of glutinous sap. This part of the plant applied to the skin, affects it in the manner of thistles, and is on that account used as one of the instruments of corporal punishment.' It is in such high estimation among the natives, that they call it the 'God of trees,'—from gratitude probably for the moral benefits they are conscious of receiving from the above specified mode of its application. It is curious, if not wonderful, to reflect with what veneration mankind have always regarded every thing capable, either as agent or instrument, of soundly punishing them.

Allowing that perhaps the moral attractions of this most beneficent tree, Chillownia, set against the dissuasive consideration of the scantiness of victuals, may reduce the question of emigrating from this country to Nepaul, nearly to an equal balance of inducements, we think the deliberation will very soon pass into a negative decision, with our monied men at least, after they have read the account, which our author stops here to give more formally, of the tenure of property in the happy valley and the neighbouring territory. The grand basis of this tenure is, that

‘The sovereign is deemed to be originally the absolute proprietor of all lands, nor is there any tenure under which they can be enjoyed permanently, or considered as hereditary possessions, except a few hereafter particularised. Even the first subject of the state, whether as to birth or office, has, generally speaking, but a temporary and precarious interest in the lands which he holds, being liable, at every Punjunni, or grand council (which is for the most part annual, and assembled during the months of May and June) to be deprived of them altogether, to have them commuted for a pecuniary stipend, or to have them exchanged for others. This council is composed of the principal ministers of government, and of such other persons as the prince or regent thinks proper to invite to it, and its business is to examine into the conduct of all the public officers during the preceding year, to degrade, punish, and reward them, according to their merits, and to bestow governments, military commands, and jaghire lands for the ensuing year; in all which it is the policy of this court to make frequent changes, with the view of preventing local attachments, and the dangerous effects of long confirmed local authority; of accustoming its subjects to serve indifferently in all parts, and of keeping its dependants always in a state fluctuating between hope and fear; imitating herein the practice of the court of Delhi, during the most vigorous period of the Mogul monarchy.’ p. 86.

He proceeds to distinguish four kinds of what we call landed property. First, the crown-lands, or Rajah's or king's immediate estates. The chief of these are situated in the happy valley; but his majesty has very properly secured to himself a good round share in the division of all the exterior and conquered territories. ‘Some of these estates are cultivated by husbandmen, with whom he equally divides the produce; others are managed entirely by agents of his own, and tilled by the neighbouring husbandmen, who are obliged to dedicate a certain number of days in the year to this service; and others are farmed out.’

Secondly, the BIRTHA, or Brhemoter lands, which are of two kinds, called Koos-birtha, and Soona-birtha. The former, are lands solemnly conferred by the sovereign on Brahmins, and are ‘rent-free, saleable, and hereditary; but also forfeitable for certain crimes.’ ‘Strictly speaking, the sove-



reign has no claim on the proprietor for any thing more than his prayers; yet the latter occasionally considers it prudent to propitiate his prince by other more substantial means. This is particularly necessary on the accession of a new Rajah.' The Soona-birtha lands are also rent-free, saleable, and hereditary; but the grant of the title was originally accompanied by the exaction of a considerable fine, which is repeated under every succeeding prince.

Thirdly, the Kohrya and Bari lands, which are destitute of water, and therefore of very small value. The cultivator pays the Jaghiredar, or the Government, 'a cess proportionate to the number of his ploughs or spades: widows are permitted to cultivate as much as they can, without being cessed at all.'

Fourthly, the Kaith lands, which are of the first quality. 'The proprietor divides the produce equally with the cultivator.' A long account is given, in Indian terms, of the measure and value of produce, the expence of raising it, and the implements of husbandry; the ancient and perpetual Chief of which, the Plough, has been but recently, partially, and reluctantly admitted among one principal class of the inhabitants.

'Their prejudice against the use of it would seem to have originated in the extraordinary reverence they entertain for the bullock, since, though they have no scruples with regard to buffaloes, they deem it the highest sacrilege to approach even the image of the former animal, except in a posture of adoration; insomuch, that a malicious person wishing to suspend the agricultural operations of his neighbour, would be sure to effect his purpose by placing a stone or wooden figure of a cow in the midst of his field.' p. 100.

The Purbutties, or peasantry of the mountainous country, are divided into four classes, distinguished by denominations denoting first, second, third, and fourth. 'The Owals (or first class) are those who possess five ploughs and upwards; the Doems such as have from one to five; the Seooms are those who, without being proprietors of ploughs, are considered to be at the head of a few or more labourers; the Chaurems are the mere labourers.'—The other peasantry, the Ryots, are of two classes, the one liable to a few specified, and the other to many arbitrary, claims of extra service from the prince and the Jaghiredar.

The expences of the military establishments are, for the most part, discharged by assignments on land; though, in some instances, the soldier receives his pay from the treasury or from the granary. Portions of land are much preferred by the troops. The government, in assigning lands to its civil and military servants, considerately takes account of the

respective numbers of their families; and is 'particularly indulgent to the widows, orphans, and other destitute branches of them.' The persons to whom villages are assigned, receive part of their revenue in fines for several classes of crimes; and can hardly fail to take the most laudable pains for the enlargement of this source of their income.

In the progress towards the metropolis, our author passed sundry temples of Bhowani, to whom, he says, 'in her character of universal mother, or, in other words, Nature,' many buffaloes are offered, on which the priests make no scruple to gormandize; having, a few years ago, received the goddess's permission to do so, by a 'special revelation of her divine will,' in contradiction to the established Brahminical law. These temples appeared very paltry structures.

The toils of the deputation through the sultry valley of Noakote, which is infested half the year by the Owl, a very malignant fever, were alleviated by the finest oranges in the world; and even rewarded, on their reaching the next eminence, with another sight of those mountains, of the highest of which it is fairly questionable, whether they do not sooner receive, and longer retain, the beams of the sun, than the loftiest of the Andes. Col. K. makes a kind of apology for always employing, in correspondence to his feelings, a language approaching to that of enthusiasm whenever he reverts to this surpassing spectacle. Not one syllable of this kind was necessary. Assuredly it would be a wretchedly grovelling mind that could behold or remember such a sight without such emotions as those he avows. Our regret is only that he could not take a nearer view, in order to have given a fuller description of the sublime object. We hope the time may not be very distant, when some hardy, intrepid, and scientific adventurer, like Humboldt, will be allowed, and will dare to penetrate some of the gloomy vallies, and mount some of the eminences of that stupendous ridge, and will bring to Europe his descriptions and delineations.

The party now received the congratulations of their Nepaul friends on their having the luxury of moving on the 'royal highway,' a road on which, nevertheless, they must have stuck fast to this hour if the indispensable toll had been a sincere acquiescence in the encomiums they heard lavished on it. It did not want, however, for ornamental works, such as a colossal image of Mahadeo, or Seeva, which, at a spot of 'great sanctity,' 'appears in a supine position, in the midst of an oblong bason of water, constructed of stone. Part of the waters pass off through one and twenty projecting pipes, fantastically carved, at the fall of which pilgrims are obliged



to perform certain ablutions, previously to their being admitted to worship at the shrine of the incumbent deity.' The reverential feelings of both pilgrims and residents must have plenty of exercise 'in this secluded valley, in which, in truth,' our author says, 'there are nearly as many temples as houses, and as many idols as inhabitants, there not being a fountain, a river, or a hill within its limits, that is not consecrated to one or other of the Hindoo deities.' The first point at which the party came in contact with the capital, Khatmunda, was a large, ancient, but rude temple, called Sumbhoo-nath, of which there is a very confused attempt to explain the superstitious appropriation. As far as appears, there has been some kind of compromise about it between Mahadeo and Buddha—the gods-in-chief of the Tibet people (along with several other Asiatic nations) and the Hindoos respectively; for each of them has got his large stone image set up on the premises. It seems, however, that the Hindoos, very rightly, as we think, disapprove this sort of collusion of the gods, and will not, even for the sake of the stone Mahadeo, ('supposed,' says our author, 'to be the spontaneous production of nature') frequent a place of such equivocal worship, and dubious sanctity. Indeed it does appear, on the whole, that Mahadeo has somehow been outwitted in the business, and that Buddha is really in possession. This surmise seems confirmed by the fact, that the temple has been obliged to wear on its turrets—what may fairly be considered as nothing less than Buddha's cockade—some gilt plates of copper, sent as a present from the Dalai Lama of Tibet. Some time before our author's visit, the temple had passed from under the Lama patronage, into that of a foreign Rajah, but still an orthodox Buddhist. How this whole matter can be thus managed is a little strange, considering that the present dynasty of Nepaul, and all the chief persons in the state, are faithful adherents to the Brahminical superstition.

Our author's ignorance of the language disabled him, either to converse with the priests, whom he found busy at their work, in a sacred apartment so dirty and littered as to resemble an ill regulated kitchen, or to read any of the sacred writing, in the Tibet character. This, it seems, was wrapped round a cylindrical machine, which turned round and made a bell strike as often as any one, with gestures of profound respect, approached and touched 'the holy volume.' There were several lamps, the fire of which, it was pretended, had not been out time immemorial.

Many of the temples in Khatmunda are constructed of wood; others of brick, 'with two, three, or four sloping roofs, di-

minishing gradually as they ascend, and terminating pretty generally in pinnacles, which, as well as some of the superior roofs, are splendidly gilt, and produce a very picturesque and agreeable effect.'—He enumerates twenty of the principal Hindoo temples in the kingdom, with a few distinctive circumstances. Of several of them it is noted, that the Sovereign is the only worshipper that is ever admitted into the sanctuary. In other instances the privilege depends on the value of the offering presented by the devotee. We cannot find that our author had authority from his government to expend much money in this way, in Nepaul. And, indeed, as the Nepaul gods are mainly the same as those of Hindostan, it might not be absolutely necessary to go to the expense of propitiating them in both countries.

So much about the gods and so little about the king, will not perhaps appear to the reader a fair distribution of complaisance; and may have excited a suspicion that the royal court of Nepaul was either not so splendid, or not so gracious, as had been expected. The notices afforded concerning this great subject, in the body of the work, are extremely slight; but several letters to the Governor General, given in the Appendix, describe our author's introduction at the 'Dürbar,' his interviews with the Rajah, and his conferences with the Regent. The fewest words possible are bestowed on the Rajah, who made his appearance to Col. K. only two or three times, and spoke perhaps half a dozen sentences. He was a minor, but old enough, according to our author, to begin to take some concern in public affairs; to which, however, it did not appear to be any part of the policy of his uncle, the Regent, to direct his attention. Our author thought him a well-disposed, but rather insipid youth. His manners toward the envoy, in the slight and trivial intercourse that took place, seem to have been unaffectedly friendly. The Regent shewed himself an intelligent and adroit old performer, and it is very amusing to read the abstract of the conversations between him and the British negociator, in which he conveyed, in a rich vehicle of compliments, as many hints, delicate allusions, questions of insinuation, and evasive answers, as the most accomplished statesman of Europe would have done in the same space of time. Nothing can exceed the polite management about shortening the period of our author's stay in the country. It had been contemplated by his employers as at least a possible thing, that he might obtain the kind of footing that should protract his residence a considerable time, as an agent for the arrangement of some plan of commercial intercourse. But he soon interpreted a hint, and drew an acknowledgement



from a confidential friend of the Regent, that this was quite out of the question. He of course determined to be the first in alluding, in conversation with the Regent, to the necessity for his speedy departure. Then the delicacy with which this was received by his Highness! The golden shower of compliments! The graceful resignation to the authoritative will of the ambassador's Government on this point, and to the necessity acknowledged to be imposed by the fast approaching season, that would render the journey painfully difficult if much longer delayed! And the inconsolable regret that would be felt for the Colonel's departure, but for the confident and most pleasing hope of soon receiving another such visit, at a time against which more adequate preparations would be made for carrying the purpose of it into more complete effect! Our author went off under the brightest smiles, and most melodious flatteries, of the Regent, the Rajah, and a good portion of the court; having made a very favourable impression of the British character, gained some insight into the nature and state of the kingdom, and ascertained that the Regent and some of the great men were sincerely favourable to his wishes, and would willingly have entered into some kind of treaty of amity and commerce, but for the opposition of a jealous and powerful party at court, whom his Highness was afraid of provoking to find out that the young prince was now of competent age to dispense with his guardianship. —What may have been the result of the later embassy stated to have been sent, we do not know.

There are several considerable towns in the valley of Nepaul. Khatmanda is computed or guessed to contain 50,000 inhabitants. The houses are mean almost universally, not excepting that of the Rajah; the streets are filthy and excessively narrow. Patn, the town of next importance, is a neater place. Bhatgong is more respectable than either of them, and is the favourite residence of the Brahmins. These places were the capitals of small distinct states previously to the conquest of the whole valley by Purthi Nerain, the grandfather of the present Rajah. A fourth town is mentioned as having cost this great hero so much trouble to reduce it, that when the place at last surrendered, he, in revenge, cut off the noses of all the males. Our author saw a great number of the persons who had been the subjects of this violence.

A peaceable, industrious, and even ingenious race of people, called Newars, constitute a considerable minority of the inhabitants of the valley, and are its only artisans. They are of a character very distinct from that of the Hindoos, appear to entertain the superstition of Buddha, had once their dynasty,

and bear with a tolerably good grace their present state of subjection, which indeed the government does not render very oppressive or degrading. The Colonel intends to give at some future time an ample view of the manners, tenets, and history of the tribe.

As to the Hindoos, considering in how great a degree they have always, in this valley, been secluded from intercourse with the rest of India, and also that this is almost the only part of the country that has never felt the effects of Mahometan power, he was surprised to find so strong a similarity between these people and the inhabitants of Hindostan. It seems, however, that some of the modes of Hindoo excellence more eminently distinguish the people of Nepaul.

‘In one essential particular they appear to me to be prominently discriminated, and that is by a simplicity of character universally observable amongst them. I am aware that this is a feature which, with a few exceptions, more or less strikingly marks the Hindoo character throughout India; but whether it be owing to the secluded situation of Nepaul, or to some cause still more operative, the simplicity which distinguishes the inhabitants of this region is manifested no less in the superior than the lower ranks of people, appears in all their modes of life, whether public or domestic, little of ostentation or parade ever entering into either, and is very generally accompanied by an innocency and suavity of deportment, by an ease and frankness in conversation, and I am disposed to think too, by an integrity of conduct, not so commonly to be met with among their more polished or opulent brethren.” p. 185.

This praise is conferred on the strength of so much knowledge as would be gained in a ceremonious visit of a month;—and it may be perfectly just, and yet amount to very little. Less cannot well be said in the way of eulogy, than that this secluded people are in a small degree preferable, in point of ‘innocency’ and ‘integrity,’ to a race notoriously as corrupt as any on the face of the earth. If the people of Nepaul are not so desperately bad, we must ascribe it rather to their secluded position, or their inconsiderable numbers, or the comparative infrequency of their wars, or their general poverty, nay, to the cold winds from their hills, or to the very cabbages they eat, than to the religious institutes of Menu, which the Colonel says they hold in such awful reverence.

He judges that the Brahminical tenets and rites are maintained in greater purity here than among the more mixed and disturbed population of Hindostan, and that there are very large treasures of the sacred writings in possession of the Brahmin literati, one of whom in Bhatgong is reputed to have a library of 15,000 volumes. It is to be regretted that this inestimable repository of knowledge should not have



been open to our author, with time for an extensive examination; since it probably contains, besides the other valuables, a vast number of historical documents, of no less authenticity and importance—than the chronological series of the Nepaul monarchs, with which it has been thought proper to occupy a considerable number of the pages of this royal quarto; a record that goes back several thousand years, frequently gives from sixty to ninety years for the reign of a single monarch, and distinguishes the one in this illustrious series, previously to whose reign no snow had ever fallen in Nepaul, and who effected by certain religious rites the change of climate, in consequence of which the mountains became white for the first time. Our author does not profess any faith in the accuracy of this record; but why is such foolery to be obtruded on the public? It should seem, that since a few Englishmen have learnt to read Sanscrit, the characteristic manliness of our national taste is assumed to be, or expected and required to become, renounced for the stupid puerility that would accept as entertainment, or even as knowledge, any quantity of stark nonsense, provided it come from the 'poovans'. The same silly gravity, and shew of learning and research, displayed in bringing loads of such worthless stuff from any other quarter, would be regarded as below the derision of the humblest school-boy. And on what ground is it, that Indian nonsense is expected to be privileged beyond all other nonsense? Is it thus precious because it is the only return which this unfortunate nation obtains for so many millions taken from its taxes, for the maintenance of our empire, as it is called, in India?

Nepaul has, properly speaking, no political constitution, the monarchy being just as absolute as the holder can maintain it, amidst the difficulties arising from the cabals and occasional insubordination, of what may be termed the nobility. A number of offices of state, with their powers and privileges, are particularized. That of the criminal judge is excellently contrived to make him as corrupt as possible.

The climate of the country, as experienced on its higher grounds, receives much commendation, and, on account of its coolness, is held forth as the place to which the European invalids in India are, some time hence, to resort for recovery, instead of taking the voyage to Europe. No doubt seems to be entertained that we shall in due time get such a footing in the country, as to make it serve all our purposes to admiration.

Our author says, that ancient books mention what is now a kingdom as a great lake, and that the soil affords demon-

strative evidence of its having been so.—He gives the best account he could obtain of the several roads, or rather passes, leading from its central cities into the adjacent kingdom; and a slight sketch, on what was unavoidably slight authority, of some of the wild regions, and if possible wilder inhabitants, among the mountains—which occupy an unknown space, and contain in their recesses, tribes of which the name is all that can be known.

Towards the close of the volume, we find a long vocabulary of the two principal languages spoken in the country, an attempt to define the boundaries of the kingdom, and a minute itinerary of the Colonel's route. A large proportion of the book indeed is much of the nature of a road directory, and, as such, will be, as it was meant to be, of great service to any future adventurers under the same destination, but is to the last degree uninteresting and tiresome to a reader sitting quietly by his fire side in England.—The Appendix consists of the Colonel's despatches to his government, and various papers, of very little general interest, relative to the differences between the governments of Nepaul and China.

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Art. IV. *An Enquiry into the Limits and peculiar Objects of Physical and Metaphysical Science*, tending principally to illustrate the nature of Causation; and the opinions of Philosophers, Ancient and Modern, concerning that relation, by R. E. Scott, A. M. Professor of Moral Philosophy, in the University of King's College, Aberdeen. 8vo. pp. 307. Price 8s. Longman and Co. 1810.

THERE is nothing original or profound, either in the thoughts or reasoning of this Inquiry;—nor are the materials of which it consists put together with much skill, or recommended by the charms of elegant writing. The general doctrine, however, which it tends to inculcate will be considered as very heretical by some of the deepest thinkers of the present age. It will be extremely difficult, we apprehend, if not impossible, to reconcile it with the general tenor, as well as the express declaration of Sacred Scripture; while it will give a violent shock to the feelings of pious minds. For these reasons, we shall perform a task, acceptable perhaps to our readers, however irksome to ourselves, if we examine with some care the notion of Mr. Scott on the subject of causation, together with his objections to the commonly received doctrine on that obscure point.

The Inquiry is divided into three chapters. The first is taken up in explaining the various meanings of the term *cause*: The second contains a history of the opinions of ancient and modern philosophers on the subject of causation:



And the third is an investigation of the real nature of that relation. To the whole are added two Appendices, the one in support of human liberty, the other on the difference between activity and causation.

The doctrine which Mr. Scott has been at the pains to write this book in order to establish, may be gathered from the following words.

‘The phenomena of nature regularly recur in consequence of the properties with which the Deity has endowed matter; and require for their explanation, not his constant interference, but only the original *fiat* by which motion was communicated to the universe.’ pp. 195, 196.

In another passage, somewhat more clumsily expressed, he gives it as his opinion,

‘That the universe is originally set in motion by the Deity; and that the phenomena of nature regularly recur, in consequence of the properties with which he has endowed matter, and the original *fiat* by which motion was communicated to it.’ p. 179.

He seems to have been fully aware, that this heresy would never gain ground, among thinking men, as long as it was believed that the phenomena of nature have not a necessary connection with each other, and that, however firm our conviction be, that every change in nature has a cause, the immediate agent in the scene will for ever remain invisible to mortal eyes. He has, therefore, in giving an account of Mr. Hume’s notions of causation, likewise set himself to refute the doctrine maintained in his famous Essay on Power. We must indeed confess we are very suspicious of every thing, coming from that insidious sceptic, that has but a remote bearing on the subject of religion. *Timeo Danaos et dona ferentes*. In the doctrine of Mr. Hume’s Essay on Power, however, Dr. Reid has entirely acquiesced; and Mr. Stewart, among other celebrated metaphysicians, has represented it as more favourable to theism, than even the common notions on the subject. It occasioned a little surprise, to find our learned Professor holding it up as of dangerous tendency—as devoid of all claims to originality;—and representing the arguments employed to support it as directed to a totally different object. Mr. S. may certainly, on this head, congratulate himself on being “wiser than his teachers.” But little merit, however, can be claimed for refuting unskilful reasoning; and a very ordinary share of sagacity is sufficient to expose unpalatable sophistry. Let us see how Mr. Scott has succeeded.

He acknowledges that the first part of Mr. Hume’s reasoning is conclusive; and that if sensation were the only source of our knowledge, we should never be able to form a notion of power.

But when Mr. Hume maintains farther, that even reflection on the faculties of our mind does not furnish us with a notion of power, our author takes the liberty to dissent. For, he says, 'we are conscious that we have a power of moving our limbs, and of controuling our thoughts;' and again, 'we are conscious that we possess a certain degree of command over our thoughts, and that by certain voluntary effort we can cause our limbs to move.' pp. 170, 181. But we demur to this. The province of consciousness, as we take it, is circumscribed by the faculties of the mind; and whatever changes in the members of our body may succeed our volitions, they can never be the objects of consciousness. We cannot then be 'conscious' that we possess an authority over our bodily organs. The exercise of consciousness, we also presume, is confined to the present moment. It cannot revert to the past, nor extend to the future. As the volition that may alter the train of our thoughts or reasonings, is not simultaneous with the alteration itself, we cannot be 'conscious' that we are able to controul the thoughts of our mind. Since, then, a human being without memory and sensation would never even suspect the existence of power,—and yet no man doubts of his authority over the organs of his body and the power of his mind,—it seems a natural conclusion, that the existence of *several* faculties generates this universal conviction, and suggests the existence of what is not the object of any solitary faculty. If we are not much mistaken, Mr. Scott, in the following passages, accords with our views; and has unwittingly been treacherous to his own account of the origin of our idea of power.

'Of the fact, that vegetation is produced by the sowing of a seed in proper circumstances, we are as certain as we can be of any matter of daily experience, although we shall probably never completely learn the nature of this curious phenomenon. In like manner, it is a fact established by the daily testimony of consciousness, that we possess a controul or power over our bodily organs, and even over the train of thoughts, by the exercise of volition; although we are, and probably ever shall continue, ignorant of the secret connexion by which this influence is carried on.' pp. 171, 172.

'The co-operation of memory and of reason, in thus forming the notion of power, is so extremely *slight*, that I do not think it would be very erroneous to say that the notion, or idea, even thus formed, is an idea of reflection or of consciousness. In fact, the exercise of memory enters more or less into *every* mental process which furnishes the means of acquiring knowledge; for we could not compare together even the various terms which compose a *single* proposition, were we totally destitute of this faculty.' p. 186.

These extracts would afford matter for an ample commentary; but we must be content with saying—that it is by taking



advantage of a great vagueness in Mr. Hume's terms, and by indulging, in an equal want of precision himself, that Mr. Scott has been able, with any colour of plausibility, to derive from consciousness the notion of power.

This, however, is not the only point at which Mr. S. abandons the philosophers of his own school. He differs from them, also, with regard to the source from which he derives our conviction that every effect has a cause. It is not a *contingent* truth of the intuitive kind, he maintains, since it cannot be traced to any of the faculties that are the separate inlets of the elementary principles of knowledge; nor is it a *necessary* truth, since, he says, the contrary is by no means inconceivable or impossible. p. 192. Now, that any thing should begin to exist, without something previous to itself as the source or reason of its existence, is, in our judgment, absolutely impossible; and, consequently, utterly inconceivable. To assert the contrary, is the boldest effort of the Sceptical Philosophy; and to get it believed, seems to be the grand design of Mr. Hume's metaphysical speculations. For, he was well aware that men, in general, reason too unskilfully to distinguish between the possible and the actual; and that if they could once be led to suppose, that the wisdom and goodness so conspicuous in the universe might have arisen from nothing, they would have no difficulty in concluding, that it was not the workmanship of a wise and benevolent author. It was worthy of his philosophy to assert, that 'the falling of a pebble may, for aught we know, extinguish the sun; or the wish of a man controul the planets in their orbits.' But it remained for Mr. Scott gravely to maintain, (p. 192.) that a thing may begin to exist without the operation of an efficient power.

Having thus seen, that though we have no conception of the link that binds together the successive events of time, we are yet firmly persuaded that no event can take place without the influence of some agent; we may now attend to the argument which Mr. S. has employed to evince, that the phenomena of the material world arise immediately from the qualities of matter. His proof is of the inductive kind; and consists in actually deducing from these qualities, the mechanical and chemical, as well as the physiological phenomena of nature. Were it allowed that he has succeeded in deriving *part*, his proof is very incomplete, as he pretends only to be able to derive *a very small part*, of the appearances from the properties of matter. If these properties were sufficient to account for the more simple and obvious phenomena, yet as the finer and more complicated phenomena cannot be deduced from the properties with which matter has been endowed by the Supreme Being, we might infer that he had reserved them as the pro-

vince on which perpetually to exert his power, and display his unrivalled skill and inexhaustible goodness. As a veil, which our utmost efforts cannot penetrate, hangs over the animal and vegetable economy, and as we labour, in vain, to discover the hand that adorns and shifts the rich and varied scene of nature, a pious philosopher is justified in concluding, that the Head himself 'is the life of all that lives;' that he actuates the whole by his presence, and is the immediate source of whatever is grand in the operation, or wise in the provisions, or exquisite in the ornaments of universal nature.

We are, however, far from thinking that Mr. S. has succeeded, in deducing the most vulgar and simple phenomena from the properties of matter. Baconian induction has, indeed, an imposing appearance. But as the most skilful experimentalist may be guilty of such an oversight, as that his experiments will give an erroneous result, so Mr. Scott, with whatever care he may have conducted his induction, seems to have committed a mistake which materially affects the general conclusion. The properties of matter are *themselves* the phenomena,—generalized, reduced to classes, and distinguished by particular appellations, for the sake of convenience. For example, the universal gravitation, supposed by Newton and his followers to be diffused throughout the universe, is not a property inherent in matter distinct from effects, but the denomination of a particular class of phenomena, which experiment and observation teach us to consider as universally taking place. Mr. S., we believe, would be rather at a loss, if he were put to describe the property, without being allowed to include the particulars that constitute the phenomena, of gravitation. If such is the case, however, Mr. S. has been raising a structure on the sand; and, since the phenomena of nature cannot be explained by the assumption of matter and motion, we must have recourse to the immediate agency of the Deity. Not, indeed, that this hypothesis is without its difficulties. But, it being that to which we are led by our most careful investigation, we cannot be induced to abandon it by ordinary objections;—though these objections led Cudworth to have recourse to the conceit of a 'plastic nature,'—and have induced Mr. S. to attribute the phenomena of nature to the properties of matter.

In ascribing to the immediate agency of the Deity all the events of time, the minute as well as the vast, we are supposed to assign him a task too mean, or too onerous; and to degrade, while we mean to exalt him. Now, with regard to the greater *glory* which the ivine Being would appear to possess, if, instead of upholding all things by



his power, and actuating them by his influence, he had constructed the machine so as, without his interference, spontaneously to accomplish his purposes; we must say that it is, in some measure, a matter of taste, in which we can never expect Mr. Hume to agree with Malebranche, or Dr. Clarke. It is obvious, that if it be too mean an office to assign the Supreme Being the actual production of natural phenomena, it is also beneath his dignity to witness whatever is done under the sun. His essence, therefore, by which he is present to all the beings in the universe, must be circumscribed; and limits must be assigned to the understanding that comprehends all things in itself. The *distractrous providence* of Cudworth we cannot help thinking very extravagant. As if he who only wills, and it is done, were not perfectly at his ease in effecting whatever comes to pass! Indeed, the whole spirit of these objections savours very much of the pious solicitude that Epicurus discovered for the honour and tranquility of the gods, in excluding them from the care of human affairs, and confining them to the quiet and indolent retirement of heaven.

Thus dream they, and contrive to save a God  
 The incumbrance of his own concerns; and spare  
 The great artificer of all that moves  
 The stress of a continual act, the pain  
 Of unremitted vigilance and care:  
 As too laborious and severe a task!

We have been more solicitous to vindicate the generally received account of the nature of causation, as it is intimately connected with the doctrine of a particular providence. If God does not interfere in natural events, it cannot reasonably be supposed that he interferes in the affairs of intelligent agents; it being easy to conclude, that all direction or superintendence of a superior intelligence, will break in upon their liberty, and, in fact, be inconsistent with responsibility. While pious men, therefore, will feel an unspeakable pleasure in the persuasion, that though God is invisible, they are every where encompassed with his influence, and sustained by his energy, they will also cherish this persuasion as a powerful preservative from moral evil, a great encouragement to devotion, and an unfailing source of consolation.

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Art. V. *Brief Remarks on the Character and Composition of the Russian Army*, and a Sketch of the Campaign in Poland in the years 1806 and 1807, by Sir Robert Wilson. Aid de camp to the King, Knight of the Military order of Maria Theresa, &c. &c. 4to. pp. 276. With seven Engraved Plans. Price 2l. 2s. Egerton. 1810.

IT is with no common interest, that we sit down to the perusal of a work written by one of the most brave and enterprising officers of the British army. It is to Sir Robert Wilson

that Europe is indebted for the successful conduct of a most important experiment, for the creation of a species of military force, which appears calculated to throw difficulties nearly insurmountable in the way of an invading army. The Lusitanian Legion which was raised, officered, and disciplined under the command of Sir Robert, was the element of the Portuguese army now in British pay, and, under the orders of Marshal Beresford, contributing essentially to the successful defence of their country.

‘The perusal,’ observes Sir Robert Wilson, ‘of a French extra-official narrative of the campaigns of 1806 and 1807, and a late British publication on the character, customs, and manners of Russia, with a review of that work, awakened my feeling, and induced me to attempt the vindication of a brave people.....I determined to expose the false and exaggerated statement of our common enemy, by contrasting it with an important historical narrative of facts, so that the future historian may be able to discriminate between truth and fallacy, and to mitigate the evils which a work written at a gloomy period in Russian history was calculated to occasion. when better times and a more enlightened government have succeeded.’

In the controversy between Sir Robert Wilson and Dr. Clarke we do not feel ourselves called upon to interfere. We consider the present publication chiefly valuable as a military work, coming from an officer of high accomplishments, and communicating important information with respect to the character, composition, and conduct of the Russian army. It is obvious that considered in this light these ‘Brief Remarks,’ are less the subject of criticism than of abstract, and we shall accordingly endeavour to give our readers a clear and distinct view of the contents of this interesting work.

It begins with an account of the Russian Infantry, which is described as

‘Generally composed of athletic men between the ages of 18 and 40, endowed with great bodily strength, but generally of short stature, with martial countenance and complexion; inured to the extremes of weather and hardship, to the worst and scantiest food; to marches for days and nights of four hours repose, and six hours progress; accustomed to laborious toils, and the carriage of heavy burdens; ferocious but disciplined; obstinately brave and susceptible of enthusiastic excitements; devoted to their sovereign, their chief, and their country.....The bayonet is a truly Russian weapon. The British alone are authorized to dispute their exclusive pretension to this arm; but as the Russian soldier is chosen for the army out of a numerous population, with the greatest attention to his physical powers, the battalions of the former have superior advantages. The untrained Russian also, like the Briton, undaunted whilst he can aff ont the danger, disdains the protection of favouring ground, or the example of his adversary, and presents his body exposed from head to foot either to the aim of the marksman, or the storm of the cannonade.



But, although Russian courage is in the field so pre-eminent, a Russian army, in movements that are not in unison with the Russian principle of warfare, and Suwarrow's practice, presents to an enterprising and even inferior enemy all the advantages that may be derived from a state of disorganization of the military frame; and the most difficult of human operations, to the year 1807, was the conduct of a Russian retreat.'

It does not very clearly appear, how the operations of the year 1807 have contributed to lessen the difficulties of a Russian retreat. There certainly can be no comparison between the unmilitary confusion of Benningzen's flights, and the scientific movements of Suwarrow's retreat from Switzerland. Benningzen's march was covered by a cloud of Cossacks, and by a strong body of troops under the accomplished Bagrathion: he was in no real danger of being hemmed in, or cut off: he was near the frontier of his own country; and, especially after the battle of Eylau, there was by no means an imperative necessity for retreating at all. But Suwarrow was in a situation of unexampled difficulty, with a mere handful of troops, without cavalry, in a country of mountains and defiles, absolutely abandoned by his allies, and almost surrounded by a superior enemy. Yet in this perilous post he maintained his ground, to give the defeated Austrians an opportunity of retrieving their lost battles; and when he found that all was hopeless, avoided the tempting snare offered to him by Massena, and receded slowly, firmly, and even victoriously, until his able but baffled adversary quitted the pursuit, despairing of success. We are the more surprised that Sir Robert Wilson should have overlooked this important illustrative event, as he soon after pays the following merited compliment to the memory of the Russian Khaled.

'The Russian, nurtured from earliest infancy to consider Russia as the supreme nation of the world, always regards himself as an important component part of the irresistible mass. Suwarrow professed the principle, and profiting of the prejudice, achieved with most inadequate means the most splendid success; and whilst he was more regardless of their blood than any of his predecessors or contemporaries, he was affectionately endeared to every soldier as his parent; and national pride and personal admiration have deified him as the still presiding god of their battles. An acquaintance with the composition of his armies, a knowledge of their insignificant numerical strength, the assurance of the internal impediments that he had to encounter, certainly so augment the merit of his exploits, that he is entitled to the reputation of one of the first captains that ever appeared. His very eccentricities were characteristic of his superiority of intelligence.'

The Russian Infantry is described as exercising 'with great precision,' and as executing with the utmost rapidity their two favourite evolutions, the formation of columns and squares. Their food is of the 'coarsest quality,' and in the



late war they carried no tents, and constantly bivouac'd without shelter in the depth of the severe winter of 1797, nor had they any additional covering to their ragged great coats in which they always marched.'

Sir Robert speaks in the highest terms of the Light Infantry, and the Imperial Guard. Of the latter he observes,

'At Tilsit, the guards of France, of Russia, and some of Prussia, paraded in the same town. Those of France, whatever may be their military merits, made but a very indifferent appearance, and being generally small men, the grenadier high cap had an effect contrary to ornament or grandeur. Those of Prussia were too much ruined to be estimated justly, yet the stature and proportion were better than those of France: but the guards of Russia surpassed both, "as day light doth a lamp." They exhibited a combination of form and stature, of manly expression and warlike simplicity, of martial character and beauty, which was not only unrivalled, but elevated above all comparison.'

'The Russian cavalry is certainly the best mounted of any upon the continent; and as English horses can never serve abroad in English condition, it is the best mounted in Europe..... The appointments are of the best quality, superior to most of the continental nations, but latterly France has applied so much attention to the improvement of her cavalry equipment, that she may dispute the preference..... At the battle of Friedland, when Bonaparte, by the superiority of numbers had forced the Russian left, and gained possession of the town of Friedland, with the bridges over the Aller— notwithstanding their losses on a day where they had repeatedly charged— notwithstanding the position in which they were now exposed, and the ruin that threatened by delay in the field— animated with generous resolution to save the centre and right wing of their army, they rushed across the plain, charged the advancing centre of the enemy, and by their daring efforts and bold countenance, enabled the retreat of the infantry, with all their cannon, through an almost impracticable ford, in the presence of Bonaparte, and 80,000 men.

The Artillery is a favourite object with the government and the Russian officers. It is said by our author to be 'of the most powerful description,' gallantly served, well horsed, and, in every part of its equipment, complete. The immense number of guns, which Sir Robert states the Russians to carry into battle, appears to us, and indeed is admitted by himself, to be extremely disproportioned. In a defensive position, if well secured, they must make fearful havock in the advancing columns of the enemy; but they must materially impede the celerity of movement in offensive operation, and in a retreat must, obviously, be embarrassing beyond remedy. Besides, it appears to us, that such an immense train of artillery has a tendency to influence the determination of a general,—to induce him to shelter himself behind his guns, instead of



adopting a bold and effective system of offensive operation. On the courage of the soldier, too, it seems likely to have an injurious effect. Accustomed to an entrenchment of artillery, he will feel himself exposed when unavoidably separated from it; he will learn to depend upon it as an indispensable auxiliary; and when compelled by circumstances to act without it, will feel himself deprived of his best protection, and his most powerful arm.

The national and individual peculiarities of the Cossacks are sufficiently known from the comparative frequency with which they have, of late, been described. But their military character was under the cognizance of Sir Robert Wilson; and it is sketched with great spirit in the following extract.

‘Mounted on a very little, ill-conditioned, but well-bred horse, which can walk at the rate of 5 miles an hour with ease, or, in his speed dispute the race with the swiftest—with a short whip on his wrist (as he wears no spur) armed with a lance, a pistol in his girdle, and a sword, he never fears a competitor in single combat; but in the late war he irresistibly attacked every opposing squadron in the field. Terror preceded his charge, and in vain discipline endeavoured to present an impediment to the protruding pikes. The Cuirassiers alone preserved some confidence, and appeared to baffle the arm and skill of the Cossaque; but in the battle of Preuss Eylau, when the cuirassiers made their desperate charge on the Russian centre, and passed through an interval, the Cossagues instantly bore down on them, speared them, unhorsed them, and in a few moments five hundred and thirty Cossagues re-appeared in the field equipped in the spoil of the slain.’

Sir Robert is an admirable painter,—witness the following description. After the battle of Eylau, Napoleon brought forward an immense mass of cavalry to overwhelm the Russian rear guards, commanded by Prince Bagrathion, and by Platow the Attaman of the Cossacks,

‘before they passed the bridges of the river which flowed behind them, and to which they had to descend. The Cossagues saw the impending danger, and began to press back in confusion. Platow checked, but found the disorder increasing. He immediately sprang from his horse, exclaiming to the Cossagues, “let those who are base enough abandon their Attaman.” The corrected lines paused. He gradually moved; with a waving hand kept back those who trespassed; sent his orders with calmness; reached the town in order; halted at the bridge until every man had passed; destroyed it, and still on foot, proceeded on the other side of the town, struggling ankle deep through the heavy sand; nor could the most tremendous cannonade, and the incessant fire of the French battalions crowning the opposite heights, and who commenced their volleys as they formed successively, accelerate his pace, or induce him to mount his horse, until

the object was attained, and superior duty obliged him, for the direction of other operations. His mien, his venerable and soldier-like appearance, his solemn dignity of manner, combined, with the awful incidents of the scene, to render this one of the most imposing and interesting sights that could be witnessed.'

'Those who have not seen the achievements of the Cossaque, may perhaps, from the impression of former opinion, hesitate to credit their superiority in cavalry attacks; but what body, armed with sabres, can resist a lance projecting above six feet beyond the horses' heads, sustained by the firmest wrist, and impelled with the activity of the race-horse? The Cossaque is not first armed with a lance when he proceeds to war, or when he attains to manhood; it is the toy of his infancy, and the constant exercise of his youth; so that he wields it, although from 14 to 18 feet in length, with the address and freedom that the best swordsman in Europe would use his weapon.'

It will be recollected, that Dr. Clarke described the Cossacks, as eager for the expedition meditated by Paul against our Indian settlements. This is confirmed by Sir Robert Wilson; who states, that 10,000 of them were actually on their way to the frontiers, when they were recalled by the death of Paul. From an expedition detached by any European power against our Indian possessions, we cannot persuade ourselves that we have much to fear. The casualties of so long a march; the strong defensive positions of our Asiatic frontier; the mountain fortresses, and nearly impassable defiles of the interior; and the waste of a campaign without the means of reinforcement, appear to throw insuperable obstacles in the way of an invading enemy. It is true that the invader would probably be joined by some of the native states; but when we consider our numberless local advantages, and the tried valour, steady discipline, and perfect organization of our Indian army, we are convinced that, humanly speaking, there is little to be dreaded either from the Mahratta sabre, or the Cossack spear.

The Basquiers, 1500 of whom from Grand Tartary joined the Russian army after the battle of Friedland, wear steel helmets, and coats of chain mail, but their arrows are not very formidable weapons when employed against fire-arms.

The Officers of cavalry are said to be unexceptionable; but the inferior officers of the infantry are grossly deficient both in common and military knowledge; and 'the society in the infantry regiments, is generally of so little worth, - that the nobility of the country commence their career in the guards or the cavalry, until they are eligible for those ranks in the battalions of the line, which assure them a better association,—a system which is one of the fatal causes of the condition which it proposes to *evitate*.'



The Russian staff appears to be wretchedly administered. The organization is minutely correct, but the whole system of management is deplorably bad. The commissariat is, on the contrary, well composed as to officers, but destitute of all arrangement. It is said to be 'wretched, but not from the neglect of the commissaries. Magazines and transports are only to be provided with money: the Russian treasury was exhausted, and British aid amounting to eighty thousand pounds was hardly obtained.' The Russian hospitals were never the object of attention until the late war; but even then the efforts made for their improvement, were wholly inadequate to the exigency. 'At Friedland it was remarked by an officer of high rank, and of most humane character, "that a cannon-ball was the best doctor for men without limbs.' It must be evident, that this complete absence of all sound system, this entire neglect and improvidence in so many important departments, must occasion a most unnecessary and irremediable waste of resources and of men; and that want and disease must make equal havoc with the sword.

We have thus given an outline of the most important part of the present work. Brief as it is, it has occupied so much of our space, that we must pass very cursorily over the remainder. This is of the less consequence, as we are all sufficiently acquainted with the general features, and with the great results of the Polish campaigns. A few corrections of gazette reports, and the exposure of the misrepresentations of the French Bulletins, come too late for important instruction, and are little calculated to lessen our disappointment.

Of the three great battles which were fought during this desperate war, the two first were, according to Sir Robert Wilson's report, decidedly in favour of the Russians. The first, the battle of Pultusk, appears to have been the most scientifically fought, and the most completely victorious on the part of the Russians, but all its advantages were lost from the entire want of co-operation among the Russian generals.

During the retrograde movements previous to the desperate battle of Preuss Eylau, Prince Bagrathion, the friend and favourite of Suwarrow, commanded the Russian rear-guard; and so able were his dispositions, that Bonaparte is said to have confessed that "they were most ably conducted, and full of instruction." In the battle, the Russian army mustered 60,000 men, while the French army was

not 'less than 90,000.' After several unsuccessful attempts on the Russian left wing and centre, the French took advantage of a snow storm, to pour an immense force upon the Muscovite centre. 'When the darkness was clearing, six columns of the enemy, including the French guards, and supported by the cavalry and a numerous artillery, were discovered close upon the first line of the Russians. At that moment, General Benningzen galloped forward with his staff, directed the reserves to advance, and marched down to meet the enemy, whilst his exulting troops shouted acclaiming peals of victory.' The French were repulsed with tremendous slaughter, and the victory appeared to be decided, when the whole aspect of the fight was changed by a most ably conceived and executed movement, directed by Napoleon, against the Russian left and rear. Success every where attended this masterly evolution. The Russians were in disorder; and their ruin appeared inevitable, when the Prussian general, Lestocq, entered the field, with his small but gallant corps, by the enemy's left,—passed the right wing of the Russian army,—by a series of bold and well-concerted attacks drew the French from their positions,—cleared the Russian rear,—gave the scattered left wing time to rally,—and decided the defeat of the army of Napoleon. To the utter astonishment of the Russian generals, Benningzen ordered a retreat. In vain did his officers expostulate; in vain did generals Knoning and Tolstoy offer to attack the enemy, and confirm their defeat. Benningzen was inflexible; and the victorious Russians retreated in despair. The excuse offered by Sir Robert Wilson for the conduct of the commander in chief is, that he was about 65 years of age, that he had been 36 hours on horseback without food, that his exertions had been excessive, and that the army was in absolute want of provisions.

We cannot forbear quoting the following paragraph relating to the battle of Heilsberg. Would to God, that those who delight in war without experiencing its horrors, might be forced to *witness* such miserable spectacles.

'The ground between the wood of the Russian batteries, about a quarter of a mile, was a sheet of naked human bodies which friends and foes had during the night mutually stripped, although numbers of these bodies still retained consciousness of their situation. It was a sight that the eye loathed, but from which it could not remove.'

The battle of Friedland was fought in consequence of erroneous conceptions on the part of the Russian general, and manœuvres on the side of the French, calculated to persuade him that he was engaged with a part only of their army. The



Russians were only 40,000, almost exhausted by fatigue and hunger, the French more than double their numbers ;—the Russian general committing error after error, and his army drawn up in an indefensible position ; the French strongly posted and ably directed. Under these circumstances it excites our astonishment,—not that the Russian army was defeated, but that it was not absolutely ruined. Indeed it appears that the Muscovite alignment was so weak and broken, as to save the remnant from utter destruction, by deceiving Bonaparte into the belief that the divisions before him were merely the advance of the main army.

We must now close this interesting volume, commending, with a few exceptions, the spirit with which it is executed. We confess, it gave us considerable surprise to observe in a modern publication of merit, any thing like a vindication of so atrocious an act as the partition of Poland. Perhaps the author has been betrayed into this, by his strong partiality for every thing Russian ; a partiality which is somewhat too evident throughout the work, and which was excited, in the first instance, we suspect, by the distinguished attention shewn him by various individuals of that nation. We think, too, his estimate of the power and resources of Russia is exaggerated. If his representations, indeed, be correct, it should even be less our object to weaken and circumscribe the power and territory of France, than to check, by every possible means, the ascendancy of Russia !

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Art. VI. *A Treatise on the Equilibrium of Arches*, in which the Theory is demonstrated upon Familiar Mathematical Principles. Also the Method of finding the Drift or Shoot of an Arch. Interspersed with Practical Observations and Deductions. Illustrated by numerous Figures, and three Plates. By Joseph Gwilt, Architect. 8vo. pp. xvi. 80. 3 Plates. Price 6s. sewed. Taylor, Holborn. 1811.

IN the opinion of the author of this treatise, the works of Emerson and Hutton on the theory of arches, ‘elegant’ as he confesses they may be, ‘are of little, if any service to architects.’ He has therefore undertaken to present them with a book which *shall* be of utility to them. If such be his intention, *we* are of opinion he must write again ; for, on the present occasion, he has given nothing useful which may not be found in the essays he wishes to supersede. But our readers shall judge from the following summary of the contents of Mr. Gwilt’s treatise.

The author divides his book into five sections, which relate—1st to the general laws of motion, and the composition and resolution of forces ; 2dly, to the osculatory circle, and the method of finding the radius of curvature ; 3dly, to the

comparative strength of arches, and the method of finding the extrados of an arch from a given intrados; 4thly, to the method of finding an intrados to any given extrados; 5thly, to the horizontal drift or shoot of an arch, and the thickness of the piers.

Now, in the first of these sections, the propositions that relate to the composition of forces are not demonstrated satisfactorily: they are his enunciations only that refer to the *forces*; the demonstrations refer to the composition and resolution of *motions*: and we put it to Mr. Gwilt's good sense to determine, whether demonstrations relative to motion, space passed over, are very well calculated to be introductory to the theory of the stability, equilibrium, and, of course, *quiescence* of arches. As to the remaining propositions in this section, they differ no farther from the analogous propositions in Dr. Hutton's Principles of Bridges, than by the addition of an example or two, in which the sines of the assumed angles are taken from a table of natural sines.

The section in which the radius of curvature is treated contains five propositions, in not one of which are the shortest and most convenient modes of operation adopted. Thus, instead of the distinct geometrical methods of finding the radii of curvature of the three conic sections, exhibited by Mr. Gwilt, he might have given from p. 196 of Dr. Abram Robertson's Conics, a simple and general construction for the radius of curvature, applicable without any modification to all the sections. As to the computative part of this section, it might have been greatly abbreviated, had the author found the radii of curvature from the parameters and abscissas, instead of from the diameters and ordinates. The radius of curvature to the point of a cycloid, the diameter of whose generating circle is  $AB$ , and corresponding abscissa is  $AO$ , is simply equal to  $2\sqrt{(AB \cdot BO)}$ ; but instead of this Mr. Gwilt first finds  $OC^2 = (AB \cdot OB) - OB^2$ , then  $BC^2 = OB^2 + OC^2$ , and  $2BC = \text{radius of curvature}$ ;—and thus proves his ignorance of the elementary geometrical truths contained in the corollary to the 8th proposition of Euclid's 6th book.

In the third section there is nothing new—except errors and contradictions. The author affirms, for example, that arches of the same span and height will have their relative strengths in the ratio of the radii of curvature at their crowns; without paying any regard to the different materials of which an arch may be constituted, or the deviations from equilibration in the structure. In one part of this section, too, he tells us that 'the crown is the weakest part in all



arches;' while, in the course of the same section, he endeavours to account for the circumstances that arches spring in *other places than the crown*; and that upon a principle utterly unteachable.

In the fourth section Mr. Gwilt, whose professed object is to write a treatise 'wherein the demonstrations did not require an acquaintance with the *higher* branches of mathematics,' is seized with a sudden desire to display his acquaintance with *fluxions*! After filling about three pages in this way the writer tells us, that 'any person the *least* acquainted with common algebra may carry this operation through.' We take the liberty to think otherwise. If, 'by carrying the operation through,' Mr. Gwilt means finding the intrados to his proposed extrados, we fancy Any person must be much more expert in common algebra than Mr. G. is in common geometry before he will succeed, notwithstanding the assistance he will derive from this new treatise.

The fifth section contains two propositions, both of which are *true*, but both useless, for want of subsequent information. It is proposed in this section to find the thickness of the piers, to support given arches. But, let an architect turn to the treatise of Mr. Gwilt, in order to obtain directions in a very simple case, that for example in which it should be required to determine the thickness of pier between two properly equilibrated arches of Portland stone, each with a circular intrados in span 50 feet, in height 20, thickness at crown 4; and we will venture to affirm, without fear of contradiction, that he will be no more able to ascertain the point by this book than by the perusal of Tristram Shandy.

Such, then, being our estimate of the several portions into which this work is divided, we may readily characterise the whole in the technical language of that part of architecture to which it relates. 'It is too light in the crown, and 'will assuredly spring in the hanches, and come down.'

We cannot dismiss the subject, however, without just adverting to Mr. Gwilt's treatment of Dr. Hutton. This distinguished philosopher has the merit (a trifling one, it is true, compared with his various excellencies as a scientific writer) of having published the best treatise on the theory of arches and piers which has yet appeared; a treatise which has in no part been improved by other writers (though it made its first appearance forty years ago), and of which full *half* the propositions are no where else to be found. Yet Mr. Gwilt asserts, that 'the only addition Dr. Hutton has made to the science,' is 'the method of finding an intrados to a given extrados!' Such is the depreciating tone in which the author of the insignificant treatise we have been examining, speaks



of a mathematician who has done more to establish the true theory of arches than any man who ever lived! Mr. Gwilt has one consolation. His tract will never live long enough in the recollection of the public, for him to run any risk of being equally misrepresented as to its merits at the end of forty, or *half* forty years after its publication.

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Art. VII. *Sermons, with appropriate Prayers annexed*, by the late Rev. Theophilus Lindsey, M. A. formerly Fellow of St. John's College, Cambridge, and Founder of the Congregation in Essex-street, Strand. In 2 vols. 8vo. pp. 518, 540. Price 11. 1s. Johnson and Co. 1810.

AMONG the numerous works which in our official capacity we are "doomed" to examine and announce, there is a very large proportion about which the public is perfectly indifferent: the books and the authors are alike children of oblivion. It sometimes happens, however, that a writer has sufficient personal notoriety to impart to his book an adventitious importance, a degree of celebrity which it would not otherwise have acquired, and which therefore it cannot long retain;—and to this class of publications we have no hesitation in referring these two volumes of *Sermons*.

Mr. Lindsey's disinterestedness in having offered up at the shrine of conscience, which he mistook for that of truth, his emoluments in the church, was proclaimed, in a high tone of exultation, by those who were glad to eke out with his name their short list of martyrs and confessors. The "Apology" in which he thought it right to vindicate his unfashionable conduct, necessarily included the censure of the established creed, and rendered him, *invita Minerva*, a polemic divine; and as he also founded a new church, he came in due time to be regarded as a sort of Unitarian patriarch. His secession from the establishment was followed by a life honourable to the honest integrity of his mind; and will, no doubt, be pronounced by the Eternal guardian of truth, far more pleasing to Him than the practical equivocation of those who profess to think with Socinians, as the wise, and yet, in their use of orthodox liturgies and creeds, speak and act with the vulgar.

The *Sermons* before us, as we have already hinted, sufficiently prove, that whatever celebrity Mr. Lindsey acquired, must be ascribed to his history and not to his talents. The editor, Mr. Thomas Belsham, who now presides over the church in Essex-street, praises the discourses of his predecessor for their 'simplicity:' but the simplicity of a straight line does not usually excite much admiration. And when we are told of the preacher's 'good sense and rational views,' we know that, in this connection, these attributes mean only



cold speculation and heterodox principles. 'Earnestness' and practical tendency we could find no where but in the Advertisement, p. v. The Sermons are without titles, but this we suppose is a deficiency which the editor could not very easily supply: it is scarcely necessary to add, that they are also without application.

It affords considerable pleasure, however, to observe, that the universal inanity of these volumes is to be attributed rather to the negative character of the author's mind, than to the perverse zeal which we have sometimes noticed in men, who can be animated enough—but it must be in defence of evil. Here is little or none of the *odium theologicum*, the gall of bitterness against evangelical truth: the preacher stands alike unmoved by the presence of friends or enemies: his attacks are as inoffensive as his defence is languid. We are not disposed to afflict our readers with many specimens of this style of composition; but it may be useful to extract so much of the words or thoughts, as may convey a more complete knowledge of the soi-disant Unitarian genus to which the sermons belong.

For this purpose we had marked several passages:—p. 6. of vol. i. where it is affirmed that 'Christ neither procured nor first revealed the divine forgiveness to repenting sinners:—the curious comment on Acts xi. 18. "Then hath God to the Gentiles granted repentance unto life:" i.e. 'granted them the means of recommending themselves to his favour for ever equally with the Jews.' p. 8:—'our Saviour's instructions were not so much what men were to believe, as what they were to do to attain eternal life.' p. 10:—'God having raised up his *servant* Jesus:—'so feeble is the virtue, so small the attainments of many, whom we cannot but put in the number of the virtuous, that it would seem that some further discipline, though it will not be of the hazardous kind, will be necessary to the greater part.' &c.—Aware, that Socinians usually regard the future punishments of the wicked, not as any thing that justice requires, but rather as an expedient of weakness, which attempts by torments the reformation which the Deity has not been able to effect by any other means; we were yet surprised by this hint, that heaven will be to the greater part only a *limbus sanctorum*, or milder purgatory.—We were going on with these specimens,

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\* Whatever may be said of the admissibility of this translation, it is incontrovertible that the word *Son*, which the received translation adopts, and which Mr. L. seems so anxious to avoid, is not only applied to Christ by all the sacred writers, but is by the Apostle Paul employed to exalt Him above a servant. Heb. iii. 5, 6.

but perceiving that there would be no end of them, we shall conclude our labours in this particular by presenting to the reader the peroration of one Sermon.

‘It is happy and pleasant to escape from darkness and perplexing error and make acquisitions of true knowledge ; but piety and virtue are the chief things to be regarded ; and to follow the example of those, whose humble and holy dispositions recommended them to the favour of Christ upon earth, and which cannot fail of finally recommending us to God, the Father of all.’ p. 140.

In each volume is a sermon on the thief on the cross ; by which it appears, that the preacher sometimes discoursed on a subject without recollecting, and perhaps without regarding, that he had preached on it before ; while the editor, either did not think it worth while to read the sermons which he has condescended to publish, or else was so little impressed with their contents, as not to perceive when he was sending to the press a mere repetition.

The Prayers annexed to the Sermons serve, as usual, to shew how unfit is the preacher’s system for any devotional use ; and how natural it is to fall into the language of orthodoxy, when men lose sight of controversy, at the throne of the Supreme Being. The Holy Spirit and divine influences are rejected in the Sermons, but they appear in the Prayers ; where he who before denied that the Deity changed men’s hearts, supplicates that He would accomplish that change, and then perpetuate the religion which He had produced.

The life of the preacher is promised ; and in this, we hope the editor will consult the honour of his departed friend more effectually, than by the publication of these sermons.

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Art. VIII. *A Narrative of a Voyage to Surinam ; of a Residence there during 1805, 1806, and 1807 ; and of the Author’s Return to Europe by the Way of North America.* By Baron Albert Von Sack, Chamberlain to his Prussian Majesty. 4to. pp. 282. Price 1l. 7s. Nicol. 1810.

A VOLUME of the size of the worthy Baron’s would not suffice to enumerate all the causes from which books have germinated, or even that portion of them from which the deepest naturalist or diviner could not have anticipated so precious a produce. His Prussian Majesty’s Chamberlain was in a state of very indifferent health, and was attended, we have no doubt, by some of the wisest physicians on the Continent ; but we are equally confident that not one of them understood the book-symptoms, or had the most distant notion of a handsome quarto as the result of his ailments.

It was their advice, however, that put him in train for obtaining so desirable a consequence, from so unpleasant a



cause. In compliance with that advice, he took ship from Madeira, (where a two year's residence had but very imperfectly restored his health,) well and wisely content to have his constitution mended, at the price of being fried under the equator.

He left Madeira in January, 1805, in an English merchantman called the *Jason*, sailing in company with another vessel, for the sake of a double show of wooden cannon for the distant amusement of any French or Spanish privateers that might be tired of seeing nothing but porpoises or dolphins. But to avoid rendering this formidable show too common and vulgar, they made a circuitous course to keep out of sight of some inquisitive Spaniards, and thus denied our author the gratification of seeing the peak of Teneriffe. They got into the trade winds, had delightful weather, which left the sailors at leisure for mechanical employments, and were entertained with the sight of water-spouts, flying fishes, and sharks. In mentioning the last, he very reasonably dissents from Mr. Pennant's belief, that one species of them defends its young by taking them down its throat. The dolphins, in 'their brilliant colours of green, gold, and purple,' must have been a most beautiful sight—and never had a worthier spectator, if we may judge from the rich rays of sentiment and poetry in which that beauty is reflected by our author's imagination. Conjecturing what may have been the cause of the reputation acquired by the dolphin among the ancients 'for capacity and willingness to save the human species, when a ship is foundering at sea,'

'Perhaps,' says he, 'a lover, in those times, seeing his fair companion trembling at his side in a distressing voyage, may have told her, that if any accident should happen to their ship, those dolphins which they saw swiftly sporting round them in the waves, and whose plaintive voice they had often heard, (several species of fishes in the Tropics are not destitute of voice) would compassionate their condition, and soon carry them to a happy shore;—the poets after this made use of the same fiction to save their heroes from the greatest perils at sea.' p. 6.

This is uncommonly fine; only there is some difficulty in conceiving how the poets came to know of the lover's having spoken so. For we think it would be almost certain, first, that he would never himself betray that the object of his devotedness was a person to whom he could say such a thing with the expectation of being believed; and, secondly, that he would cogently charge *her* never to betray it, with a delicate, or, if necessary, a broad hint that for his own sake he did not wish to have her thought quite a simpleton. Possibly some sailor overheard it, and was not prevented, even by the tumult or peril of the storm, from putting it safe in his me-



mory, as a story that would be worth telling in a merrier hour, if he and his comrades should live to see it. To be sure it does now occur to us, on the other hand, that lovers are not for the most part remarkably solicitous about the measure of sense and dignity possessed by their fair friends; and therefore it may not be quite so incredible as we at first thought, that the lover or the lady in question might themselves have made some reference to this conversation. Yet, again, on the contrary, as it should appear, by the situation in which we find these lovers, that there was a great deal of the heroical in the adventure, the lover not improbably having forsaken his country, and, for any thing that we know, vacated a lucrative seat in council or parliament, for the happiness of appropriating his friend in some distant place of greater security, it would seem almost reasonable to suppose, he must have previously exercised his judgement, with anxious and severe deliberation, to form a right estimate of the prize, and that in such an estimate the measure of her good sense must have been a most important point.—On the whole, we confess we are much more perplexed at the end of this discussion than we were at the beginning, and must leave it to more sagacious understandings to decide on the probability of the Baron's interesting suggestion.

Among the occurrences that contributed to relieve the monotony of sea and fine weather, was a transient view of that sort of warfare between the whale and the fish called the *thrasher*, which has lately been more particularly described by Mr. Gray, in his account of Canada.

‘In the afternoon, as the captain and I were standing on the deck, we perceived several lofty water-spouts rising from the sea, and after this a large fish ascended out of the water, to appearance about mid-way, then threw himself with the greatest strength down again; upon which the captain called out, There is a thrasher, a thrasher! and, continued he, in the course of twenty years since I have been at sea, this is only the second time I have seen the thrasher fighting with a whale. The thrasher belongs to the species of sharks, but I can give no further description of this fish, for when first we perceived him it was at a considerable distance, and the animal continued his course very rapidly, still fighting all the time that we were able to observe him. We had only a momentary opportunity of perceiving the whale, when he raised his head out of the water to breathe the air, and he spouted frequently.’ p. 7.

An incident, however, of a much more stimulant quality than even this was reserved to gratify them some time afterwards; and, by a sheer excess of good fortune, it happened to them when they were already in a state of great excitement and elation in consequence of arriving in sight of the coast of Guiana, and] expecting to be presently in port. This



incident was just the capture of both the ships by two French privateers, who carried the vessel our author was in to Martinico, treating him, however, with tolerable civility as a subject of a neutral state. We should be inclined to compassionate the captain, but for the mean-spiritedness which seems to have forgotten, that though the state of hostility did indeed ruin *him*, it was covering his country with 'glory,' to a prodigious thickness.

'Captain M. now saw the cargo of his ship taken possession of, and all his trunks carefully examined, and with tears in his eyes he said to me, "There you see now, Sir, how the hard earned labour of us masters of ships goes; this is the sixth time I have been taken by privateers, and all my endeavours to gain something for my advanced age, and for the comfort of my family, are in vain."—The captain must feel the more, as a considerable part of the cargo belonged to himself.' p. 13.

The Baron was very strongly prepossessed in favour of the people of Martinico, by their saluting with speaking-trumpets the prize-master, from the shore, with the title of 'robber,' and by his saying, with a curse to the wind that would not take him to Guadaloupe instead, that the people of Martinico hated privateers, and fitted out none themselves. A sojourn of several weeks confirmed every favourable presumption, by an experience of the utmost politeness and hospitality, and by the view, as he represents it, of a much more orderly and happy state of the population than would be found in the other islands, and a more European appearance of the cultivation, both partly attributable to the permanent residence of the proprietors of the plantations, and of their posterity progressively. The island is, however, so frightfully infested with venomous reptiles, especially vipers, that it appears to be a matter of danger to stroll half a mile in the country, to turn out the children to play round the house, or even to go about the house itself without some degree of caution. It often happens to children, he says, that playing near the dwelling-houses in perfect health, they are the next moment 'brought home to their parents in the most tormenting agonies of inevitable death.' In short, like a remarkably analogous plague that infests the countries of Europe, by the name of taxes, these vipers meet and bite you every where. Our author is greatly astonished at a circumstance which forms another striking point of resemblance between the two cases, namely, that the people of Martinico have so long endured these venomous companions, as to have acquired a kind of feeling as if the vipers came on the authority of invincible fate, with as good a right to bite the people as the people have to inhabit the country. The Baron, however, wants to inspirit the good people to contest this claim; and proposes,

as one expedient, the offer of considerable rewards to induce a number of the free negroes to employ themselves in searching out and destroying the reptiles, and as another, the introduction of some of the ichneumon tribe from Egypt. If we recollect, the ichneumon *eats* the serpents; no expedient, therefore, exactly corresponding to the employing of this renowned reformer, will serve for extirpating the other hideous vermin we have alluded to,—for the astonishing number of tax-eaters appears, thus far, to have the effect of increasing what they are consuming.

The Baron records, with much particularity, the variations of his health during his visit to this island, the unlucky effects produced on him by drinking bad water, and his subsequent precaution of drinking it always mixed either with white syrup, or in lemonade.

He next makes a call at Barbadoes—enjoys a luxurious hospitality—makes various remarks on the appearance of the country, and the nature and cultivation of the soil—complains of the too great indulgence, the riotous disposition, and the loud gross conversation in the streets, of the free negroes—and obtains a conveyance to Surinam; where he and his shipmates arrived somewhat sooner, in consequence of being violently chased by an armed vessel, in the veracity of whose English colours they could not confide.

Placed on *terra firma*, our author immediately sets himself, with the greatest industry, to the describing of the size, site, streets, squares, remarkable buildings, and variegated sorts of inhabitants, of the capital of Surinam, Paramaribo, which contains twenty thousand people, consisting of about two thousand Dutch, German, English, and French—three thousand German and Portuguese Jews—four thousand free negroes and people of colour—and eleven thousand slaves. He tells us of the canals in the streets, where the Indians come in their canoes, exhibiting many curious articles for sale; of the rows of tamarind and orange trees in front of the houses; of the Goda bird, a kind of nightingale, which often enters voluntarily into the houses to sing, in notes of exquisite sweetness; and of the gardens and public walks. As he always carries with him a good share of the spirit of a reformist and projector, it is not long before he finds out what a commodious thing it would be for the inhabitants to have some grand asylum from the 'intense rays of the sun, where they might pleasantly keep their vital systems in order by gentle exercise;' and proposes a plantation of palm-trees, so disposed as to form a grand hall or temple.

Our author has not been long in the town, before he conducts us out into the country, across an 'extensive savannah that



leads into a wilderness, which is the beginning of that immense forest which spreads all over the uninhabited part of Guiana.' Into the margin of this forest, which is perpetually verdant, many winding alleys have been made by the negro woodcutters, of which, says our author,

'The one which I frequent the most, winds along a serpentine river, where a number of beautiful butterflies are often hovering over the flowing mirror, and seem to delight in the reflected splendour of their glittering wings; but a still more brilliant spark darts from the blossom of a tree; this is a humming bird, which flies with surprising velocity through the air, and vanishes among the thick and broad foliage of the palm-tree. The rivulet forces its way through the rich vegetation into a small, but very pleasant savannah, which is surrounded by different kinds of lofty trees, amongst which the silk cotton tree is the most distinguished, exceeding by far in height, and the picturesqueness of its branches, the venerable oak of Europe. Close to its trunk I have made a kind of turf seat, &c. &c.' p. 47.

And he proceeds to mention his having perceived several signs that the place has, subsequently to its becoming his favourite haunt, been visited by other human beings;—and then evaporates in sentiment, of the finest quality, while musing and guessing that, 'perhaps, some aged negro rested here, with his heavy load; or a negress suckling her new-born child, and enjoying in this solemn retreat undisturbed the feelings of a mother.' He goes to this retreat at three o'clock in the afternoon, and is on his way home by six; the true mocking bird 'guiding him out of the forest with the sweet notes of its harmonious and every-varying song;' and, in the cloudy evenings, 'the hedges of lime-fruit trees which are planted in front of the street' exhibiting, by the time he gets back, an illuminated appearance from the number of tropical fire-flies.

The Baron next makes a rather lengthened aquatic excursion (the numerous rivers forming the roads of this country) to see as much of the economy of the plantations, as their managers would choose to let be seen by a person who, it was surmised, would be in haste to report every thing on his return to Europe. Nothing could be more pleasant than to set off with Mr. S., a polished gentleman, and a proprietor in the colony, in an elegant and commodious barge; stop at the next plantation and be most hospitably regaled; take a turn round those parts of the establishment which are most fitted for show; go forward, if there be time, to revel in the evening hospitalities of another plantation; see the negroes all so happy in the extra indulgence of a dance; (with some little abatement, indeed, in the refined spectator's pleasure, from the licentious cast with which the Baron repeatedly

charges this amusement;) glance a look over the fine condition of the coffee and cotton grounds; be respectfully listened to in making this and the other suggestion of a possible improvement, in the dignified tone of an European philosopher; and finally return, on a beautiful day, to our genteel lodgings in Paramaribo, to write all about it to accomplished and inquisitive friends in Europe:— for the work appears in the form of letters, which were actually sent, it seems, across the sea, copies being first taken by the writer. We give him full credit for inquisitive eyes and ears, and for veracity in his report: at the same time it is perfectly obvious, that the colour of every thing must have been much affected by that brilliant sunshine of reviving health, hospitality, and good humour, in which he made his observations.

Notwithstanding all these causes of complacency, however, he does not fully adopt the language of Dr. Pangloss in describing what he surveyed in this excursion. The condition of things is somewhat less than the very best possible,—so much less as may be deducted by the neighbourhood and the habitual dread of the revolted or bush negroes; by the necessity, in one district, of drinking brackish water, which produces ‘ulcers and scorbutic complaints;’ by the ague arising from the low marshy land in another plantation, by the difficulty, on another, of raising the kind of vegetables most serviceable for the sustenance of the negroes; by the rude construction of the cotton mills, which occasion to the negroes a needless measure of painful labour; by a voracious insect which sometimes causes a failure in the crop of cotton; and by the more ambitious voracity of the sea, which is taking advantage of the numerous canals opening into it, to demolish the basis of all plantation, the land itself. He never beholds a grievance, however, without looking about for a remedy. With the destructive insect he is prepared to deal equally by fair means or foul; offering, as appears, to the enemy’s choice, either to be attracted from the cotton bud to some still more delicious vegetable, (recommended to be planted close by the cotton for this purpose,) or to be sent into non-existence by a pair of bellows, of which the tube is to pass through, and communicate with a small hollow globe, containing burning coals and tobacco. The only expedient deemed likely to avail against the encroachment of the sea, is to stop up the canals.— The most pleasing fact he has occasion to notice in this whole excursion, is a remission that has taken place in the labour imposed on the negro-watermen.

‘The custom of making them row against tide, is now abolished, and as the stages are so short from breakfast to dinner, and from thence to the plantation fixed upon for resting all night, the negroes seem not to



be fatigued, but sing together all the way, keeping time with their oars; sometimes one negro sings a line, and beats the water with his oar in a particular manner, which gives a signal for marking the time, whilst the other rowers repeat the line in a chorus.' p. 52.

The gentleman in whose barge our author made this excursion, requested the rowers to forego in one instance this privilege, and take the vessel forward to the next plantation against the tide, for which extra-regular service he promised to 'give them a dance' after their arrival. After a short interval of sullen silence they complied; but with such a darkened and significant aspect, accompanied by a song in their African language of so abrupt a composition, and, to the Baron's ear, so ominous a sound, that he confesses his mind was very considerably disturbed by apprehensive forebodings, till the safe arrival, and the restoration of the negroes to complete good humour by the dance.

In the seventh letter our author furnishes us with a short but entertaining account of the mode of celebrating, at Paramaribo, the two great festival days, the first of the year, and the fourth of June. There is on the latter of these days, a grand ball, for the better sort. The free negroes have their ball, too, at which the musicians themselves are almost as much in motion as the dancers, while 'those negroes who cannot get partners will dance round a tree, or even to their own shadow.' A dance is also given to the negro slaves; and the ladies are fond of seeing the females well dressed at this assembly. The males make a motley and grotesque appearance in the cast off clothes of their masters, of all the different fashions of half a century.

Some retrospective observations are next made on the line of policy which has been pursued with regard to this colony by its late Dutch masters. And it is stated, that the imposition of injudicious taxes and commercial restrictions, and the opening of a kind of banks to afford the temporary means of rash and extravagant speculation, had so powerfully counter-vailed the fertility of the soil and the industry of the colonists, as to keep the interests of the settlement in a very dubious condition, previously to the revolt of the negroes, which threatened the total ruin of the colony, and actually reduced it to a state from which it has not even yet recovered to any thing like that very moderate pitch of prosperity which it had at one time attained.—The form of government, the Baron says, has not been materially altered since the English obtained possession of the country.

The greatest distance that our author ventured into the interior of the Continent, was a remote plantation named L'Hermitage. Here he obtained a sight of some of the for-

midable tribe, to which we have already alluded, called the bush negroes who, at the time of his visit, were in amity with the people of the colony.

‘As we were going to one of their villages, we fired some guns by way of announcing our approach, as we were informed that these negroes do not like to be visited by strangers, without being previously advertised in this manner of their coming. At our entrance into the place, we found several of their chiefs in a high dispute among themselves; one in particular, who had on a red worsted cap, and an old rusty sabre in his hand, seemed to be in a very great passion; but when we advanced near, their contention ceased, and we were well received by them. To conciliate their good esteem, we bought several articles of them as carved calabasses, trinkets, &c. These negroes are without any dress, like the common slaves, though they have both shirts and trowsers, which are only worn by them when they make a journey to Paramaribo. Their huts have a very poor appearance, consisting of a few poles driven into the ground, and united by palisades cut from a dwarf palm, which is called here the *palisade tree*; the roof being covered with the leaves of the Indian corn. In the middle of the village was a larger hut, which was entirely shut up, and the inside of which they would not shew us, alleging that it was used for religious services; but they may perhaps make use of it as a place for keeping a quantity of muskets and gunpowder. There is nothing round this village indicating any cultivation; however it is known that they do plant Indian corn and sugar canes. These people live principally by hunting, and appear to be in good condition; they are tall and stout made, and some of their women have really fine features. That we might see more of their customs, we asked them to come in the evening to L’Hermitage to have a dance, which they readily accepted; but we took care not to invite too many, as we expected more from the neighbouring villages. When they came, according to the invitation, there was no alteration in the dress of the men; but the women appeared in their full dress, having on short calico petticoats, white turbans round their heads, and strings of coral round the neck and arms. The dance had scarcely begun when another dispute arose, for the bush negroes found themselves offended by dancing in company with their brethren of the plantations, who, on their side, observed, that as their master gave the dance, they thought themselves intitled to the privilege of sharing in it. To put an end to this altercation, we told the plantation negroes that they might choose another place to dance in, and they should have their due proportion of the fare that was provided for the general entertainment.’ p. 81.

The plantation negroes must have less intellectual faculty than has ever been attributed to them, even by the most zealous justifiers of the traffic that made them slaves, if they would not make some reflections on a fact like this. They must be reduced to a stupidity even below what is required for their condition, if they did not ask themselves and one another what essential difference there could be



between them and their neighbours, of the same origin, colour, language, and dress, who have no proprietor, have no orders, tasks, or inflictions to receive, and could thus virtually dictate to the master of the plantation and his European visitants. Nor would the resentment produced by this assumption of superiority and avowal of contempt, tend in the least to prevent the slaves from envying that higher position which enabled the bushmen to carry their arrogance into effect.

These high-spirited freemen, and we suppose their ladies also, made such diligent use of the supply of rum as to become rather tumultuary and obstreperous; but having soon exhausted it, and finding that no more was forthcoming, they went off with all proper dignity. They were a detachment from the inhabitants of two villages; and the most remarkable circumstance mentioned is, that one of them is governed by a female, who goes by the name of Belle Mana, and to whose honour it is stated that her subjects were by far the most decorous part of the company. The Baron and his friend paid her a visit the next day, and in terms we dare say not the less complaisant and gallant, from finding her an elderly personage, complimented her on the good effects of her legislation.

Our author introduces some historical and political remarks relative to this extraordinary race, who are probably destined, sooner or later, to assume, among the tribes and nations of South America, an attitude very remote from humility and insignificance.

‘The origin of the bush negroes at Surinam was in the year 1674, when by the treaty of Westminster, the Dutch obtained possession of Surinam. Whilst the English planters were preparing to leave their estates, a party of the negroes took the opportunity of deserting into the woods, and these fugitives were afterwards joined by the runaway negroes; and in 1712, when the French admiral attacked this colony, the Dutch governor was afraid that the negroes would be carried off, and therefore advised the planters to send them into the interior parts of the colony, but when the danger was over, those negroes refused to return to their plantations; and this was what might have been expected. They now became a most formidable enemy to the colony, and, animated by their example, another alarming revolt broke out at the Cottica river in 1772, which spread devastation to the most fertile parts of the colony, and of which Captain Steadman has given a full description.’ p. 84.

The Dutch concluded, in 1761, a peace with a large party of these negroes; and, among other articles, agreed to two which strongly indicated the high ground taken by the black negociators. They engaged to furnish the bushmen with fire arms, and to allow them to come free of all restriction, as far as it appears, to Paramaribo to traffic. The Baron says

the first article has been, in effect, very much invalidated by the bad quality of the fire arms sold to these people, and by the humidity of atmosphere in their forest country, circumstances which have soon rendered them useless. But from the permission to come to Paramaribo whenever they choose, he apprehends the most fatal consequences, as it is suspected that they have a secret understanding with the colonial negroes, and as it is understood that there is among those negroes a certain secret order, or combination, peculiarly adapted to give effect to the machinations of their self-emancipated neighbours.

‘This institution they first brought from Africa, and the principal rules of it are said to consist in engaging themselves by a most solemn oath never to divulge their mysterious transactions; to observe the strictest obedience to the superiors whom they have elected among themselves; and to collect money for their common purposes. I have been assured by persons who are in great intimacy with female malattoes, and who thus know more of this secret business, that there are numbers of negroes in Surinam who are embodied into the order. They give to the superiors whom they have chosen, fictitious names, in order to avoid discovery of their transactions. It appears also that they collect money as often as they find an opportunity; and it is added, that though the different casts of the negroes hold different meetings of their secret order, yet the principal rules are much the same in all. They exclude women from their society, but, it is said, that even these have established among themselves an order very much on the same plan. Now the bush negroes have it in their power, by their frequent journeys to Paramaribo, constantly to keep up a secret correspondence and connexion with all the other negroes in the colonies.’

Notwithstanding all this, the people of the colony, according to our author, are perfectly insensible of danger, at which he may well be greatly amazed. He is laudably anxious to make them aware of their situation, and ready, as usual, with preventive or restorative expedients. He makes a rough draught of a new treaty to be entered into with the bushmen, by which they are most freely and deliberately to consent to surrender, for some comparatively inconsiderable remuneration, just every point in which they may know themselves to have an advantage against the colony. If our choleric friend with the red cap and rusty sabre, and his allies, can be perverse enough to demur to this proposal, the next thing is to tickle their *amor patriæ* into a consent to be carried over into Africa, to Sierra Leone, or any other part they may like better. If Red-cap and Co. should still be restive, as whimsically preferring a rich country, of which they have the full and inexpugnable possession—and with which they have associated all the proud ideas of a self-vindicated freedom, and many of them the memory of their brave ancestors, as they



will not fail to call the original revolvers,—to an adventure across the wide seas, in order to edge themselves into what would to them be a strange country, among people who would look with an evil eye on their intrusion, and with whom they might soon be reduced to contend for their existence;—if they should obstinately prefer their bushes to such a delightful scheme,—what is to be done then? The Baron's last resource seems to be, that, reckoning on a state of interminable hostility, the colony should subsidize for allies the aborigines of the country, and engage the most efficient tribes of them, who hate the bush negroes, to fix their residence for the greatest part of the year on the confines of the settlement, to be at hand to assist in the business of laurel-reaping. The glory of the employment is to be its chief reward, as it should seem; for we are gratified, as Englishmen, to see him recommending, with respect to the *expense* of this subsidizing plan, a close imitation of our English policy in that article: the expense he says, must be 'very trifling.'

In glancing back from Paramaribo on the agreeable circumstances of this entertaining excursion, the Baron adverts briefly to a subject, for some formal notice of which several of the graver part of his readers will have been waiting with much impatience, and will wonder exceedingly to find him making a kind of apology to his correspondent for adverting to it at all. But they will soon forget to marvel at his philosophical or affected indifference to such a subject, in the eager interest which will absorb them while he is recounting, what—if they had been happy enough to share with him the plantation hospitalities—they might have eaten; *sea-cow*, which is 'neither flesh nor fish;' *tapir*, an animal partly resembling a hog and partly a rhinoceros; fricasees and pies made of the *equanna*, a beautiful kind of 'lizard' which lives solely on flowers and blossoms; '*palm-worm*, a caterpillar about a finger's length, and of the same thickness;' parrot broth, Muscovy ducks, pine apples which grow in the hedges, sapadilla apple,' &c. &c. It may, however, somewhat soothe the vexation of such readers to find, that several of these delicacies are not the every-day-regale of even the luxurious planters themselves; who really condescend to use beef, goat's meat, and the like for their ordinary course of fattening, and exhibit such refined varieties as we have mentioned, on the high occasions when they have to saturate their genteel high-fed friends, or such respectable strangers as our author.

He earnestly warns all European visitants to Surinam, to beware of yielding fully to the temptations of even the customary degree of luxury; acquainting them, in plain terms, that the price will probably be their soon leaving their

room at the banquet vacant for other epicures and victims: and this may be without much difficulty believed, after reading his account of the manner in which people diet themselves, amidst the salubrious swamps of the torrid zone.

‘Many of the wealthy inhabitants of this country live in the following manner: they take their breakfast as soon as they rise, after which they begin to drink cordials, which are sometimes repeated; then they sit down to a second breakfast, which consists of several dishes of roasted meat, fish, &c. &c. a proportional quantity of beverage is also taken, and at three o'clock a plentiful dinner is served up, at which is drank either Claret or Madeira, or perhaps both. Besides tea in the afternoon, punch is drank, which is not always made very weak, and a copious supper closes the scene of luxury. Now, if a person in Europe were to live in this manner, would he not be considered as rashly endangering his health and ruining his constitution? But there are some here who pursue this practice, and yet enjoy tolerable good health; their life, however, is always very precarious, whilst those gentlemen who are far advanced in age, of whom I inquired respecting their mode of living, assured me that they never had lived in such an extravagant manner. I have witnessed several persons, who were in apparent good health, soon taken dangerously ill, but never heard them lay the fault on the climate; instead of which they candidly confessed that it was their own neglect. All this should certainly induce a new-comer to pay the strictest attention to his mode of living.’ p. 127.

He proceeds to give the ‘new-comer’ a variety of proper directions for the preservation of his health. We will not affirm they are all so practicable as the last, which we will transcribe.

‘It is peculiarly necessary to be guarded in this country against violent passions, as the climate tends to promote excessive irritability, and therefore, *it is indispensable that a person should keep himself in a cheerful temper*, as the best method of preserving good health.’ p. 131.

In laudable gratitude to a climate which contributed so much to the restoration of his health, he is zealous to maintain that, with judicious care, a person may, in Surinam, live as long as any body ought to desire. He mentions several instances of extreme longevity, reaching no less than 120 or 130 years. He brings his praises of the country to a climax, which will be irresistible with all his male and gallant readers: the climate is so ‘favourable to the ladies,’ he says, ‘that instances are not rare when they enter into the third or fourth marriage.’ It is, at the same time, acknowledged to be partly by their temperate mode of living that the climate is rendered so propitious to their longevity and conquests. As we are not informed respecting the proportionate numbers of the male and female inhabitants, we do



not know whence the surplus quantity of husbands is obtained for so rapid a consumption.

Some notion of the national characters, in point of temperance, or at least prudence, of the European visitants and residents in the western torrid regions, is afforded by the current observation in the West Indies, justified, as our author says, by the bills of mortality, 'that the English live the shortest, the French longer than they, and the Spaniards longest of all.' He also observes, that elderly persons go to reside at Surinam with a much better chance than young ones, (excepting indeed young children,) and weak and sickly persons with an incomparably better than those who are sound and robust. He proposes to keep up the military establishment in the colony, partly by sending over, with their parents' consent, the children of the European troops who are stationed there, and training them in schools along with such of the creoles as shall be disposed for a military education.

With respect to the negroes, and the slave-trade, the Baron cannot bring himself to go all lengths with our English abolitionists. He acknowledges and deplores some of the enormities which have attended that traffic; but seems to assert, that its complete cessation will be the ruin of the Surinam plantations, because the increase of the negroes in the colony will not be at all adequate to their cultivation, owing, he says, to the great disproportion between the numbers of the present black men and women.—It is but very little interest that, at this time of day, an English philanthropist can take in an argument on such a point. If it were really true that this colony must either return to the slave trade, or to a wilderness, why, *let* it return to a wilderness. But it stands in no such alternative. The Baron brings no proof of any great inequality of numbers between the male and female negroes, taking the whole colony into the account. He only shews that in *particular parts* of the plantation service, the men greatly outnumber the women; and, at the same time, he declines to controvert Capt. Steadman's statement, that the plantation service, in its strictest sense, occupies only about one fourth of the number of negroes, including all ages, in the colony. It is evident too that in the more domestic part of the service, the women are full as many as the men. It is therefore evident that the births will bear a good proportion to the whole number of the black population, though not exactly the same proportion as it would, if the service admitted an equal distribution of the men and women throughout all its departments. Besides, the distribution will undergo a continual

modification, in consequence of that rapid progress towards an equality of numbers between the series, which is inevitable after importation has ceased. When there shall be as many females in the colony as males, which will come to be the case in a comparatively short term of years, it will prove, either something injudicious in the arrangements of the planters, or something radically and essentially bad in the whole colonial system in America, if the progress of negro population be not as considerable as that of other tribes of mankind who are placed under favourable circumstances.

Our author, however, insists on a continued importation from Africa; but then the whole method of procuring them there is to be so discreet, so generous, so humane, so free from all low pecuniary interest! All our agents in Africa are to be so kind, so conscientious, so incorruptible! The slaves are to be bought from the chiefs who have taken them captives in war; but the war is never, in the very slightest degree, to originate in, or be encouraged by, the certainty that we are ready to purchase the captives! and so forth. The whole scheme is as egregious a piece of folly, as ever a sensible and worthy man was forced upon by adopting a bad cause.

From both the assertions and descriptions of our author we must believe, that the state of the slaves in Surinam is, on the whole, a very favourable specimen of the treatment of that race; and that it is very much mended since the time of Capt. Steadman's residence in the colony. This is probably, in part, the natural result of the establishment of an English government, but much of it is through the mere policy which is dictated imperatively to the governors and planters by the fear of those *bush* gentry, with whom, however, it is probable no policy will avail to prevent the general body of the negroes from ultimately forming a junction—except the policy of training them to knowledge and the Christian religion; relaxing the rigours of their servitude; and finally setting them free.

We must here take our leave of the Baron, not having left ourselves the smallest room for extracts from the latter part of his book, which gives many entertaining particulars of the natural history of Surinam, and an account of his visit to the United States, on his way back to Europe. We are, on the whole, a good deal pleased both with his book; and with his character, as indicated by it. A very reasonable share of information is communicated in an easy and agreeable manner. His English has a good many grammatical faults;



but is very respectable for the performance of a foreigner; if the composition has been unassisted. There are three or four elegant plates.

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Art. IX. *Christina, the Maid of the South Seas*. A Poem, by Mary Russell Mitford. 8vo. pp. 332. Price 10s. 6d. Rivingtons, Hatchard. 1811.

NO species of poetry has acquired greater popularity in our times than the narrative. It may be said to be almost as much the preference of the age, as allegory was of that of Spenser, or metaphysics of that of Cowley, or manners of that of Pope. The demand for quarto and octavo stories in verse, has, we believe, been quite unprecedented; and, until some new fancy shall get possession of the public mind, their amount seems likely to increase in a very rapid ratio.

Of this school, Mr. Scott is beyond all question the president, if not the founder. Smitten with the charms of the ancient metrical romances, he proceeded to make an experiment on the taste of his contemporaries, by attempting to revive the beauties of his neglected favourites, and reform their defects. It was his endeavour, accordingly, to combine their obsolete wildness with a portion of modern grace and refinement,—to imitate their strength and vivacity of description, their minute and faithful delineations of characters and events, and, to a certain degree, their peculiar license of style and versification,—but to avoid their obscurity, incoherence, and interminable diffuseness,—and, above all, to supplant the flat insipidity with which their compositions are so unmercifully alloyed, by spirited narration, and an inexhaustible brilliance and variety of images. That Mr. Scott has eminently succeeded in this attempt may be thought, perhaps, to be placed beyond dispute, by the extreme eagerness with which his successive publications have been received, and the wide extent to which they have circulated. And yet, we must be permitted to doubt whether he has risen to this extraordinary pitch of favour, solely by the vigour of his genius, properly so called. A person of refined taste, indeed, must have been struck with observing, how many of his acquaintances have professed themselves admirers of Mr. Scott's tales, who were, notwithstanding, as utterly insensible to the strains of exquisite poetry, as the crew of Ulysses was to the music of the Syrens,—nay who were altogether incapable of appreciating the highest merits of Mr. Scott. There is no need of recondite reasoning to account for this. A series of well con-

trived incidents and situations, it is obvious, can hardly fail to interest, whether they are detailed in verse or in prose. Now, an ordinary reader of narrative poetry, who has felt this excitement, seldom stays to examine, or is indeed qualified to discover, the source whence his gratification has proceeded. Like the vulgar starrer at an exhibition of paintings, he knows he is pleased,—and that is all; and thinks, perhaps, he is admiring the poetry, whereas, in fact, he is all the time only captivated by the fable. That good poetry, however, *may* be grafted on an interesting story is undeniable; and where it *is* so grafted, scarcely any doubt can be entertained of its success. It speaks to so large an audience, and is so easily comprehended. In this age of criticism and novel reading, it was to be expected that narrative poetry would be popular.

Among those who, either wrought upon by the success of previous efforts, or prompted by an innate propensity, have attempted to signalize themselves in this region of Parnassus, we have already had occasion to notice the production of one lady,—and we are now summoned to attend another. There is a considerable difference, however, in the merits of the respective candidates. Miss Holford seems to have contemplated the peculiarities, at least as much as the excellencies of her model. Not to mention, that she labours under the great disadvantage of writing on a subject, which her previous acquaintance with its scenery and manners had by no means qualified her to understand; her versification is extremely capricious and irregular, her diction rude and negligent, and several of her incidents grossly improbable; but it must be admitted, at the same time, that she has some energetic bursts of genuine poetry. Miss Mitford is much more equable in her efforts. If she rarely surprises, she scarcely ever offends. We cannot, indeed, better characterize the poem before us, than by repeating what we observed on her first appearance in public as an author\*—that we have seldom seen a volume which, without aspiring to the loftier flights of passion and poetry, was distinguished by such harmony of verse, such elegance of thought, such a correct taste, and such a poetical turn of expression.—We proceed to offer a short summary of the story—‘founded,’ as we are told in the advertisement, ‘on the recent discovery, by an American captain, of a small English colony, established by some of the mutineers of the *Bounty* in Pitcairns Island, (said to la Encarnacion of Quiros) in the South Seas.’ Here the scene of the poem is laid. ‘The time occupied by the action is four nights and four days.’

\* Vide *Ecl. Rev.* Vol. VI. p. 374.



The first canto opens with the privileged beginning of a tremendous storm, which, after tossing about 'Columbia's vessel' with great fury, at length subsides, and leaves her within sight of an island of singular beauty. On approaching the shore, instead of rude huts and morais, the sailors (of whom two only are introduced to our notice—Seymour, the American Captain, and Henry, a young Englishman) are surprised to behold trim cottages and gardens. In a short time, a towering youth and graceful maid appear, crossing a rustic bridge; and the shore is presently crowded with a 'blooming band' of natives. Three youths then enter a canoe, and, addressing the mariners in their own language, invite them to stay awhile, and repair their shattered vessel. The offer is gladly accepted, and the Captain with a select train forthwith proceeds to land. The chief's cottage to which the strangers are conducted, is described as being decorated with the utmost neatness, and stored, not only with old and young ladies, but with such unusual furniture, in that part of the globe, as charts and books. Henry looks in vain among the company for the graceful damsel he had spied through his telescope in the morning; and, turning to the companion of her walk, Hubert, asks who she was? 'Christina Christian,' replies Hubert. At this name the Captain starts. He well recollected the 'suffering Bligh's heart-thrilling tale', and imagines the leader of the mutiny stands before him; in the person of his hospitable entertainer. Fitzallan, for such is the old man's name, contents himself for the present with saying, that Christian had perished; but promises to clear up all doubts on the morrow. Having duly feasted, the party separates. Henry rambles to a distance in the country, and overcome with fatigue falls asleep,—dreaming, as was to be supposed, about Christina. On awaking, he finds he has to retrace his steps by moonlight. This, however, he does not accomplish very easily, and in his wanderings comes to a smooth lawn, in the centre of which is placed a rustic pedestal. Over this a tall and slender maid is reclining; who, as soon as the reader is suitably prepared to hear them, sings some affecting stanzas. It is Christina at her mother's tomb. The intruder, though captivated now beyond redemption, does not dare to disturb her; but having seen her withdraw, and mused awhile upon the romantic adventure, hastily seeks the hospitable cottage.

The second canto is principally occupied with the promised narrative. Fitzallan was a sailor in the *Bounty*; and the bosom friend of Christian. He describes the

universal subjugation of the crew to the charms of the Otaheitan women; but dwells particularly on his own attachment to Avanna, and that of Christian to Iddeah. The cause of the mutiny is ascribed to the repulse, which this bold and fiery tempered sailor experienced in his request, to carry back with him his favourite lady; a request enforced, it appears, by his dread lest the Arrecoys should destroy his 'first born.' Fitzallan then goes on to relate the progress of the conspiracy, its cruel consummation, and the return of the mutineers to Otaheite. They quickly forgot the dreadful scene on the ocean, but Christian became joyless and despairing. Disgusted with the voluptuous manners of the natives, and still more with their bloody sacrifices, he proposed to the crew to seek some lonely island, where they might live undisturbed. Nine of his comrades only approved the plan, and with these he proceeded to the Island of Incarnation.—Here Fitzallan pauses; and the rest of the canto is given to the banquet and the dance. Henry becomes more and more enamoured of the fair Christina—and Hubert is consumed with jealousy, on witnessing the encouragement with which the addresses of this unthought of rival seem to be received.

The third canto commences with some more courtship. Henry leaves the ship at day break, and, proceeding to the well known cot, awakens Christina by an air on his flute; and she, who had never before heard a musical instrument, is in ecstasies with his performance. They then sally forth on a morning ramble, and he makes an abrupt disclosure of his passion. He invites her to accompany him as his wife to England. She blushes, of course, and thanks him; but firmly answers, that the wild rose rests safest in its native wood. 'Then here consent my bride to be.' At this request, the maiden grows pale and faint. She turns to our impetuous adventurer,—when Hubert suddenly appears before her. He marks her dismayed surprise with an aspect of severity and anger, and, in rather a sullen tone, informs the young Englishman that he is waited for by Fitzallan and his comrades. We are now to listen to the conclusion of the narrative. The remorse and grief of Christian were not dissipated in the new settlement. His looks became haggard and his voice hollow; the only thing that seemed to relieve his gloomy melancholy was the thought of the 'coming child;' and when this hope failed him—when the infant 'feebly gasped and died'—he was plunged into a state of distraction and frenzy. The pale form of Bligh gnawing his dead child every where pursued him. At length, however, he grew more calm, 'his friends, his wife he knew,' he was again about to become a father; when, walking



with Iddeah on the high cliff, his madness suddenly returned, he threw himself down headlong, and was dashed to pieces on the rocks. Iddeah, however, survived,—and Christina was her daughter. Fitzallan now turns to relate the history of the other colonists. They had brought along with them several Otaheitan natives. One of these excites his comrades to fall upon the Britons while asleep, and having murdered them to seize their wives. This plot they partly succeed in accomplishing. All the Englishmen, except Fitzallan, are wounded mortally; and he is left for dead. A dreadful retribution, however, is in store for these wretches. The women repulse their embraces—but drench them with wine—and then take up the bloody daggers, and bury them in the breasts of the murderers. Fitzallan concludes his narrative by relating his own recovery, and his subsequent cares in comforting the mourners, and superintending the rising colony.

At the opening of the fourth and last canto, we find Seymour announcing to Fitzallan his intention to depart on the day following. Not to-morrow, replies Fitzallan: to-morrow is the bridal day of Christina and Hubert. This declaration excites no small commotion in the cottage. Henry trembles,—so does Hubert,—and the maiden faints. Fitzallan, who cannot now mistake the meaning of these symptoms, enters into an eloquent expostulation with Henry, for having sacrificed the ‘health, and peace, and fame’ of this poor orphan girl to a light and fickle passion. Henry replies, by vindicating his sincerity, and intreating the chief’s permission to make her his wife. Fitzallan, however, calmly refuses; and as the lover is still urging his suit, Hubert comes impetuously forward to assert his claims. A quarrel is about to ensue, but is averted by the interposition of Christina, who owns her love to the stranger, but at the same time acknowledges Hubert’s superior title to her affections, and gives him her hand. Henry now takes a last and sad adieu, and in the dim twilight of evening departs to the ship, while Christina, not less mournful, seeks her bower. The morning comes, preparations are made for the nuptials, the bride enters the chapel; but where is Hubert? The inquiry is repeated, and at length it appears that he was seen at daybreak, rowing to the ship. Fitzallan dreads the purport of his excursion: but Christina chides his apprehensions, and eloquently defends the well known character of her devoted friend. She knows that his firm virtue would return good for evil, that his faithful love would gladly remove from her every pang, that he would save his rival’s life at the

peril of his own, and give him all he had to give—but her. While she is yet speaking Hubert advances:

‘ “ Thanks, sister thanks!” he faltering said,  
And led young Henry to the maid ;—  
“ Oh hands should meet where hearts entwine,  
Take her bright stranger, she is thine.” ’

In constructing the fable of which we have given this brief outline, Miss Mitford has drawn less upon her invention, than many of her readers will, at first sight, be apt to suppose. Nearly the whole of Fitzallan's narrative is taken from the relation of an American Captain, transmitted officially to the Admiralty, from Rio de Janeiro, by Sir Sidney Smith, and inserted in the fifth number of the Quarterly Review, as well as in Miss Mitford's notes. Seymour is a poetical alias for Capt. Folger, of the American ship *Topaz*, and Fitzallan for Alexander Smith one of the mutineers on board the *Bounty*. In the relation of Capt. Folger, we find a brief mention of Christian's migration to Pitcairn's Island—his subsequent insanity and suicide—the murder of the Europeans by their Otaheitan servants—and of the servants, again, by the widows. From a gentleman who had conversed with some officers of the *Topaz*, Miss Mitford learnt some additional particulars of the present state of the Colony. It appears that she has authority even for her neat cottages and her chapel. The only fictitious characters of note, therefore, are Christina and her two lovers, and it must be admitted, we think, that they are brought forward with considerable skill. An antediluvian sweetheart, indeed, would feel some slight astonishment at the celerity with which an attachment springs up and ripens between Christina and the young Englishman: but we beg him to recollect the short time allowed for bashful scruples by the action of the poem. Where the unities and decencies are at variance, can we doubt which a poet will prefer? We fear it would be rather more difficult to satisfy an objector who should urge that, as the poem is constituted, Henry neither is, nor could be, made sufficiently meritorious to win the prize from the generous Hubert, with whose disappointed passion the reader is more inclined to sympathize than with his rival's happiness.—Instead, however, of cavilling at the story which, after all, is but of inferior importance, we shall produce a few of those passages in which Miss Mitford appears to us to have been most successful. The first that offers itself is her description of the island, as seen from the ship.

‘ Impatient for the dawn of day,  
The sailors watched the glittering spray:



The sun arose upon the deep,  
 Mild as a cherub from its sleep,  
 And from the bright and rosy sky,  
 Stream'd light, and life, and majesty.  
 Like emerald set in silver, lay  
 The green isle, 'mid the ocean spray.  
 Rocks inaccessible and steep  
 Abruptly rise, or grandly sweep,  
 Save where one sheltering harbour gave  
 Protection from the boisterous wave :  
 There the cliffs parted wide and far  
 From basin semicircular ;  
 And the soothed billows ceased to roar,  
 And dimpled on the pebbly shore ;  
 As charmed by that enchanted land,  
 The ocean kissed the peaceful strand.'

As a specimen of the sentimental or reflective parts of the poem our readers may take the following. It is suggested (though not very naturally) by Henry's dream in the first canto.

' 'Twas but a dream !—And what is all  
 That erring mortals pleasure call ;  
 What is dominion ? Kings can tell !  
 To ebb and flow in ceaseless swell,  
 Now rob'd in plenitude of power,  
 To sit in grandeur's stately tower,  
 Dethron'd and kill'd in one short hour !—  
 What countless wealth ? The cherish'd pain,  
 The care, the doubt, the hope of gain.  
 Vain hope ! were his Potosi's store,  
 The miser's soul would crave for more.—  
 What beauty ? 'Tis the mirror's shade,  
 As fast the fairest features fade,  
 Till youth, and charms, and lovers gone,  
 Sad vanity remains alone.—  
 What literary fame ? The strife  
 Of boundless mind with narrow life.—  
 What friendship ? The poor man's last fall !—  
 What love ? The veriest dream of all !'—

No part of the poem seems to have been laboured with more effect, than the dreadful massacre of the Europeans, as related by Fitzallan. Some of the stanzas we shall transcribe.

' 'Twas on a summer's eve ;—O ne'er  
 Was eve so balmy, scene so fair.  
 The setting sun with tranquil ray  
 Gilt inland bower, and ocean spray ;  
 Hush'd was the whispering wave, no breeze  
 'Woke the low murmuring of the trees :

The lovely scene cast o'er the sense  
Its own enchanting indolence....

The happy children, tir'd of sport,  
Seek their sweet slumbers, mild and short :...  
Some clinging to a mother's charms,  
Some cradled in a father's arms :  
The parents watched with tearful joy  
Each rosy girl, each dark hair'd boy :  
But not a sigh and not a word,  
Not ev'n a fond caress was heard.  
The very birds' gay carols cease,  
And man and nature seemed at peace.

'Twas seeming all—Inconstancy  
Thou dwellest not in sea or sky !  
What though the sailor tempest tost,  
What though the wanderer lightning crost,  
Tell of their limbs by foul storms rent,  
And curse each treacherous element,  
Yet are they fixed—that wave and wind,  
Fix'd—when compar'd to mortal mind ;  
There is thy dwelling, there thy rest,  
Thy empire there, in man's light breast !

I mark'd Avanna, bending mild  
With graceful fondness o'er her child.  
'Twas not her blushes mantling warm,  
'Twas not the round and perfect form,  
'Twas not the speaking eye that caught  
My ardent gaze, my raptured thought ;  
But the soft bliss those blushes spoke,  
The glance of joy thro' tears that broke,  
The chaste maternal happiness  
Ecstasy where is no excess,  
Delirium which we wish not less !

I gaz'd entranced. The sleeping child  
In some gay vision sweetly smiled :  
The mother rais'd her eye so keen  
To mark if I that smile had seen :  
She laugh'd—but in one instant's space  
Pale horror changed that angel face !  
She saw fell Tupia's dark eyes beaming !  
Saw at my breast the dagger gleaming !  
Like arrow rush'd—like maniac spoke—  
I heard the scream, I felt the stroke :  
In dear Avanna's arms I fell,  
And faintly breathed a sad farewell.'

Our limits will only permit us to add one more quotation.  
It is a beautiful evening scene, sketched with a very delicate  
pencil



' Christina sat within her bower  
 From eve to midnight's pensive hour....  
 Could nature charm the bosom's woes  
 That hour had lull'd her to repose.  
 The rosy bloom, the varied green,  
 That wont to deck the lovely scene  
 Was sweetly blent to one soft hue  
 Of mingled grey, and brown, and blue.  
 There rose a mass of solemn shade ;  
 Here light the chequering moon beams played ;  
 Glanced on the dew bespangled ground ;  
 Dwelt on the hill with vapours crown'd ;  
 Kissed rippling stream, and shadowy vale ;  
 And slept along the narrow dale  
 And Nature slept ! 'twas silence all,  
 Save the low sound of ocean's fall ;  
 The murmuring of the brook ; the breeze  
 Which swept, in cadence soft the trees ;  
 So softly swept, that scarce the eye  
 Their faint vibration could descry,  
 So softly swept, that scarce the ear  
 That soothing plaintive sound could hear.'

These, upon the whole, we think, are favourable specimens, though we do not mean to assert, that they display much force or originality of poetical talent. The fair author, however, has an agreeable power of versification ; and the manner in which she has expanded her materials, does credit to her taste and judgement. The prevailing fault of the poem, no doubt, is a want of condensation, a fault which extends both to the narrative and descriptions. In the latter, there is too much of that kind of artifice which Mr. Scott has carried as far as it will well go, in his celebrated ambush. We could point out several other marks of imitation of that popular minstrel ; of which, the affected omission of the article is not the least obtrusive. There is sometimes a want of nature in the sentiments. What, for instance, can be more extravagant than to make Christina say, on returning her lover's flute, that

' It bows but to its Lord's command,  
 And, like a Briton, bold and free,  
 Will own no foreign mastery !'

It is to be observed, too, that while the general cast of diction is thoroughly sanctioned by poetical usage, it is frequently deficient in fine and pointed propriety ; in consequence of which many passages which please on a cursory glance, lose much of their beauty when they come to be strictly scrutinized.

A considerable part of the volume is occupied by the Notes which, on the whole, are well selected and amusing.

Art. X. *Cottage Dialogues among the Irish Peasantry*. By Mary Leadbeater. With Notes and a Preface by Maria Edgeworth, Author of *Castle Rackrent*, &c. 12mo. pp. 343. Price 6s. bds. Johnson and Co. 1811.

SOME time ago we had occasion to speak rather slightly of Mrs. Leadbeater's poetry. We are glad she has given us this opportunity of making ample amends to her prose. The work before us will be very entertaining to the English reader, as an accurate representation of Irish society; and we earnestly hope, that a cheap edition of it, *without* Miss Edgeworth's notes, will obtain an extensive circulation among the Irish peasantry themselves, as it enforces a great number of most important, moral, and prudential lessons in a form peculiarly attractive and striking. The dialogues are chiefly between two females, Rose and Nancy; and comprize the history of their respective lives, the first dialogue taking place while they are children, the last giving an account of Nancy's death. Nancy is self-willed, indolent, thoughtless, and dirty. Rose every thing that is excellent. We must content ourselves with giving a short specimen or two of this valuable little book.

‘*Nancy*. Rose, will you lend me one of your caps for a day or two? See what a rag the nasty pig has made of mine! and I have never another, but one that's torn down the middle, and not fit to put on my head.

‘*Rose*. I will not refuse you, Nancy; but pray take care of my cap, and mend your own as soon as you can. How could the pig contrive to get at it?

‘*Nancy*. Why, I went a little way down the road, without fastening the door, and left my little clothes in the pot, where I had just washed them; and sure enough, the pig went into the cabin as usual, and because the pot stood in the same place it does be in when she comes to feed in it, and the water was grown cold, she pops in her ugly nose, and though I was just coming back to the cabin, she found time to tear my poor cap as you see, and three handkerchiefs, and all poor Tim's cravats.

‘*Rose*. You see, Nancy, it would have been cheaper for you to have built a separate place for your pig, as Jem advised you, and not to have given it the way of going into the cabin to be fed. Indeed I wonder you can bear to have it eat out of the same vessel that boils food for your husband and children.

‘*Nancy*. Why, the neighbour's pigs would be eating it's victuals, if I fed it out of doors

‘*Rose*. Not if you built a sty for it; besides, you know I am your nearest neighbour, and my pigs are shut up. Jem is going to make an addition to their little place, but the walls of the new part will be high enough to hinder them from getting out, so that they can have light and air, and move about, without doing mischief to ourselves, or others; and their food can be put in over the wall.’ pp. 135—137.



The following is an account of the manner in which Nancy spends her Sunday.

‘ In the morning we take a good sleep, and then I am hurried to get the breakfast over, and myself and the children dress’d for prayers, and Tim bothers me for a button, or a string, or to draw up a hole in his stocking ; and then we must run every foot of the way to chapel, and are often late after all ; and then we are smothering in the crowd, after running so fast, so that we can’t think of prayers. Then we hurry home to dress a bit of meat, for Tim likes a bit of meat of a Sunday ; so I broil myself over that ; and the children run wild when there is no school, and pester me looking for them. All the evening we do be roving here, and roving there. I lock the cabin ; and many’s the good cock and hen we lose on Sundays ; and the children set the dog and cat to fight ; so there’s nothing but hubbub from morning till night, and Tim scolding us all by turns. If he went to walk, or play, or drink like another man, and not stay watching us, it would be more to my liking. Dear me ! but I hate a cross man ! When he’s of a hearty humour of a fine Sunday evening, I make him take us out, and treat us all to tea and cakes ; then we’re so tired, we can hardly strip ourselves to go to bed, and can badly waken in the morning ; nor, indeed, we don’t care to work so soon after such diversion.’ pp. 104, 105.

Miss Edgeworth’s part of the work displays her various reading, refined sense, and accurate observation of life. Her warm commendation of the dialogues have our hearty concurrence.

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Art. XI. *Nobility, a Poem.* In Imitation of the Eighth Satire of Juvenal. Addressed to a young Nobleman. 4to. pp. 31. Price 4s. Gale and Curtis. 1811.

AFTER the admirable imitations of Juvenal, by Johnson and Gifford, no ordinary versifier could engage in a similar undertaking with any chance of success. Unhappily, the eighth satire is too exact and ominous a picture of modern English manners, not to excite indignation in every virtuous and patriotic mind. We cannot help commending the feelings, which appear to have suggested the present attempt ; but neither the vigour of the execution, nor any experience we ever yet enjoyed of the utility of satire, can induce us to flatter the writer with the prospect of doing good to his titled countrymen. If he had contrived to make his satire more personal, it would undoubtedly have been more popular, but probably not, on the whole, more useful. We suspect he has sometimes mistaken his original ; but in a mere imitation, this is a charge not easily fixed. A short extract will shew the quality of the poem. The lines intended to be imitated, but the first and finest of which is totally disregarded, are these

*Præter majorum cineres, atque ossa volucris  
Carpento rapitur pinguis Damasippus, &c.*

‘ New schemes ambitious modern times display ;  
The road to fame, is now the King’s high-way :

Swift through the dust my Lord on coach-box flies,  
 Pleas'd with the tribute of admiring eyes;  
 In open day parades through public streets,  
 Cracking his whip to every friend he meets;  
 Behind, the coachman sits, depriv'd of rule,  
 More like a lord, and far less like a fool.  
 Nor are the coachman's seat, and coachman's clothes,  
 Folly enough,—he adds the coachman's oaths;  
 And with more relish swallows alehouse gin,  
 Than Bourdeaux claret from his choicest binn:  
 His talk, his thoughts, perhaps, have often worse,  
 But never better subject than a horse. pp. 19—21.

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Art. XII. *A Sermon*, preached before the Lords Spiritual and Temporal in the Abbey Church, Westminster, on Wednesday, March 20, 1811, being the day appointed for a General Fast. By James, Lord Bishop of Litchfield and Coventry. 4to. pp. 23. price 2s. Hatchard. 1811.

WE wish the privilege of publishing Sermons in quarto, were again restricted to the dignitaries of the church. The inferior clergy might almost as well assume the mitre and lawn sleeves, as invade the typographical prerogative. They forget how important it is to maintain outward and visible distinctions between different ranks. As an example, we cannot help stating that we have found it very difficult to keep our minds in the proper posture of deference and humility, while reading this sermon. The intimation in the title, is the only evidence of its episcopal origin; and we have been continually in danger of forgetting that it was the performance of a father of the church. We are free to acknowledge, however, that it contains many just observations on divine providence, and the propriety of reflection, repentance, and prayer.

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Art. XIII. *The First Lines of a System of Education*, according to Philosophical Principles. 8vo. pp. 190. Hookham. 1811.

'PHILOSOPHICAL principles,' according to this writer, are the confused and sceptical abstractions of the Germans; and his 'First Lines' is a book, which we can only consider as harmless because it is unintelligible.

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Art. XIV. *A Farewell Sermon*, preached at Spalding, on Sunday, May 27, 1810. By the Rev. John Spence, M. A. late Assistant Curate of that Parish, and now Curate of Kirton, near Boston. Second Edition. 12mo. pp. 79. Price 1s. fine 2s. Crosby and Co. 1810.

THIS is an affectionate, impressive, and useful discourse, from 1 Cor. xvi. 13, well adapted to the occasion on which it was delivered. The profits which may arise from the sale, are to be appropriated partly to the British and Foreign Bible Society, and partly to establishing a Village School on the plan of Mr. Lancaster.



Art. XV. *A Monument of Sovereign Grace* : or Memoirs of Temperance Pascoe, late of Penzance, Cornwall. By G. C. Smith. Second Edition, Revised and enlarged. 12mo. pp. 28. price 3d. or 1l. 1s. per 100. Tiverton, Smith. Button. 1811.

THE person whose life is described in this singular narrative, appears to have been for nearly 40 years a perfect monster of profligacy and impiety. After 19 years entire neglect of public worship, and when her strength had been much impaired by illness, she was prevailed on to attend at a Baptist meeting house, where she was at length deeply impressed with religious truth, and discovered every symptom of a real conversion. Her state of mind and deportment were totally altered, her penitence was exemplary ; she bore the most racking pains of body with surprising meekness and resignation ; and died, about three years ago, with all the calmness and tranquillity of a saint. In consequence of a neglect of specifying dates, it does not appear how long she lived to evince the sincerity of her religion ; but according to the tenor of this memoir, we conclude it must have been at least several months. We should hope the circulation of the tract will have a good effect ; and that, without affording encouragement to a late repentance, it will prove that no depravity is so utterly desperate as to forbid the hopes and exertions of the benevolent mind. It may possibly lead some to consider what can be the nature of that religion which produced a change so extraordinary and beneficial. We could wish the style had been less infected with quaint and technical phrases.

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Art. XVI. *The Juvenile Spectator* ; being Observations on the Tempers, Manners, and Foibles of various young Persons, 12mo. pp. 230. price 4s. bound. Darton and Harvey. 1810,

THIS is an entertaining book for children, and upon the whole is likely to do them good.

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Art. XVII. *Peace with Heaven*. A Sermon preached before the Sussex Mission Society, at the Rev. I. Styles's Meeting-House, Brighton, Sept 1810 ; and published at their request. By John Burder, M. A. 8vo. pp. 32. price 1s. Williams. 1811.

AS the first publication, we believe, of a very young preacher, this sermon is intitled to great praise. It discovers a sobriety of taste, and a strength of understanding that would, adorn a much riper age. The object is to shew, chiefly from considerations of natural reason, but founded on 2 Cor. v. 19 and 21, that peace with heaven has been lost, what are the evils to be felt or dreaded in consequences of this loss, and in what way reconciliation with God has been effected. The chief objections to the vicarious sacrifice of Christ, are combated with very considerable judgement and success.

We are persuaded the following extract will not only induce a favourable opinion of the sermon itself, but afford a gratifying augury of the author's future career.

‘We are told, that to suppose God will inflict a future, and above all an *endless* punishment on sinners, is inconsistent with every idea we can form of his goodness. We reply, that from the very circumstance of being ourselves the subjects of that guilt, respecting the appropriate punishment of which some persons are bold enough to decide we are obviously incapable of forming a just opinion. No mind, indeed, but the Supreme can fully ascertain the enormity of sin; no created intelligence, therefore, can be qualified to adjudge the proper extent of punishment. But we, *as sinners*, are of all rational beings the least fitted to decide on the momentous question; since the necessary effect of that depravity, which has spread its baneful influence through all our powers, must be, to lessen our opinion of its aggravated nature. Mankind have lived so long in the atmosphere of vice, that they have become insensible to its pestilential vapours. Those noisome damps which would be death to creatures accustomed to the purity of heaven, seem to have become, with respect to many of our fellow mortals essential to existence. And yet these men, whose very element is sin, are the most forward to decide on the degree of punishment which the universal Judge shall inflict on the workers of iniquity. From such presumption we stand aloof. The more deeply we feel the heinousness of sin, the more firmly are we convinced of the inadequacy of our views of its demerit. What extent of woe ought to follow criminal conduct, it is not for us to determine: we bow with profound submission to the oracles of truth when they pronounce in our ears, with awful solemnity, that *they who fail to be reconciled to their offended God, “shall go into everlasting punishment.”* pp. 14. 15.

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Art. XVIII. *Poetical Pastimes*. By James Fitzgerald. fcp. 8vo. pp. 142. Price 7s. Carpenter. 1811.

**T**HIS is almost the only book we ever saw, that had not a single atom of moral or literary merit.

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Art. XIX. *A Picture of Verdun*, or the English detained in France; their Arrestation, Detention at Fontainbleau and Valenciennes, Confinement at Verdun, Incarceration at Bitche, Amusements, Sufferings, Indulgences granted to some, Acts of Extortion and Cruelty practised on others, Characters of General and Madame Wirion, List of those who have been permitted to leave, or have escaped out of France, occasional Poetry, and Anecdotes of the principal Detenus. From the portfolio of a Detenu. Second edition 2 vols. 12mo. pp. 283, 262. Price 10s. 6d. boards. Hookham. 1810.

**A** TOLERABLE idea of these volumes may be collected from the title page. They contain a variety of amusing particulars, respecting the employments, oppressions, escapes, and private history of the English; related, however, and compiled in the most slovenly manner, from hasty notes, or imperfect recollection. As a picture of French society, and of English society without any of the serious occupations and moral restraints which dignify it at home, the book is by no means calculated to gratify the thoughtful or delicate reader. Its chief use, so far as the writer's accuracy may be depended on, will be to shew that the French government,



from the Sovereign to the Gendarme, is the most absolutely unprincipled that ever disgraced or afflicted mankind, and that without the liberty of the press, there is no security of any kind for the property or the persons of individuals.

Art. XX. *The Fatal Tendency of Lewdness to corrupt the Morals, and destroy the Happiness of Society, exposed, and the Establishment of a Female Penitentiary recommended to the Inhabitants of the Town of Kingston-upon-Hull: A Sermon, preached January 27, 1811, in St. John's Church: to which is added, an Appendix. By Thomas Dikes, L. L. B. Minister of the said Church. pp. 48. Price 1s. or in an inferior form 6d. 12mo. Hull printed. Seeley, &c. 1811.*

IN taking "the gauge of misery and depression," we are apt to think that Mr. Howard found the condition of common prostitutes at the lowest extremity of his measure. No condition, embracing a great number of human beings, blends infamy and wretchedness together, in such equal and bitter proportions; and, while it assimilates *sanctius animal, mentisque capacius altæ*, so thoroughly to the bestial nature, leaves the mind so utterly bereft of all soothing and consolatory reflections. It admits of no doubt, that these unhappy creatures present suitable objects to the laborious and diffusive benevolence of the present age; and it can only be questioned, whether the evil admits of alleviation, and whether the charitable institutions established, for this purpose, in the cities and large towns of this empire, tend to reclaim the vicious and relieve the miserable, without affording greater encouragement to those who are not yet irrecoverably abandoned.

In this very unostentatious, but sensible and philanthropic discourse, Mr. Dikes proposes to establish the affirmative of these questions. Common prostitution having a most baneful influence on the morals and happiness of society, he infers the necessity of attempting to check the malignant evil, and recommends it to the inhabitants of Kingston-upon-Hull, to establish for this purpose a female penitentiary, obviating, as he proceeds, the objections that may be made to such an institution. The Appendix, containing an account of the state of such charities in London, Edinburgh, and Bristol, as well as of some cases in which a thorough reformation has been effected, seems to justify the exhortations of the Sermon.

Art. XXI. *Sacred Meditations and Devotional Hymns, with some Essays in Prose, composed on various occasions of life, and published for the use of the intelligent mind in its serious moments. By a Layman. Post 8vo. pp. 301. with a frontispice. Price 6s. Edinburgh, Blackwood; Murray. 1811.*

IN this, as in many other instances, the author is more commendable than the book. He appears sensible and devout, with rather too strong an antipathy, however, to those whose religious profession is accompanied with warmer feelings, less refined habits, a more decided creed, and a stricter life, than his own. The best portions of his prose, are the testimonies in favour of religion, collected from Prince Eugene, Mr. Pitt, Mr. Fox, Sir T. Walsingham, Cardinal Richelieu, Lord Chatham, and

President Washington; and the observations on the character and consequences of the infidel philosophy which prevailed during the last century in France. The poetry is not of the very highest order.

Art. XXII. *The Fulfilment of Revelation*, or Prophetic History of the Declensions and Restoration of the Christian Church. By the Rev. W. Ward, A. M. Vol. I. 8vo. pp. 161. Button, 1810.

THE Apocalypse is the most obscure book of the Sacred Scripture, and presents the greatest difficulties to the interpreter. It is more infected with Hebrew idioms than any other part of the New Testament; it breathes the genuine spirit of prophetic poetry; and is generally supposed to relate to a series of events, extending from the age of the writer to the consummation of the world. A thorough knowledge, therefore, of the Greek and Hebrew languages, of the nature and character of the prophetic writings, and of ancient and modern, occidental and oriental, civil and ecclesiastical history, together with a great share of judgement and penetration, seem indispensable in the person who would successfully explain this very remarkable composition.

There must, indeed, be something extremely fascinating in this kind of labour, to induce those who must be aware, on the least reflection, that they are not possessed of the obviously prerequisite qualifications, to undertake what neither the learning of Mede, nor the genius of Bossuet, nor the sagacity of Newton, have been able to accomplish. It has been the misfortune of Mr. W., a person of moderate learning and judgement, and of circumscribed information, but of the best intentions, to be taken with this bait; and to publish the first volume of a work on the Revelation which few persons will have the patience to read, and from which, they who do read it, will learn how erroneous a judgement even good men may form of their own endowments.

Art. XXIII. *Missionary Anecdotes*; exhibiting, in numerous instances, the efficacy of the gospel in the conversion of the Heathen: regularly traced through the successive ages of the Christian era. To which is prefixed, an Affecting Account of the Idolatry, Superstition, and Cruelty of the Pagan Nations, ancient and modern. By George Burder, Author of Village Sermons, and Secretary to the Missionary Society. 12mo. pp. 280. price 5s. bds. Seeley, Hatchard, Conder, Button, Williams, 1811.

THIS is a well-judged publication, and cannot fail to be very popular. It furnishes a copious store of that entertainment, so much to be desired, which leaves a blessing behind. We fully approve the plan Mr. Burder has adopted, of first illustrating the moral condition of the heathen nations, and then displaying the success and utility of real religion. He appears to have culled the most striking facts, in both these departments, that were easily to be found. We could gladly fill page after page with extracts, but as a work of this nature cannot be judged of by specimens, and as the title page itself may be presumed to afford a sufficient recommendation, we shall only add our sincere wish that it may answer the chief end of the author, by encouraging a missionary spirit, and promoting the cause of genuine Christianity.



## ART. XXIV. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The death of the late Mr. Wilkes, the projector and proprietor of the Encyclopædia Londinensis, having created some doubts in regard to the completion of that large collection of general knowledge, the purchasers of it will learn with satisfaction, that the property has been bought by literary men, that the tenth volume will be ready for delivery in a few days, and that the work will continue to be published regularly till complete.

A new and superior edition of Mr. Whiston's Translation of Josephus, will be published by the London booksellers in a few days.

In the press, and will be published in the course of the following month, in a small pamphlet, Critical Remarks on Dr. Clarke's Annotations on the Bible.

In the press and will speedily be published, the third edition of *Elegantia Latinæ*, or, Rules and Exercises illustrative of elegant Latin Style, by the Rev. E. Valpy, D. D. with considerable improvements and alterations.

A new edition of Miss Mitford's Miscellaneous Poems, with considerable additions, will be published in the course of the month.

Mr. Barker, of Trinity College, Cambridge, is preparing, for the use of schools, a small edition of Cicero de Senectute et Amicitia, with English notes. It will be published in the course of the summer.

Speedily will be published, a Collection of Religious Letters from books and manuscripts, suited to almost every situation in the Christian life. Selected by the Rev. John Brown, of Whitsburn. Among others, they are written by Owen, Leighton, Doddridge, Watts, Erskine, Philip Henry, Halyburton, Boston, Davies, Venn, Colonel Gardiner, &c.

In the press, a Collection of interesting and religious letters, from the late Rev. Henry Davidson of Gala

Shields, to his correspondents in Edinburgh, and in the country. To these is prefixed an account of Mr. Davidson's life.

Messrs. Longman and other publishers having purchased of the assignees of Sir Richard Phillips, the entire copy right, and the remaining stock of Hewlett's Family Bible, with engravings, will publish the 21st Part on the 1st of June; and promise a continued regular Monthly publication of the Work to its completion. To be completed in 31 Parts, forming three large volumes, 4to.

At press, a new edition of Van der Hooght's Hebrew Bible, by Joseph Samuel C. F. Frey. The Work will be comprised in Twelve Parts, each containing 128 pages, at 4s. 6d. the Part. A few Copies, as many as are subscribed for, will be printed on royal paper, at 6s. the Part. Part I. will be published on the first day of July next, and the succeeding parts regularly every other month. The price of the Work, when completed, will be advanced.

The edition of Dryden's Poetical Works, with notes by the two Wartons, in four octavo volumes, is nearly finished.

Mr. T. Boosey has just imported from Madrid, a valuable Collection of the best Spanish authors; containing some very rare books, large paper editions, with fine impressions of the plates; among which are Sallustio, folio—Hortez Compendio d'Espaner, 2 vols. 4to.—Cervantes.—Campmany—Feyjoo—Mena—Solís—Yriate—Ulloa—La Vega—Saavedra—Quevedo—Mariana. Plays, Caricatures, &c. A list may be had gratis.

To be published on the 15th of May, handsomely printed in royal 8vo with eight engravings, price 18s. in boards. The Life of William Waynesete, Lord High Chancellor to Henry VI. and Founder of Magdalen College, Ox-

ford. By the late Rev. Richard Chandler, D. D. formerly Fellow of that College, and author of *Travels in Asia Minor, &c.* Fifty copies only are printed on imperial paper, price 11. 16s. in boards.

The Bishop of St. David has in the press, an edition of Chrysostom de Sacerdot. lib. 3. in Greek and Latin, with an introduction on the importance and dignity of the pastoral office, and the danger of undertaking it rashly.

A volume of letters, by the late Rev. James Harvey, dated from 1736 to 1752, will speedily be published.

Strype's *Memorials of Archbishop Cranmer*, in two royal octavo volumes, and *Bishop Sherlock's Discourses*, in three volumes, are printing at the Clarendon press.

Dr. Williams, of Rotherham, is preparing a second edition, greatly enlarged, of his *Essays on Divine Equity and Sovereignty*, in two octavo volumes. It will include an *Examination of Bishop Tomline's Refutation of Calvinism*.

Lucien Bonaparte now resident in this country, has been several years engaged on an epic poem, entitled *Charlemagne, or Rome Delivered*, in twenty-four cantos, which is expected to appear at the close of the present year.

Speedily will be published, *The Plants; a Poem*, by William Tighe, Esq. Cantos III and IV. With Notes and Observations. Published and printed by W. Bulmer, Cleveland-row.

To be published this month, from the French, *Biographie Moderne; or, Lives of Remarkable Characters who have distinguished themselves from the commencement of the French Revolution to the present time*, in which all the facts which concern them are related in an impartial and authentic manner.

A new edition of Mr. Foster's *Essays* is at Press, and will be ready for Publication in the course of a few days.

To be published in a few days, handsomely printed in 8vo. with engravings, a new edition with additions, of Mr. Pennant's *Journey from Chester to London*. A few copies are printed in royal octavo.

A new edition of Mr. Pennant's *British Zoology*, with additions, both of text and plates, is in the press, and

will appear early in the next season.

To be published in the course of the present month, handsomely printed in 2 vols. 8vo. with above 60 wooden cuts from extemporaneous Sketches of the illustrious author, *A Tour to Lapland*, translated from the original unpublished manuscript itinerary of the celebrated Linnæus. By James Edward Smith, M. D. F.R.S. &c. President of the Linnæan Society.

An edition of the *London Catalogue of Books*, with their sizes and prices, will soon be put to press. It will include the catalogues of 1800, (with some rejections) and 1809, with corrections and additions to the present time, and is expected to be ready in three months.

A new edition of Spelman's *Translation of Xenophon's Expedition of Cyrus*, is in the press.

Dr. Nott of Bristol, has in the press, a *Nosological Companion to the London Pharmacopœia*.

Mr. H. M. Brown will speedily publish, the *Apothecary's Vade Mecum, or Companion to the New London Pharmacopœia*, for the use of students and junior practitioners.

To be published by subscription, in 4to. price 11. 1s. *A Concise History of the Moors in Spain*, from their invasion of that kingdom, to their final expulsion from it. By Thomas Bourke, Esq. Subscriptions will be received by Messrs. Kingtons.

An *Account of the Kingdom of Tunis* will be published this month, in 2 vols. 12mo. By Thomas Mac Gill, Esq. Containing a view of the present state of that country, its Government, Productions, Antiquities, the Manners and Employments of the People, Manufactures and Commerce, Exports and Imports, &c. &c.

Dr. C. Hutton is printing a complete collection of what may be considered his discoveries, improvements, and inventions; under the title of *Tracts mathematical and philosophical*, in three octavo volumes of which the first is nearly ready for publication, containing, among other improvements, an enlarged edition of his *Treatise on Bridges*.

Dr. Edwards has nearly finished a work, in two volumes, with which he has been long engaged, in ascertaining the real and relative foundations



of the different civil, political, commercial, and individual interests of society and nations.

P. Pindar, Esq. is preparing for the press the *Rival Minstrel*, or the Challenge to Walter Scott, minstrel of the

North, from Paul Pendragon, minstrel of the West.

An edition in miniature, of Shakspeare's Plays, with glossarial notes, in eight volumes, is nearly ready for publication.

## ART. XXV. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE AND RURAL ECONOMY.

A History of British Implements and Machinery, applicable to Agriculture; with Observations on their Improvement. By W. Lester, Engineer. In which is included, the History of the Thrashing Machine, from its first introduction, to the present time. Also, a new and most effectual mode of draining surface water from tenacious soils. 4to. 11. 11s. 6d.

A Treatise on Rural Affairs; illustrated by various plates of husbandry implements. By Robert Brown, Farmer at Markle, County of Haddington. Dedicated, by permission, to the Right Hon. Sir John Sinclair, Bart. President of the Board of Agriculture. 2 vols. 8vo. 11. 5s.

### BOTANY.

Plants of the Coast of Coromandel, the Province of Bengal, and other Dependencies of the British Crown in India; selected from drawings and descriptions presented to the Hon. Court of Directors of the East India Company. By William Roxburgh, M. D. Published by their order, under the direction of the Right Hon. Sir Joseph Banks, Bart. P. R. S. fol. No. 9. 11. 7s. bds.—coloured 3l. 10s.

An Introduction to Botany; containing an explanation of the theory of that science, extracted from the Works of Linnæus, with an Appendix. Illustrated by thirteen plates. 8vo. 9s.

### COMMERCE.

The Insurance Guide; containing a series of calculations, shewing, on inspection, the rate per cent. to divide an average loss or short interest; the amount of which insurance should be effected to cover the interest premium, &c. and the amount of such insurance at any given premium; to which are

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### EDUCATION.

Geography and History: selected by a Lady for the use of her own children. The eighth edition, enlarged and illustrated by maps. 12mo. bound.

Daphnis, Ein Schafer-Gedicht von Gessner; translated interlinearly, as a preparatory study to the acquirement of the German and English languages, with the regular English translation at the bottom of each page, by C. Eichhorn. 12mo. 5s.

Livre des Contes, de Madame Norton; composé pour l'Amusement de ses Enfants auxquels, sont ajoutés des Instructions pour l'Application propre des Contes. 18mo. 2s. half bound.

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Dr. Brook Taylor's Principles of Linear Perspective. The Fourth edition, revised; to which are added a portrait, and the life of the author. Illustrated by thirteen quarto plates. 8vo. 14s.

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History of the Reformation in Scotland, with an introductory book and an Appendix. By George Cook, D. D.

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The Chronicle of the Kings of Britain. Translated from the Welsh copy attributed to Tysilio; collated with several other copies, and illustrated by copious notes. To which are added, Original Dissertations on the History and Epistle attributed to Gildas, on the authority of the Brut; on the primary population of Britain; on the Laws of Dyenwal Moemlyd, and on the Ancient British Church. By the Rev. Peter Roberts, A. M. Author of a Sketch of the Ancient History of the Britons, Harmony of the Epistles, &c. 4to. 2l. 2s.

The History of Cambria, now called Wales, written in the Brytish language about two hundredth yeares past, translated into English by Humphrey Lloyd, Gentleman; corrected, augmented, and continued out of records and best approved authors, by David Powel. Cum privilegio, 1584, royal 4to. 2l. 12s. 6d. Of a size to range with the early English Chronicles.

The History of England, by Question and Answer, extracted from the most celebrated English Historians, particularly M. Rapin, for the entertainment and instruction of youth of both sexes. By John Lockman. The 24th edition, corrected throughout, and brought down to the present time. 12mo. 5s. bound.

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The Works of Flavius Josephus, the learned and authentic Jewish Historian and celebrated Warrior. To which are added, three Dissertations concerning Jesus Christ, John the Baptist, James the Just, God's Command to Abraham, &c. Translated by William Whiston, A. M. 4 vols. 8vo. 11. 16s.

Microcosmography; or, a Piece of the World Discovered; in Essays and Characters. By John Earle, D. D. of Christ-church and Merton Colleges, Oxford, and Bishop of Salisbury. A new edition; to which are added, Notes and an Appendix, by Philip Bliss, Fellow of St. John's College, Oxford. 8vo. 10s. 6d.

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Illustrations for the Rev. Daniel Lysons' Environs of London; consisting of one hundred portraits of Nobility, Gentry, Remarkable Characters, &c. with a list of the volume and pages each portrait refers to, both in the present and former edition. Price 7l. 7s. in boards.—A few are printed on large paper, price 10l. 10s.

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